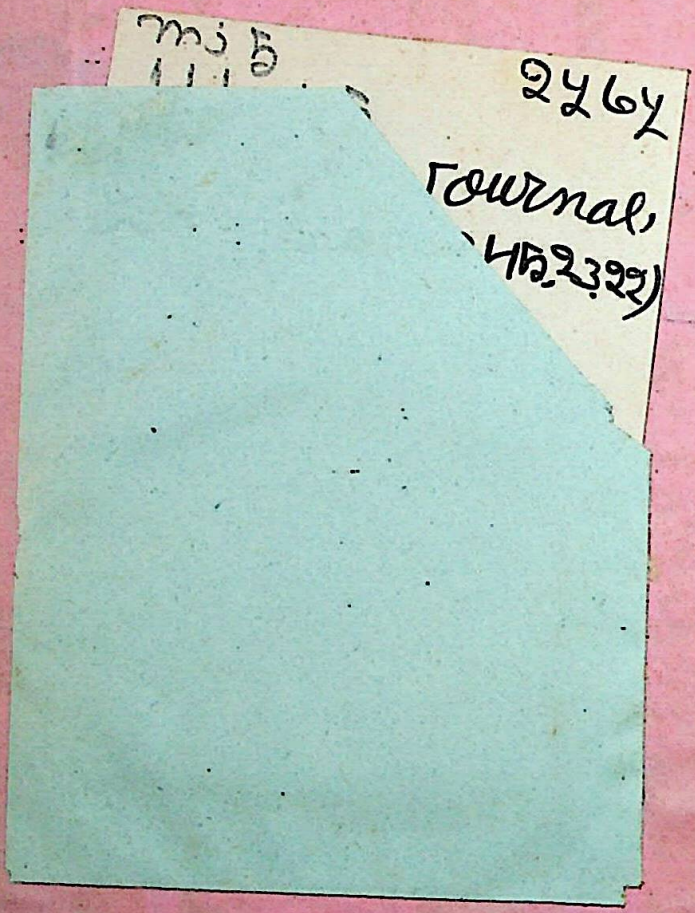
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XX, No. 11

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BHAVAN'S JOURNAL

2

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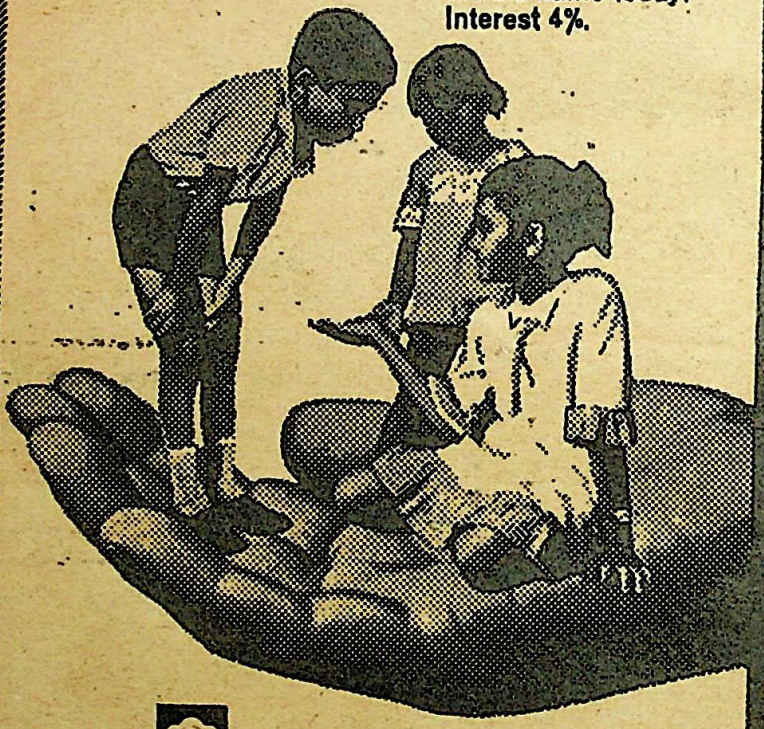
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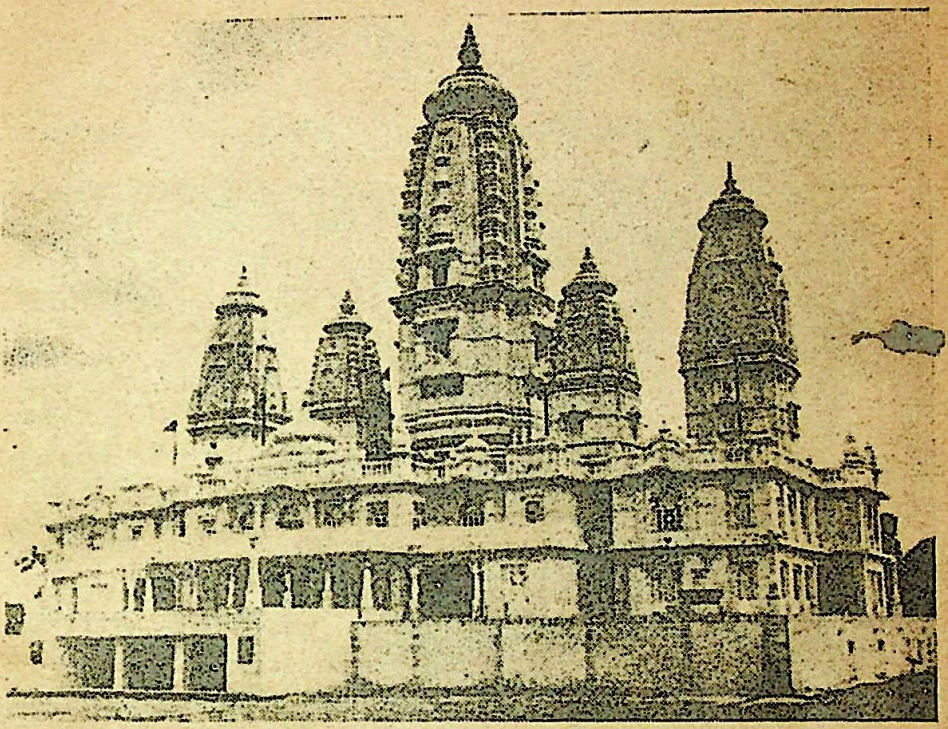
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# REMEMBER GOD IN EVERYTHING

There are some who worship GOD
and Forget this WORLD.
There are others who are so
worldly-wise
that they forget GOD.
In J.K. we remember GOD in the
midst of everything
And that is our Key to success.

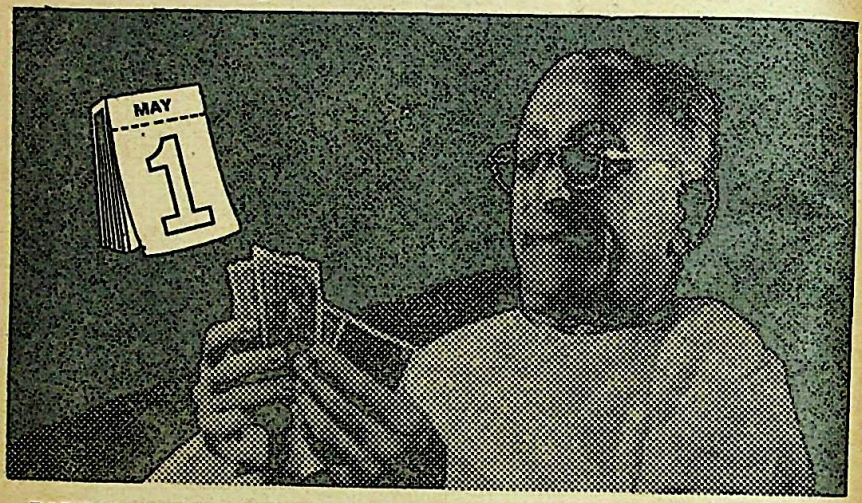
We not only provide better environment for work that is worship but have generously contributed the projects of worship - like working such as Temples, Dharamshalas, social and religious organisations.

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# And his future was bright once again.

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Today, when he chases a butterfly, picks a bunch of flowers, loves things bright and beautiful, we feel proud of our job. The job of carrying people from one place to another. Sometimes, even from darkness to light.

We have a wide network of communication facilities to help you in any situation. We have 129 offices and 34 destinations the world over. So you have friends in almost every part of the world. Friends who go out of their way if you should need something out of the way. Try us and we'll make you an Air-Indian. For ever and ever.




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Vol. XX, No. 11

DECEMBER 23, 1973



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## CONTENTS

* Prayer for Intellectual Brilliance .. .. .. 11
* Wisdom Through the Ages-Gems from Kulapati Munshi 12
* Kulapati Vani—Indian Culture A Living Force .. 13
* Homage to our Founding Father—Shri S. Ramakrishnan 15
* Saints of Maharashtra-10-Gora Kumbhar —Smt. Savitribai Khanolkar .. .. .. .. 22
* Subhashitas .. .. .. .. .. .. 25
* Swami Vivekananda Learns from a Dancing Girl .. 26
* Reverence for Life—Albert Schweitzer .. .. 28
* Faith Works Without Fail—Shri R. Krishnaswami Aiyar 37
* Yoga and Bible—Miss Noelle Perez .. .. .. 41
* Maxims of Chanakya—Shri V. K. Subramanian .. 46
* A Prop for the Old Age-III—Smt. Lilavati Munshi .. 47
* The Marvellous Memory—Irwin Ross .. .. .. 53
* Without Comment .. .. .. .. .. 59
* Laugh with Benjamin Franklin .. .. .. .. 61
* Dr. Edwin Flatto's Answers on Health .. .. 62
* Notes and News .. .. .. .. .. 65
* Book Review .. .. .. .. .. .. 75

FRONT COVER
**Kulapati Munshiji, founder of the Bhavan**

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*ATTENTION :*

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The Government of India invites entries in the form of books/manuscripts in any recognised Indian language excluding Hindi, Sanskrit and the mother tongue of the author but including tribal languages of Angami and Ao of Nagaland for award of 65 prizes of Rs. 1,000 each.

Categories-Entries in the following categories are eligible for award of prizes :—

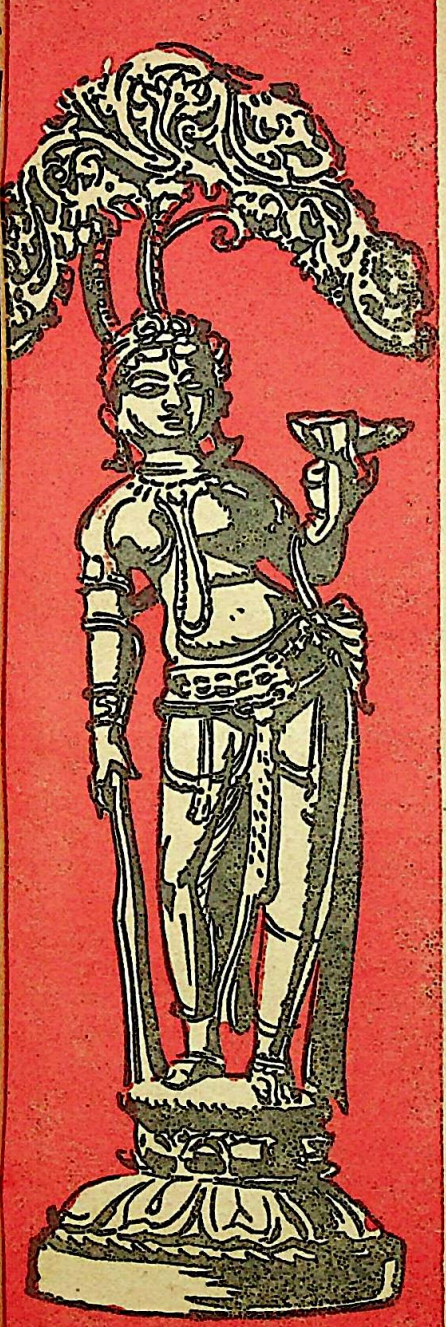
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**Eligibility :** The conditions of eligibility are : (a) The author entering the competition must be a citizen of India (b) original works as well as translations including translations of standard literary works of one regional language into another are eligible for the award; (c) no book which has already received a prize in any competition run by a State Government/the Government of India/any organisation aided by a Government department of in an international competition shall be considered; (d) a book published during the preceding 10 years may be considered provided the author is alive and he/she has not so far won any prize on that book from a national/international organisation; and (e) an author who has already won a prize under this scheme shall not be eligible to compete again for a period of five years from the year of the last award. HOW TO ENTER : Each entry accompanied by the entry fee of Rs. 5 and the application on prescribed form should reach the following address by 31st December, 1973.

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VOL. XX, No. 11

आ नो भद्राः क्रतवो यन्तु विश्वतः ।

*Let noble thoughts come to us from every side*

Rigveda 1-89-i

BHAVAN'S JOURNAL

# Prayer for Intellectual Brilliance

मयि वर्ची अथो यशोऽथो यज्ञस्य यत्पयः ।
तन्मयि प्रजापतिर् दिवि द्याम् इव दृंहतु ।।

In me may there be the brightness of intellect, and fame, and the power that is in worship.

May the Lord of creation establish that firmly in me like the light in heaven.

(A. VI. 69-3 ; S. 602)

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# WISDOM THROUGH THE AGES

## GEMS FROM KULAPATI MUNSHI

I want you to remember one lesson of History; you cannot legislate a people into morality.

* * *

Music is the supreme language of emotions rarefied by intensive yearning.

* * *

The basic truth in every religion is to rise out of sordidness and to surrender one's self to God.

* * *

Life is a great adventure, and the joy of life comes only to the man who looks upon an adventure with joy.

* * *

You cannot impress nor can you carry your point, unless you are truthful, that is, unless your whole being quivers with the energy of creative thought.

* * *

Intolerance breeds intolerance. It broadens differences.

* * *

Unless we are inspired by a Guru and for a few years live in his company, it is very difficult to change our mental content.

* * *

Men and women will have to be free and equal, subject only to the law of truth and service.

* * *

Plenty and poverty cannot live side by side, and if they do, then plenty cannot survive for long.

* * *

Forget to think in terms of caste. In practice the caste system is going, but what is needed is to uproot the caste complex.

* * *

A flippant attitude towards material welfare is not spiritual.

* * *

Action without prayer is blind groping; with prayer it becomes honest and effective.

* * *

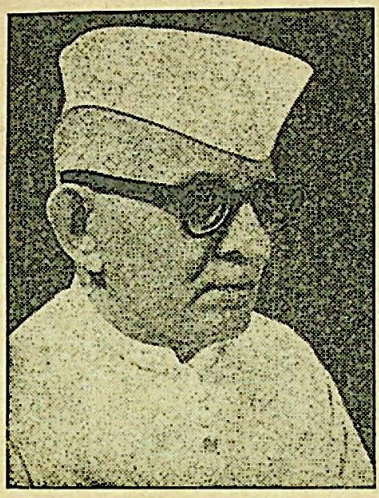
The habit of creative thinking is responsible for one's change of outlook on the problems of the world, not age.

* * *

Material security, without spiritual security, is no security at all.

* * *

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## KULAPATI VANI

# Indian Culture A Living Force

INDIA is the Motherland of the Spirit. Not all the latter-day secularists have shaken this faith. And this faith is not born of my patriotism alone; it is the result of whatever little I have gained from my study of history and from my sixty-five years of active public life and travels in India and abroad.

Indian Culture is not merely Aryan Culture but very much more, though the latter glistens like a thread of gold through many and varied elements which now go to make up our way of life. We cannot repudiate the Gandhara art because of Greek influence. We cannot disown the Taj Mahal because of its Islamic inspiration. We cannot reject the art, the manners, the institutions, which Hindu-Muslim adjustments have given birth to. We cannot even throw off the Western influence and institutions which have grown into our life.

Indian Culture is a living force. It absorbs alien elements when necessary but transmutes them into a new pattern of homogeneous richness. It is, therefore, a tremendous force of power and beauty which made us what we are in the world today; and will make us what we want to be in the world of tomorrow. Its vitality has been shaping attitudes, disciplines and approaches to life to suit new conditions, age after age—as vigorously in the past as in the present.

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The foundations of this ageless Culture are *Shraddha* (Faith), *Samyama* (Self-restraint) and *Samarpana* (Dedication), blossoming into *Satyam* (Truth), *Shivam* (Goodness) and *Sundaram* (Beauty). For these values our forefathers lived and died, so did Sri Ramakrishna Paramahamsa, Swami Dayananda, Swami Rama Tirtha, Swami Vivekananda, Sri Ramana Maharshi, Sri Aurobindo and Mahatma Gandhi, among the moderns.

These external values are embedded in our national outlook. We can look forward to the future with confidence only because they have the vitality which can give the power to vindicate their validity even in this fear-and-avarice-ridden age of ours. □ □ □

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S. RAMAKRISHNAN



# Homage to our Founding Father

KULAPATI Munshiji, the Founding Father of the Bharatiya Vidya Bhavan, would have been 87 on December 30, 1973.

The day will be marked by the naming of our Central Building in Bombay as "Munshi Sadan." A marble bust of Munshiji will also soon adorn the foyer of the Bhavan.

But what is really behind these physical aspects of paying our homage to the great soul?

II

Munshiji's story is an extraordinary one—the story of a "weak, sensitive and timid boy" blossoming forth into a national, nay, international institution.

Born into a fossilised religious and social groove, he was endowed with the sparks of the questioning intellect of a Nachiketas or a Voltaire, of the conquering will of a Chandragupta Maurya or a Napoleon, the unwavering determination of a Bhishmapitamaha or a St. Peter and the interpretative genius of an Adi Sankaracharya or a St. Paul.

In 1907, at the age of 19, "puny, penniless and friendless," he came to Bombay, "this great city of ours, my school of life, a microcosm of India," seeking a career.

With his zest for unremitting work and wedded to the philosophy of the "Gospel of the Dirty Hand" he soon rose to be one of the affluent and leading citizens of the *Urbs Prima in Indis.* But little known is the fact that initially he had to supplement his meagre income by toiling as a part-time proof reader.

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Munshiji was a many-sided genius: a distinguished lawyer, outstanding literateur, valiant freedom fighter, far-seeing framer of the Constitution, constructive parliamentarian, able administrator, protagonist of Hindi, champion of English, crusader for Sanskrit, creative educationist, dynamic builder of institutions, one of the architects and builders of modern India.

Some of his pioneering efforts like the reconstruction of Somnath, the Shrine Eternal; resurrection of Sanskrit, the Mother of languages, and Vana Mahotsava, the attempt at restoration of the Cycle of Life, are now appreciated much more than during his life time.

Yet posterity will remember him as a Renaissance Man—a harmonious blend of much of the best in the past and the ever-changing present. Affirmed he often: "Whatever achievements I am credited with, I repeat, are not mine; I was but a sea-shell thrown up by the mighty flood of Indian Renaissance."

## III

**Genesis of the Bhavan:**

When money and success smiled on Munshiji, his "inner soul" was silently and poignantly yearning for something which neither position, nor influence, nor fame could give.

At last his persistent knocks at the doors of the Hall of Inner Light were heard and a Vision was revealed to him. It happened in 1923. He was then 35.

Having discovered the manna for his spiritual hunger, he was eager to share it with kindred souls all over India and he felt called upon to endeavour, however feebly, to reintegrate Bharatiya Vidya to suit modern conditions and to restore to life an awareness of and striving towards *Dharma* in its triple aspects of *Satyam, Shivam, Sundaram*—Truth, Love and Beauty.

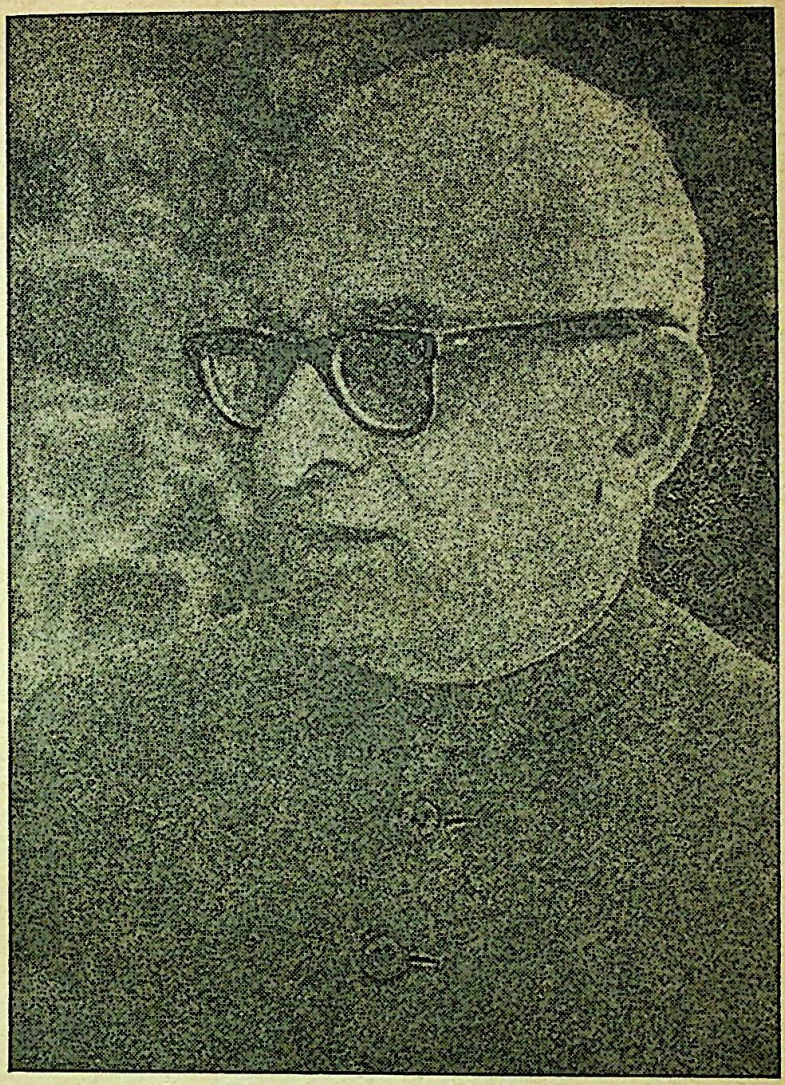
This led to his founding the Bharatiya Vidya Bhavan 15 years later, in November 1938, at the mature age of 50. This is the genesis of the Bhavan.

**What is the type of culture Bhavan should foster?**

Stressed he:

> Indian culture is not merely the Aryan Culture but very much more. We cannot repudiate the Gandhara art because of Greek influence. We cannot disown the Taj Mahal because of its Islamic inspiration. We cannot reject the art, the manners, the institutions, which Hindu-Muslim adjustments have given

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*The obligation rests upon us all to do our work in an attitude of* Iswara Pranidhana, *learning to live in the presence of God, to surrender to His will in such measure as we can. And in doing so, let us ever remember that His will alone determines both the adventure and the outcome; we are only His instruments. But the important thing is that we must* deserve *to be His instruments.*

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birth to. We cannot even throw off the Western influence and institutions which have grown into our life.

**Why is the Bhavan growing?**

Testified he:

Because it is ceaselessly striving to satisfy to some extent the growing hunger created by our Renaissance in sensitive minds, all over India, to recapture the fundamental values of our culture in a form suited to modern conditions, cutting across political, socio-economic, religious, regional and linguistic barriers.

**Who are the Partners?**

Reiterated he:

Many persons with noble selflessness have helped in the Bhavan's growth.

Shri Mungalal Goenka, "the Apologetic Angel," insisted on giving all that he had in this world, at a sacred hour on a *Somavati Amavasya.* This was the seed-bed of the Bhavan.

Many spiritual leaders and religious heads have blessed the Bhavan. Among them have been all the Sankaracharyas, Swami Sivananda, Swami Ramdas, Swami Akhandananda, Swami Ranganathananda, Swami Chinmayananda, H. E. Cardinal Gracias and Archbishop Robinson. Some of them have looked upon the Bhavan as their own; I hope we would ever strive to deserve their blessings.

Great leaders of our country like Sardar Vallabhbhai Patel, Dr. Rajendra Prasad, Dr. S. Radhakrishnan and Shri C. Rajagopalachari have been its guides, philosophers and friends.

Pandit Jawaharlal Nehru, all the time, had been a helpful friend.

Among the eminent public men who have commended the Bhavan's work are Dr. Zakir Husain and Shri Lal Bahadur Shastri; Earl Attlee and President de Valera; Sir C. V. Raman, Bharat Ratna Dr. Bhagwandas, Dr. C. P. Ramaswami Aiyar; Dr. Ralph Bunche, Prof. Pitrim Sorokin, Dr. Carlos J. Romulo, Dr. V. V. Giri, Dr. G. S. Pathak, Shri K. Kamaraj, Shri Y. B. Chavan, and a host of men and women of national and international standing.

Shri S. K. Patil has always been a tower of strength to us.

A large number of men in commerce and industry have generously given donations as a token of their appreciation of the Bhavan's work. We must continue to evoke their goodwill.

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Many good men in different walks of life have honoured the Bhavan by undertaking the responsibility of working as Vice-Presidents, Trustees, Chairmen, Vice-Chairmen, Secretaries, Treasurers, Directors and Members of Committees both at the Centre and the Kendras in an honorary capacity.

They have all contributed whatever they could to the Bhavan in the shape of work, service, money and influence. They are associated in their love of the Bhavan, and feel—as we do —that the Bhavan is theirs.

I hope it will never be forgotten that all friends, workers, students and readers of our journals and publications are partners in the mission, and have given the Bhavan the strength and influence it has gathered.

**What is our sustaining Faith?**

Declared he:

We had had our anxious moments too in the life of the Bhavan. At such moments, as in the case of Narsimha Mehta, the saint-poet of Gujarat, we prayed for His help and it came in the shape of friends, finances and workers and the support of the Trustees, Chairmen and Vice-Chairmen of the Kendras, of other honorary office-bearers and members of the Council and the Committees, of the Life and Associate Members, and of the staff which has shouldered an ever-growing burden and responsibility.

Sometimes I have wondered whether we are not expanding too fast and undertaking too much. But every time our faith has come to our rescue.

Without such faith, we would never have been able to face the conflict between modernity and tradition or tackle the problem—how to adjust the values and discipline of our culture with the demands of a fast changing, space civilization.

**What is our real strength?**

Averred he:

The real strength of the Bhavan would lie not so much in the number of its buildings, or institutions it conducts, nor in the volume of its assets and budgets, nor even in its educational activities. It would lie in the *character* and *work* of its devoted friends and workers. They alone can release the

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regenerative influences, bringing into play the invisible pressures which alone can transform human nature.

**What should be our Fundamental Attitudes?**

Defined he:

I may put together the fundamental attitudes which I expect everyone connected with the Bhavan to develop:

1. An understanding of the aims of the Bhavan and a sense of identification with them, expressed in continuous efforts to realise them in every field of activity.
2. A spirit of dedication to the Bhavan which will prompt everyone to ask not 'what I can get from the Bhavan?', but 'what can I do for the Bhavan?'.
3. A faith in the culture of our land, particularly in the Epics and in the teachings of the *Bhagavad Gita.*
4. The habit of daily prayer, in private and in congregation and the practice of invoking the grace of God before any work is begun and so to do it that it is fit to be offered to Him.
5. A passion for the Sanskrit language, to study it oneself and to popularize it among others.
6. The development of a healthy mind that is neither petrified by custom nor capering at the call of every fancy, but which is rooted in the past, draws sustenance from the ennobling elements in the present and strives for a more radiant future.

I prayerfully hope that these attitudes will activate all friends and workers of the Bhavan now and in the years to come.

Let me pray that after I have disappeared from the scene of our labours, the Bhavan may continue in strength, carrying forward its mission.

IV

The Bhavan, Munshiji always reminded us, is not a mere institution. It is a mission.

Come what may, we should all ceaselessly strive and carry forward the mission.

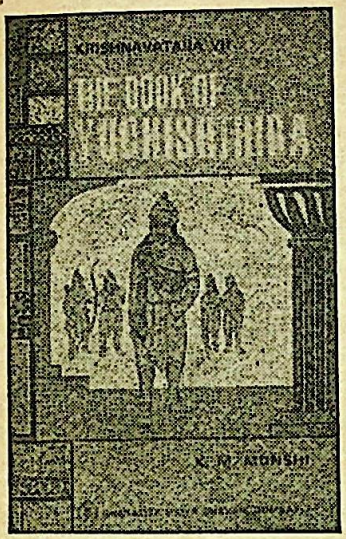
That is the truest homage to our Founding Father.

We can. We will. We shall.

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# GORA KUMBHAR

The celebrated potter-saint who, in a paroxysm of devotion to Lord Panduranga trampled his own child to death unwittingly!

SMT. SAVITRIBAI KHANOLKAR

SEVEN centuries ago, in the days when Maharashtra was over run by countless saints and devotees whose religious songs still echo in that blessed land, a fervent devotee of Vithala (Krishna) was born in a potter's family in Teradhoki, in 1267.

He was three years older than Saint Nama Deva and eight years senior to the child sage and yogi Jnaneshwar.

Gora Kumbhar enjoyed the mixing of clay under his feet for his hands were free to keep the *tal* while he sang in all the directions the blessed name of God. Therefore, he remained dancing, clapping and singing, unmindful of the march of time, of his work or his own.

God was blissful and merciful and Gora Kumbhar forgot his own body and let his soul embrace the sky where happiness met with Bliss.

He taught also Nama Deva, as did Nama Deva's Guru, that God manifests in all creatures and all things and that there is no difference between God and he, or between themselves once they realised their true selves.

Then one day as he had gone mad with the joy of the Name, a terrible thing happened. His wife had to go to the river to fetch water, so she let their little son play in the shade not far from where Gora was trampling the clay and singing to his heart's content. The baby crawled towards his

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father and trying to touch him, got himself trampled to death in the mound of clay. Gora never noticed anything, immersed as he was in the ecstasy of the holy Name.

The child's mother, having brought the pitchers of water, began to search for her child and anxiety gripped her heart as she ran towards her husband and noticed the clay mixed with blood. Seized with terror, she abused him and lost her senses in anger and sorrow.

Gora was appalled when he realised what had happened, and tried to comfort her. But the mother was past comfort. She screamed at him: "Cursed be your *abhangas* and cursed your Vithala. I swear by his name that you will never touch me again!"

As days passed, Gora's wife repented for her curse but Gora had sworn he would never touch her. They were left without issue and so the distressed woman brought her husband to her father's home and arranged for him to marry her younger sister Rama.

"Take her," said the father, "and treat her exactly as you treat your first wife, her sister."

"Indeed, I shall," said Gora and he didn't touch her either.

The sisters were dejected and thought of a plan to cause him to break his vow. They placed his hands while he slept so that they touched their sides and woke him up to show him that since he had forsaken his vow, he should now resume the normal life of a householder. But Gora who never told an untruth, was horrified and chopped his fingers away.

As a last resort and in desperation, the sisters and their husband finally decided to place the case before Shri Vithala in Pandharpur, at the time of the special and auspicious Ekadashi.

No sooner did he enter the sacred temple than Gora felt enveloped by the grace and bounty of the blissful Lord Panduranga. He forgot his miseries and sang loud and clear with all the others, beating the *tal* with his mutilated hand.

Nama Deva was conducting the *kirtan* with all the saints and devotees present. Jnaneshwar and Nama Deva who were the leading saints of the time increased their fervour and the clamour rose louder and louder till the whole temple vibrated with the sound of Hari.

Gora humbly prayed: "You are O Lord, all that I am left with. You are my only support, my everything! Where else shall I turn but to you?"

All the saints secretly prayed for Gora in their hearts and the sound of the *kirtan* would have silenced the trumpeting of a herd of elephants.

Nama Deva accelerated the tempo: "Hari Vithala, Vithala, Panduranga!" Then all forgot their troubles, they dismissed the world

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as ephemeral and trampled on illusions. They saw only their beloved Vithala, their ever-present Lord, the True Self of their selves who filled the universe within Himself.

Tears coursed down their cheeks, beatific smiles lit their upturned faces. "Hari, Vithala, Vithala, Panduranga!" Then a cry rose in the audience of participants. Gora's hands were whole again!

"O blessed Lord, ever merciful!" they cried and Nama Deva led the *kirtan* again in full force, with the joy of their overflowing hearts.

Gora's wife now prayed to Vithala: "Show us what we should do, O Lord, have mercy on my bereaved heart!"

Panduranga showed His grace by producing her dead child which came crawling and alive from the altar towards its mother. She ran to him with outstretched arms: "O my darling, O my child!" She embraced him and lifted him to her tear-drenched bosom.

With a heart filled with gratefulness, Gora spent his days in singing the Lord's name and dancing in ecstasy. He reached the heights of realisation in which he saw and felt the oneness infinite of creation in God (Brahman).

He had true realisation, for, like all those who have reached that state, like Jnaneshwar and his brothers and sister, like Nama Deva and Visoba Khechara or like Sawata the gardener, he was unable to describe that state.

A devotee cannot describe the bliss of Brahman "just as a dumb man cannot express the sweetness of the sugar he is tasting," said Goroba who was also affectionately called Goroba Kaka (uncle).

Gora accompanied Jnaneshwar and other saints on their pilgrimage to the north and later was present at the *Mahasamadhi* of Jnaneshwar.

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# * SUBHASHITAS *

आरम्भगुर्वी क्षयिणी क्रमेण
लघ्वी पुरा वृद्धिमुपैति पश्चात्।
दिनस्य पूर्वार्द्धपरार्द्धभिन्ना
छायेव मैत्री खलसज्जनानाम्॥

Malicious persons' friendship will be deep at start but it gradually fades away, just as the long shadow in the morning which gets shorter and shorter with the advance of the day. Virtuous men's love starts with a caution but it gradually grows deeper and more sincere, similar to the short shadow at noon which grows longer and longer towards the evening.

यान्ति न्यायप्रवृत्तस्य, तिर्यञ्चोऽपि सहायताम्।
अपन्थानं तु गच्छन्तं, सोदरोऽपि विमुञ्चति॥

Those who follow the path of justice are assisted even by animals. Persons who tread the wrong path are abandoned even by their own brothers.

काकः कृष्णः पिकः कृष्णः, को भेदः पिककाकयोः।
वसन्तसमये प्राप्ते, काकः काकः पिकः पिकः॥

The crow is black, the cuckoo also is black; difference between them in invisible. However, with the advent of spring, their difference gets exposed (the former is harsh and the latter sweet in sound).

शरदि न वर्षति गर्जति,
वर्षति वर्षासु निःस्वनो मेघः।
नीचो वदति न कुरुते
न वदति सुजनः करोत्येव॥

Autumnal clouds seldom rain, but thunder much; whereas monsoon clouds shower quietly. Similarly, mean persons talk much and do little; noble souls act quietly.

काव्यशास्त्रविनोदेन, कालोगच्छति धीमताम्।
व्यसनेन च मूर्खाणां, निद्रया कलहेन वा॥

Wise men utilise their time discussing literature, scriptures and sciences; whereas fools waste their lives indulging in vices, slumber and quarrels.

आरभ्यते न खलु विघ्नभयेन नीचैः
प्रारभ्य विघ्नविहता विरमन्ति मध्याः।
विघ्नैः पुनः पुनरपि प्रतिहन्यमानाः।
प्रारभ्य चोत्तमजना न परित्यजन्ति॥

Mean persons, being scared of obstacles, never start a work. Moderates start, but on being impeded by obstacles, abandon in the middle. Excellent men boldly encounter all obstacles and carry out the undertaken task.

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# Swami Vivekananda Learns from A Dancing Girl

ONE evening, in the summer time, the Maharajah of Khetri and a few of his more intimate friends were seated in the beautiful gardens of the palace, enjoying the coolness of the evening air.

In an adjoining hall, a group of nautch-girls were playing softly upon the Veena accompanied by other musical instruments. It was a perfect night, cool, and lustrous with stars.

The Maharajah, feeling lonely, went into the hall and sent his Private Secretary to call his *guru*, Swami Vivekananda. The Swami came from his meditation and seating himself near the Prince held discourse on religious matters.

Presently, the Maharajah ordered a nautch-girl to sing a song. Whilst her voice rose in song, the Swami who never was present where women sang, rose and was about to leave, when the Prince pressed him very hard to remain, saying, "Swamiji, do hear her sing! Her songs will arouse only the best sentiments in you."

Not knowing what else to do he obeyed, thinking he might just hear one song and then go away.

And then, on the evening air and to the accompaniment of music, whilst all about was silence, the girl's voice ascended, bearing the burden of a song of that great Vaishnava saint, Surdas, the words of which, as translated by the Swami himself, are,—

*O Lord, look not upon my evil qualities!*
*Thy Name, O Lord, is Same-sightedness,*

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*Make of us both the Same Brahman!*
*One piece of iron is in the Image in the Temple,*
*And another, the knife in the hand of the butcher,*
*But when they touch the philosopher's stone*
*Both alike turn to Gold!*
*So, Lord, look not upon my evil qualities!*
*One drop of water is in the sacred Jamuna,*
*And another is foul in the ditch by the roadside,*
*But when they fall into the Ganges,*
*Both alike become holy.*
*So, Lord, look not upon my evil qualities!*
*Thy Name, O Lord, is Same-sightedness,*
*Make of us both the Same Brahman!*

These beautiful words embody in song the cry of the humble devotee's heart for the very highest realisation, and they were from the mouth of a woman who lived life as it came, but who sang putting her whole soul, as it were, into its contents.

The Swami was amazed, and he thought that the woman and her song exemplified the truth that all is *Brahman*, that there is the Divine in all beings.

He himself has said: "Hearing this song I thought, 'Is this my Sannyas? I am a Sannyasin, and yet I had in me the sense of distinction between myself and this woman?"

And over the face of the Swami hovered a great radiance in that night when the nautch-girl sang. He appeared like a Knower of *Brahman*. All distinctions of sex had fallen off, and even as his Master had seen the Divine in those whom the world calls the lowest, so also did the Swami see it. For the woman had sung with such tenderness and with such depth of feeling that the words entered into his soul like fire, and verily he perceived that "All this is One."

And from that day he called this woman, "Mother!" and she, coming to know him, addressed him as her son.

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# Reverence

**All life around you shall be no different from your own wherefrom springs the true happiness for man that he shall show the same regard and consideration to others as he does to himself; that even to the animal world he shall clear his debt by compulsive sympathy and kindness, says this great man of France, who was awarded Nobel Prize for Peace in 1952 and who distinguished himself by his selfless and conspicuous service to the suffering people of South Africa.**

TRUE philosophy must start from the most immediate and comprehensive fact of consciousness, which says: "I am life which wills to live, in the midst of life which wills to live."

Ethics consist, therefore, in my experiencing the compulsion to show to all will-to-live the same reverence as I do to my own.

A man is truly ethical only when he obeys the compulsion to help all life which he is able to assist, and shrinks from injuring anything that lives.

He does not ask how far this or that life deserves one's sympathy as being valuable, nor, beyond that, whether and to what degree it is capable of feeling.

Life as such is sacred to him. He tears no leaf from a tree, plucks no flower, and takes care to crush no insect. If in summer he is working by lamplight, he prefers to keep the window shut and breathe a stuffy atmosphere rather than see one insect after another fall with singed wings upon his table.

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# For Life

If he walks on the road after a shower and sees an earthworm which has strayed on to it, he bethinks himself that it must get dried up in the sun, if it does not return soon enough to ground into which it can burrow, so he lifts it from the deadly stone surface, and puts it on the grass. If he comes across an insect which has fallen into a puddle, he stops a moment in order to hold out a leaf or a stalk on which it can save itself.

He is not afraid of being laughed at as sentimental. It is the fate of every truth to be a subject for laughter until it is generally recognized.

The time is coming, however, when people will be astonished that mankind needed so long a time to learn to regard thoughtless injury to life as incompatible with ethics.

Ethics are responsibility without limit towards all that lives.

Compassion is too narrow to rank as the total essence of the ethical. It denotes, of course, only interest in the suffering will-to-live.

But ethics include also feeling as one's own all the circumstances and all the aspirations of the will-to-live, its pleasure, too, and its longing to live itself out to the full, as well as its urge to self-perfecting.

Even if the phrase reverence for life sounds so general as to seem somewhat lifeless, what is meant by it is nevertheless something which never lets go of the man into whose thought it has made its way. Sympathy and love, and every kind of valuable enthusiasm are given within it.

The surmisings and the longings of all deep religiousness are contained in the ethics of reverence for life.

Out of reverence for my own existence I place myself under the compulsion of veracity towards myself. Everything I might acquire would be purchased too dearly by action in defiance of my convictions. I fear that if I were untrue to myself, I should be wounding my will-to-live with a

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poisoned spear.

As a matter of fact, the ethics of sincerity towards oneself passes imperceptibly into that of devotion to others. Such sincerity compels me to actions which manifest themselves as self-devotion in such a way that ordinary ethics derive them from devotion.

Why do I forgive anyone? Ordinary ethics say, because I feel sympathy with him. They allow men, when they pardon others, to seem to themselves wonderfully good and allow them to practise a style of pardoning which is not free from humiliation of the other. They thus make forgiveness a sweetened triumph of self-devotion.

The ethics of reverence for life do away with this crude point of view. All acts of forbearance and of pardon are for them acts forced from one by sincerity towards oneself.

I must practise unlimited forgiveness because, if I did not, I should be wanting in sincerity to myself, for it would be acting as if I myself were not guilty in the same way as the other has been guilty towards me.

Because my life is so liberally spotted with falsehood, I must forgive falsehood which has been practised upon me; because I myself have been in so many cases wanting in love, and guilty of hatred, slander, deceit, or arrogance, I must pardon any want of love, and all hatred, slander, deceit or arrogance which have been directed against myself. I must forgive quietly and unostentatiously; in fact I do not really pardon at all, for I do not let things develop to any such act of judgment.

Nor is this any eccentric proceeding; it is only a necessary widening and refining of ordinary ethics.

We have to carry on the struggle against the evil that is in mankind, not by judging others, but by judging ourselves. Struggle with oneself and veracity towards oneself are the means by which we influence others. We quietly draw them into our efforts to attain the deep spiritual self-realization which springs from reverence for one's own life. Power makes no noise. It is there, and works.

True ethics begin where the use of language ceases.

The innermost element then, in activist ethics, even if it appears as self-devotion, comes from the compulsion to sincerity towards oneself, and obtains therein its true value.

It is not from kindness to others that I am gentle, peaceable, forbearing and friendly, but because by such behaviour I prove my own profoundest self-realization to be true.

Reverence for life which I apply to my own existence, and reverence for life which keeps me in a temper of devotion to other existence than my own, interpenetrate each other.

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Ordinary ethics seek compromises. They try to dictate how much of my existence and of my happiness I must sacrifice, and how much I may preserve at the cost of the existence and happiness of other lives.

The ethics of reverence for life know nothing of a relative ethics. They make only the maintenance and promotion of life rank as good.

All destruction of and injury to life, under whatever circumstances they take place, they condemn as evil.

What does reverence for life say about the relations between man and the animal world?

Whenever I injure life of any sort, I must be quite clear whether it is necessary. Beyond the unavoidable, I must never go, not even with what seems insignificant.

The farmer, who has mown down a thousand flowers in his meadows as fodder for his cows, must be careful on his way home not to strike off in wanton pastime the head of a single flower by the roadside, for he thereby commits a wrong against life without being under the pressure of necessity.

Those who experiment with operations or the use of drugs upon animals, or inoculate them with diseases, so as to be able to bring help to mankind with the results gained, must never quiet any misgivings they feel with the general reflection that their cruel proceedings aim at a valuable result.

They must first consider in each individual case whether there is a real necessity to force upon any animal this sacrifice for the sake of mankind. And they must take the most anxious care to mitigate as much as possible the pain inflicted.

How much wrong is committed in scientific institutions through neglect of anaesthetics, which to save time or trouble are not administered!

How much, too, through animals being subjected to torture merely to demonstrate to students generally known phenomena!

By the very fact that animals have been subjected to experi-

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ments and have by their pain won such valuable results for suffering humanity, a new and special relation of solidarity has been established between them and us. From that springs for each one of us a compulsion to do to every animal all the good we possibly can.

By helping an insect when it is in difficulties, I am only attempting to cancel part of man's ever new debt to the animal world. Whenever an animal is in any way forced into the service of man, every one of us must be concerned with the sufferings which for that reason it has to undergo.

None of us must allow to take place any sufferings for which he himself is not responsible, if he can hinder it in any way.

He must not soothe his conscience with the reflection that he would be mixing himself up in something which does not concern him. No one must shut his eyes and regard as non-existent the sufferings of which he spares himself the sight. Let no one regard as light the burden of his responsibility.

While so much ill-treatment of animals goes on, while the moans of thirsty animals in railway trucks sound unheard, while so much brutality prevails in our slaughter-houses, while animals have to suffer in our kitchens painful death from unskilled hands, while animals have to endure intolerable treatment from heartless men, or are left to the cruel play of children, we all share the guilt.

In the matter also of our relation to other men, the ethics of reverence for life throw upon us a responsibility so unlimited as to be terrifying.

Here again they offer us no rules about the extent of the self-maintenance which is allowable; again, they bid us in each case to thrash the question out with the absolute ethics of self-devotion. I have to decide in accordance with the responsibility of which I am conscious, how much of my life, my possessions, my rights, my happiness, my time, and my rest I must devote to others, and how much I may keep for myself.

In the question of possessions the ethics of reverence for life are outspokenly individualist in the sense that wealth acquired or inherited should be placed at the service of the community, not through any measures taken by society, but through the absolutely free decision of the individual.

One man serves society by carrying on a business in which a number of employees earn their living; another by giving away his wealth in order to help his fellows. Between these two extreme kinds of service, let each decide according to the responsibility which he finds determined for him by the circumstances of his life.

Let no man judge his neighbour. The one thing that matters is that

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each shall value what he possesses as means to action. Whether this is accomplished by his keeping and increasing his wealth, or by surrender of it, matters little. Wealth must reach the community in the most varied ways, if it is to be of the greatest benefit to all.

Those who possess little to call their own are most in danger of holding what they have in a purely selfish spirit. There is profound truth in the parable of Jesus which makes the servant who had received least the least loyal to his duty.

Nor will reverence for life grant me my happiness as my own. At the moments when I should like to enjoy myself without restraint, it wakes in me reflection about misery that I see or suspect, and it does not allow me to drive away the uneasiness I feel. Just as the wave cannot exist for itself, but is ever a part of the heaving surface of the ocean, so must I never live my life for itself, but always in the experience which is going on around me. It is an uncomfortable doctrine which the true ethics whisper into my ear. You are happy, they say; therefore you are called upon to give much.

Whatever more than others you have received in health, natural gifts, working capacity, success, a beautiful childhood, harmonious family circumstances, you must not accept as being a matter of course. You must pay a price for them. You must show more than average devotion of life to life.

Reverence for life is an inexorable creditor! If it finds anyone with nothing to pledge but a little time and a little leisure, it lays an attachment on these. But its hard-heartedness is good, and sees clearly. The many modern men who as industrial machines are engaged in callings in which they can in no way be active as men among men, are exposed to the danger of merely vegetating in an egoistic life.

Many of them feel this danger, and suffer under the fact that their daily work has so little to do with spiritual and ideal aims and does not allow them to put into it anything of their human nature. Others acquiesce; the thought of having no duties outside their daily work suits them very well.

But that men should be so condemned or so favoured as to be released from responsibility for self-devotion as men to men, the ethics of reverence for life will not allow to be legitimate. They demand that every one of us in some way and with some object shall be a human being for human beings.

To those who have no opportunity in their daily work of giving themselves in this way, and have nothing else that they can give, it suggests their sacrificing something of their time and leisure, even if of these they have but a scanty allowance. It says to them, find for yourselves some secondary

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SARATH

activity, inconspicuous, perhaps secret.

Open your eyes and look for a human being, or some work devoted to human welfare, which needs from some one a little time or friendliness, a little sympathy, or sociability, or labour.

There may be a solitary or an embittered fellow-man, an invalid or an inefficient person to whom you can be something. Perhaps it is an old person or a child.

Or some good work needs volunteers who can offer a free evening, or run errands. Who can enumerate the many ways in which that costly piece of working capital, a human being can be employed? More of him is wanted everywhere!

Search, then for some investment for your humanity, and do not be frightened away if you have to wait, or to be taken on trial. And be prepared for disappointments. But in any case, do not be without some secondary work in which you give yourself as a man to men. It is marked out for you, if you only truly will to have it....

But to everyone, in whatever state of life he finds himself, the ethics of reverence for life do this: they force him without cessation to be concerned at heart with all the human destinies and all the other life-destinies which are going through their life-course around him, and to give himself, as man, to the man who needs a

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fellow-man.

They will not allow the scholar to live only for his learning, even if his learning makes him very useful, nor the artist to live only for his art, even if by means of it he gives something to many.

They do not allow the very busy man to think that with his professional activities he has fulfilled every demand upon him.

They demand from all that they devote a portion of their life to their fellows. In what way and to what extent this is prescribed for him, the individual must gather from the thoughts which arise in him, and from the destinies among which his life moves.

One man's sacrifice is outwardly insignificant. He can accomplish it while continuing to live a normal life.

Another is called to some conspicuous act of self-sacrifice, and must therefore put aside regard for his own progress. But let neither judge the other.

The destinies of men have to be decided in a thousand ways in order that the good may become actual. What he has to bring as an offering is the secret of each individual.

But one with another we have all to recognize that our existence reaches its true value only when we experience in ourselves something of the truth of the saying: "He that loseth his life shall find it."

□ □ □


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**HIND**

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# Faith Works Without Fail

R. KRISHNASWAMY AIYAR

His Guru
even interfered
with his
Gayatri Japa
to vindicate his
faith
and make it
efficacious

A well-known couplet in Sanskrit says that to him who has intense faith in God and equally intense faith in the Guru, all things taught and untaught flash before his mind.

The following incident will show that even an ardent devotee may mistake such a flash as a hallucination and require a Guru to point out to him the magnificence of that illuminating flash.

The late revered Sri Sankara Sastri, Principal of the Vaidika Dharma Samvardhani Samskrita College at Kallidaikurichi in the Tirunelveli District, was not only a profound scholar in Vyakarana and Vedanta but was proficient in Ayurveda also.

Though he did not have it as a profession, he used to give valuable medical advice to intimate friends. Once a friend of his, who was unwell for some time past, had incessant hiccup and sent for Sri Sastri in the early hours of the morning. The latter was taken aback by its strength and frequency and said that he would consider and suggest some remedy.

He went to the river for his usual bath with the matter of the hiccup running in his mind. After his bath, he sat on the river steps, performed the Sandhya and then, concentrating his mind for a moment on Jagadguru Sri Nrisimha Bharati of Sringeri began his Gayatri Japa. But to his great vexation he found that he could not pronounce the Gayatri properly

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and after much confusion he found himself repeating, instead of the Gayatri, the words *Bhuma Dadhyupadesaat*. There was no such Mantra at all and the words were meaningless. He realised the absurdity and with some force ejected the intruder and in a way finished his Gayatri Japa. But he could not understand how such absurd words kept running in his brain.

He realised that *Bhuma* was a subject dealt with in Vyasa's *Brahma Sutras* but the Sutra there was not thus. He tried to recollect the original Sutra but could not, in spite of his intimate knowledge of it. This curious loss of memory so worried him that, on his way back home, he entered another friend's house, took from him a copy of *Brahma Sutra Bhashya* and turned over the relevant page. He found that the *Sutra* was *Bhuma Samprasadadadhyupadesat* and that the four letters in the middle got wiped out of his memory.

In this state of mind, he did not apply his mind to find out a remedy for the friend's hiccup but preferred to go to H. H. Jagadguru Sri Chandrasekhara Bharati of Sringeri, the successor of Sri Nrisimha Bharati.

H.H: How is your friend's health?

S: He is in the same state but early this morning he was troubled by incessant hiccup and is not yet free from it.

H.H: But you know Ayurveda well?

S: But no remedy suggested itself to me.

H.H: You are an ardent Sishya of our Acharya and it cannot be that no remedy occurred to you.

S: I am ashamed to say that, on the other hand, I got confused this morning even in my Gayatri Japa.

H.H: What was the matter?

S: I could not repeat the Gayatri properly. Instead of the words of the Mantra, the words *Bhuma Dadhyupadesat* kept absurdly running in my mind and it took me some time to get at the actual Gayatri words. I recognised that I was not repeating the *Bhuma Sutra* also properly and I had to look up the book itself to recall to my mind the correct words of the Sutra.

His Holiness smiled and said, "There was really no confusion at all. You evidently focused your mind on our Acharya and got just what you wanted."

S: I do not understand.

H.H: You were ardently seeking a remedy for hiccup and you had it in the word *Dadhi* (curd) flashed to you.

S: Is curd a remedy for hiccup?

H.H.: Lest you might feel any doubt in the matter, you were told *upadesat* ("for so it is prescribed").

S: How to give it and what quantity?

H.H: You have the answer for that also in the word *Bhuma* (plenty). Do not doubt therefore

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that the remedy was suggested to you by your Gurunatha Himself out of His Divine Grace and in response to your deep devotion.

Sri Sastri reverently accepted His Holiness' advice and interpretation and gave relief to his friend on his return home. He also verified for himself later on that the Ayurveda *did* prescribe curd for hiccup.

It will be interesting to know how His Holiness came to interpret in this way the seemingly absurd words. It may well be that He Himself flashed those words to Sri Sastri and so had no difficulty in interpreting them rightly but this assumption will be contrary to His Holiness' express statement that they were suggested by the previous Acharya. It is not possible for such as we to decide how it happened. I may mention, however, that this is not the only instance in which His Holiness was seen to be identical in spirit with His Predecessor. □ □ □

*We do not need more material development, we need more spiritual development; we do not need more intellectual power, we need more moral power; we do not need more knowledge, we need more character; we do not need more government, we need more culture; we do not need more of the things that are seen, we need more of the things that are unseen.*

—Calvin Coolidge




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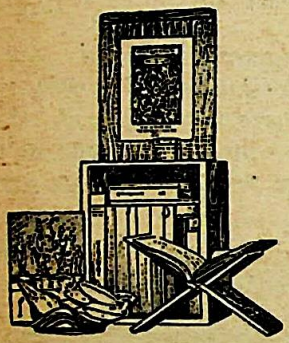
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# Yoga & Bible

MISS NOELLE PEREZ

"..Take the posture with total consciousness..learn to dedicate practice to God, instant by instant. Let the name of Jesus be always on your lips," says Iyengar, the great master of yoga.

"HERE" said B.K.S. Iyengar, and handed me the *Bible*. "Look for it yourself, you will find it...I don't know where it is. These are not my Scriptures, they are yours....Look it up. 'Your' Paul said...."

That was in 1959. Iyengar threw me into the study of the *Bible* all at once when explaining a posture. The study of the Scriptures, demanded by yoga seemed a dull task to many of us, but it came alive for me because of an experience I was going through. It entered directly into it, sublimating it and at the same time giving it roots in Palestine to be brought from the long ago to the now. "Hic et nunc". What intensity in the present moment!

In my first lesson Iyengar taught me a few words of English and I had understood several of his words of satisfaction or encouragement. More than through words, he guided me by little pinches, signs, and even smacks, as a mother cat educates her baby kittens or a cow-herd directs his cows, with few words and much sensorial communication. That is to say he re-educated the faculties of intuition, perception and attention, those faculties which put an individual in contact with his partner, his clan, another, and through this other THE OTHER, God.

We must learn to listen in order to understand, learn to feel. Teach my skin to be attentive again, to feel if the prompt touch

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of the index finger on my leg means: "stretch up" or "down." Teach my dear little soul to take me; (continue to straighten out the left knee while relaxing, at the same time, the toes of the right foot as I keep watch over the eyes, hands, breathing....)

"Glorify God in your Body" said St. Paul (my Paul )(I Cor., 20 and Romans 12:1) To me the mystery of the incarnation is the Love that took on a Body to teach us Love. This possession of the body by Love I see even in the smallest atom of the smallest muscle through the smallest nerve. For how many of us effective "myelinisation" has not been finished. We make stupid and coarse gestures. We use more strength than is necessary and we are disappointed when this is followed by fatigue.

Iyenger advises us to refine more and more—to go from the bark to the heart of the tree, from the coarse to the subtle and it is through this finesse, this right and adequate gesture that joy comes to us. God appears. When Elijah saw God, it was not in the lightning, nor the thunder, storm, and torrent, but in the soft breeze which followed. (I Kings. 19. 12. 11)

Learn to look in order to see, learn to listen in order to understand and not discuss, re-learn to keep silent, to be humble, to accept to make the proposed experience, honestly, instead of looking for something to contradict, having imagined something else... accept to abandon the imagination, accept to face up to the inconsistency and unconsciousness in which we live in order to learn reality. The Reality, The Truth. St. Therese de Lisieux said, "It seems that I have always looked for The Truth", and St. John: "The Truth will make you free". (John 8.32) Christ says: "The Kingdom of God is within you" (Luke 17, 21)

It is to this search that Yoga invites us and in this quest is willing to help us.

What is yoga and what are its beginnings?

From what B.K.S. Iyengar tries to pass on to us it seems to correspond to the techniques of the Paleolithic hunters who became conscious of the fact that they were different from the other animals, (many primitive groups designate themselves even now by the name "Man" in their language) but also realized that they formed an intimate part of the Cosmos. (This belief in cosmic union is found in the Neolithic age and even in the church of the Middle Ages, where we see the signs of the zodiac on certain romanesque door-ways—this being part of the *Bible* teaching along with the Christianized ancient myths and parables).

These beings whom from the height of our scientific materialism and our dogmatic religions we call with disdain "animists," were pro-

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foundly integrated in Life and deeply mystical...which for them was one and the same. "Whether you eat or whether you drink, or whatsoever you do, do all to the glory of God." (I Cor. 10.31) This is exactly what Iyengar asks us to do every now and then.

St. Bernard, in his monastic rules, obliged his monks to read at least two hours a day, which was difficult because they were peasants, tied to the earth and to life steeped in pre-Christian rites. We must re-learn to look at a stone, a tree, listen to the air passing through the leaves, to the storm, to detect the scent which passes, enjoy what we eat and drink. We must re-learn that we "find God more in the stones and trees than in books", (St. Bernard) and in this way we re-learn especially to detect God in everything, in all His manifestations, to find there a tele-guidance, a "God-guidance" and enjoy it. "Taste and see how gracious the Lord is" (Ps. 34:8)

It is to this end B.K.S. Iyengar wishes to lead us—This man about whom one could say as about the Pharaoh Aknaton that he is "Drunk with God".

"Take the posture with total consciousness, with the name of God on your lips" says Iyengar. Another day: "We must learn to dedicate our practice to God, instant by instant. Let the name of Jesus be always on your lips."

One day I was "God-guided" to Iyengar. Although he has the appearance of a good, simple father of a family, he is to my mind a very great Master. He does not preach, but acts and his acts are efficacious. From the beginning he drew my attention to the three aspects of Perfection in The One: that is Intelligence, Love, and Action. None of the three can do without the other, for then order, justice and harmony are destroyed. On the other hand, the development of the three leads to Contemplation, Raja-Yoga and Samadhi.

But let us come back to our question, what is Yoga? Of what use is it?

It is a technique of contemplation, of approach to God, of awareness.

It is, therefore, an aesthetic exercise. "Spiritual elevation consists in reintegrating the soul in the Primal Contemplation where it sees God in itself as in a mirror." (Evagre le Pontique, Philocolie, p. 44) It is a surgical operation, slow and progressive, which opens the eyes of the blind, opens the ears of the deaf.

Since B.K.S. Iyengar does not preach, how does he train his pupils in practice? First of all he hates habits which put you to sleep, pre-established ideas, which prevent you from keeping your spirit alert. You can say the method of Iyengar is the method in a constant adptation to reality, an ever renewed possibility of

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facing up to the present circumstance. When man knows how to be in harmony with the world around him, his life takes on another dimension. (Merry Ottin. op. cite p. 89-90).

It is to this that Iyengar drives us, without sparing us. Now, at the beginning of my 15th year of training under his rod and rule, I can say, "Fortunately, without sparing us." Whoever loves well chastises well.

Christ, himself, warned us that, "The Kingdom of heaven suffers violence and the violent take it by force," (Math. XI, 12) and in St. Luke, we read "enter there with force" (XVI 16). Svatmarama warns us in the *Hatha Yoga Pradipika,* "Samadhi is for the very courageous Yogi."

Why, then, does it surprise you that Iyengar appears to the eyes of certain people hard? If you reread all the gospels through rapidly to have a global view Christ loses his rather sugary appearance of a gentle "good young man", a little effeminate, the head slightly inclined to appear terribly human, passionate, and violent, annoyed by our reticence, horrified by our indifference and our hesitations, outraged by our ill-will. He passed his time in shaking up torpor and encouraging the search for Truth.

We find this temperament of fire in the great saints, the great "masters of novices". "The zeal of your house devours me," said the psalmist (Ps. 69.q).

In contrast to this sloppy civ zation with its interminable je bering, its people stuffed wi tranquillizers and sleeping pills is there, full of joy and ener putting into motion again each our energetic factories that are—inciting each of us to give maximum, under discipline, whi gives true liberty, constantly to beyond ourselves which exalts a elevates us. He appeared to alive among the dead.

Iyengar is there and he "whips He unwinds the comfortable litt cacoon which we have spu around our complacency. "T lukewarm I vomit from mouth" (Rev. III 16). "Do y want to have yoga with comfo by chance?" he asks, or "How you expect to stand on your he when you can't even stand your feet?" All the while yo hear: "more, more, still more" a that makes you think of all t little coteries of all the religion built on the highest mountains.. "nearer to Thee, my God."

You cry, you rail, but once t susceptibility is calmed and fe is overcome you are so happy. O the other hand he is so gentle wi the really ill, seeking with infini patience the exact detail, whi without hurting them will allo them to make, by themselves, t little progress of which they a capable.

Another extremely efficie means of progress he helped

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discover is the complete dedication of oneself. Here again one meets St. Paul ("Whether you eat...") but he goes further when he says, "It is not I who live, but Christ who lives in me" (Gal. II 20). It is difficult for us, who have not had a direct contact with Christ to attain to this, whereas with Yoga I could almost say that through Yoga and in it my life is completely 'yogatized' and leads to a "Christisized," contemplative life. Little by little all comes back to the centre. All is subject to meditation and inner searching.

All of Iyengar's mysticism, all his philosophy comes through to us in the postures and respiratory exercises. The whole soul gives life to the technique which in turn brings life to daily existence.

The postures, done in rhythm or not, in sequence or not, the details that you perfect without let-up, the endurance which is called upon when "you have not even the time to breathe," the whipping, the intense concentration preceded by a good joke and followed by a laugh or a sigh—all that is part of his "method." In the evening after the course you dine together. In Paris we have tried to follow faithfully the example. We gather together, also, to celebrate birthdays, lend books, and we go to the country to work together. In the end we become a big family.

Through all the work he imposes the big lines of research stand out: Silence of the body and the Centre of Force. All is summed up in the reintegration of the little atom, which we are; in the great cosmic mechanism, reintegration which in itself leads to meditation or Interior Peace.

Little by little we are reintegrated into a universe saturated with the Sacred and though it be Japa, Bhakti Yoga, Hatha Yoga, Karma-Yoga or Jnana-Yoga, it is all Yoga and a constant training for an infinite and eternal abode in God.

"The Kingdom of God is already come."

(Math. 3; 2-10:7)

All this B.K.S. Iyengar has given me through Yoga.

□ □ □

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*The crystallized wisdom of the Indian Machiavelli*

# Maxims of Chanakya

V. K. SUBRAMANIAN

अलसस्य लब्धमपि रक्षितुं न शक्यते ।

The lazy cannot guard even what has been begotten.

न चालसस्य रक्षितं विवर्धते ।

The reserves of the lazy do not increase.

महदैश्वर्यं प्राप्याप्यधृतिमान् विनश्यति ।

Even after attaining great prosperity the infirm perish.

नास्त्यधृते रैहिकामुष्मिकम् ।

The infirm have nothing of this world or the next.

न दुर्जनैः सह संसर्गः कर्तव्यः ।

Don't associate with bad people.

औण्डहस्तगतं पयोऽप्यवमन्येत ।

Even milk in the hands of a drunken one acquires disrepute.

कार्यं संकटेषु अर्थः व्यवसायिनी बुद्धिः ।

In difficulty, determined intellect is required.

आवापो मण्डल निविष्टः ।

Sowing of seeds is dependent on the sky.

पटुतरे तृष्णापरे सुलभमतिसन्धनम् ।

It is easy to have an alliance with the clever and the greedy.

कक्षादप्यौषधं गृह्यते ।

Medicine should be taken even from a robber.

अप्रतीकारे व्वनादरो न कर्तव्यः ।

The non-revengeful should not be disrespected.

व्यसनं मनागपि बाधते ।

Calamity affects even the strong-minded.

अमरवद् र्थंजातर्माजयेत् ।

One should earn wealth, thinking one is immortal.

अर्थवान् सर्वलोकस्य बहुमतः ।

The rich are respected by all.

महेन्द्रमप्यर्थहीनं न बहुमन्यते लोकः ।

The world does not respect one without money, even if he is a great king.

दारिद्र्यं खलु पुरुषस्य जीवितमरणम् ।

Poverty is living death for men.

विरूपोऽर्थवान् सुरूपः ।

Even an ugly one, if rich, is considered handsome.

आदातारमप्यर्थवन्त मार्भनो न त्यजन्ति ।

The wealth-seeker does not give up a rich one, even if he is a non-giver.

आयसैरायसं छेद्यम ।

The lonely desire friends.

प्रेतमपि धर्माधर्माविनुगच्छतः ।

Right and wrong pursue even the ghost.

(*Concluded*)

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# A Prop for the Old Age-III

SMT. LILAVATI MUNSHI

*THE STORY SO FAR: Poor but young and beautiful Pramada is the choice of Seth Liladhar, a wealthy widower and a prosperous businessman from Bombay. Her youthful dreams are shattered. An eager Seth Liladhar woos tearful Pramada on the first night with gifts and jewels. He succeeds. But that brings no unmixed joy to her. Seth Liladhar's large household—of his jealous sons and daughters not very favourably disposed to the young bride—is a source of trouble and grief for her. She becomes an object of ridicule for all of them and her married life thus starts on a none too joyous note.*

*Harassed by other members of Liladhar's large family and compelled to please an old husband against her natural urges, Pramada leads a solitary life. Her health breaks down and under medical advice she is sent to Poona where her companion Parvatibai is all friendly consolation to her. In six months she recovers and is taken back to Bombay but she refuses to live amidst the hostile brood of children and taunting relatives. Liladhar in his own self-interest lives with her in a separate establishment and those five or six years form the best part of her miserable conjugal life. Now mother of two children, one of which dies and the other becomes sick, she gradually becomes restive. One day, with the sick child on her lap, she unwittingly invites the wrath of her husband on herself. The paroxysm of anger pushes Liladhar to the sick bed—yet another painful ordeal for Pramada. NOW READ ON*

IN Seth Liladhar's illness Pramada's rebellion got crushed. Against whom she should rebel and to what purpose? Ever since Seth's illness she had to massage him, foment him and give him medicines and the rest of the time was utilised to look after the sick child. Thus, she was occupied almost all the 24 hours.

At the age of 22 she was nearly looking like an old woman. It was difficult to know that once upon a time she was a good looking young woman.

After Liladhar Seth's falling ill,

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his nature had also undergone a change, and he became bitter with envy. He began to realise that there was a wide gap between his age and that of his wife and that he was at the fag end of his life while Pramada was just young—barely two and twenty. She was yet to bloom and blossom, yet to realise her dreams and he feared if anything happened to him and if Pramada stooped to low tastes after his death, what would happen to his reputation and position. The idea haunted his mind that his wife who was his property might think of some other man in future. Imaginary fear possessed him and he burnt with jealousy and anger. His ailment, therefore, continued to increase.

If ever he saw Pramada talking to any man even casually, his anger knew no bounds. He would not allow her to go out of his sight even for a moment. He forgot that while spending her whole time with a sick man, her body needed a little rest or that she needed some time to herself. He needed Pramada to be by his side all the 24 hours. His daily necessities or the administering of medicines had all to be looked after by Pramada and Pramada alone. He did not want her to cultivate idleness by having such services done by any other person.

And the relations chuckled! They said that this served her right. "She kept the children of the old wife away in order to enjoy herself. See now what is happening," they talked.

Some said, "Poor old wife, how can she be happy even in Heaven when her own children are made unhappy?" They commented as if Pramada had come voluntarily to make them unhappy and as if Pramada had killed the other woman and had purposely made the grown up children of the old wife miserable. They forgot that it was not Pramada who had taken away the happiness of the other children. In truth it was they who had made her miserable.

One afternoon Liladhar Seth was having a siesta or Pramada thought so. She was feeling so unhappy that she went to the side room and lying on a mattress began to cry to her heart's content.

Pramada's mother Ladkorbai was there at that time. She began to console her. "Why are you crying like this Pramada? Who is not suffering from misery in this world? The world goes on like this."

These words made Pramada angry. She retorted. 'Had misery come to her or was it invited for her by them?' Ladkorbai was taken aback by these unexpected words.

"Pramada, we did our very best for you, but your fate was bad; what can anyone do about it?"

"My fate! It was a very good one if you people had not inter-

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fered with it. You wanted a rich son-in-law. Now smell his money; go on smelling it."

"May the people who destroyed my life rot and die."

Pramada was insane with anger and she did not stop to think what words were coming out of her mouth. Ladkorbai was amazed. A daughter cursing parents?

But outwardly the mother spoke with sweetness, "Who is going to get all that money? Only you. How long that old man is going to live? Just now you are a little unhappy, but when the money comes, you will forget all your bitterness."

Pramada sat up. She did not expect such naked truth from her mother. She spoke with anger: "But what about my life being ruined?"

"Nobody's life is ruined," Ladkorbai spoke with force. "Just now you are not yourself. Tomorrow go to the temple with me and meet the guru. After hearing his sermons you will be quiet and feel better."

Pramada was angry and was going to shout something indignantly when she heard a call from Liladhar Seth in a terse voice, "Navi, Navi, where are you? Don't you remember it is time for my medicine?"

Pramada wiped her tears and hurried to attend upon her husband. She was very much afraid of the bitter accusation of her husband. She also was afraid that her talk might have been overheard by him. But, Liladhar Seth did not say anything which could arouse any suspicion. He took his medicine without any comment, gulped it down and turned to the other side. If Pramada had not been drowned in her sorrow, she certainly would have discovered something extraordinarily strange in the behaviour of her husband.

But from that day Seth's bitter comments increased. He often looked at Pramada, sighed and very often unnecessarily became angry as if she was waiting for his death and after that for enjoying his money and perhaps she might stoop so low as to go astray.

After a long time he found out a remedy. One evening he pressed Pramada to go out for a drive and to have some respite. He spoke in an unusually sweet manner. He also suggested to her to pay a flying visit to Parvatibai if she so wished. After so many days just as a bird feels the joy while flying out of the cage, Pramada felt happy.

Ladkorbai's words echoed into her ears in the carriage: "Even if the recovers how long will he live?"

Pramada indeed did not desire anything else save her liberation from the hold of one whom she loved the least. Her soul cried within. How long would she have to remain tied down to this slavery? Hope whispered, "One day thou shall be free."

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Today she was ruminating over her expected freedom. If she were free, the first thing she would do would be to keep Parvatibai with her. She was the only woman whose sweet nature invigorated her. Then she thought of going out for a travel brushing aside all her past and its memory. Then she would open an asylum where she woud give shelter to such unlucky women as herself. She also wondered whether the Seth would leave sufficient money to start such an asylum. But the question being premature she did not give much thought to it.

Then she motored to Apollo Bunder and made the best use of the precious freedom she had wo after many days. The stron breeze that came through the c window was very pleasant to he tired body and mind.

She began to watch curiousl the local trains. She also saw th children playing on the Ban Stand and thought of her own sick child. She thought "I shall have to do something for my child too."

While thinking of the future her mind stopped at this point and began to think of the child. She also wanted her child to grow up like other healthy children.

While returning she called at the house of Parvatibai, but she was not at home. After driving

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for a couple of hours when she returned home she found that solicitor Marafatia was having a confidential talk with her husband.

Liladhar Seth became more restless on that night and his condition became worse. His relations, children and grandchildren all sat round him. Sons Jitu and Surendra were busy searching for the keys of his safe. Seth was seen behaving in a hostile mood. One moment he looked at Pramada, shouted at her, and the next moment abused her. People said that he was in a state of delirium.

"The bitch is bent on killing me. Why does not she give me medicine", he began to shout. Pramada bending over him said, "It is not time yet to have the next dose,' but hearing her words and seeing her so near, he became furious: "Not time, not time? Do you want to kill me without medicine?" Whether in his senses or not, he gave her a slap on her face as a result of which Paramada fell down unconscious.

Liladhar died the same night.

During Seth's illness Pramada had worked strenuously. She had spent several nights without even a wink of sleep. Her mental struggle continued to obsess her. This strain told upon her health and she fell ill after the slapping incident. She was unconscious for four or five days and when she gained her consciousness she was told that her ailing child too had passed away.

During her illness Surendra removed all the valuables from the house to his own house. After about a week Surendra went to her. His face showed gravity. Without looking at Pramada he said, "Father has gone away. We have now to think of the future."

For a moment Pramada did not understand what he said.

"Father has gone away, where?" Her mind was confused, but looking at Surendra's face she understood. A feeling of relief was felt by her whole being. "I am free, I am free, I am free," her mind began to think, then she began to cry and turned to one side in the bed to hide her feelings. Surendra waited for some time for her to speak, but as she did not do so he started himself.

"What is the use of crying now? Wailing won't bring back father. Now we have to think of the future," he said, as if consoling her. "The will made by father has to be read. I shall get the solicitor uncle if you feel a little better" Pramada still crying said, "Do as you please."

But thereafter he did not show any anxiety to read the will and one month elapsed.

Now hoping to get her freedom Pramada recovered sooner than expected. Her youth had been spoiled. Her hopes and her mental peace had gone and the whole life had become useless. Even then it was not a small thing if she could get freedom from the sla-

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very. Everybody behaved towards her with indifference, but she did not mind it. She was waiting for her freedom and for the end of her misery.

On the appointed day everybody waited for about an hour for the reading of the will by the solicitor. Surendra, Jitu, Hemu, Kanta, Saroj, the old Munim and one or two other relations of the Seth had arrived earlier. Either they were acquainted with the contents of the will or for some other reason, their indifference towards Pramada though unspoken was evident and they were looking at her with pity. Except a word or two nobody said anything. The time seemed to be very long and Pramada's heart was thumping very fast, waiting for her freedom every minute. To her every second was like a *Yuga*, but outwardly she was looking down, drawing her sari over her head.

At last, the sound of a car coming was heard. Kanta and Saroj went near the window hurriedly and said, "Uncle Marfatia has come."

Mr. Marfatia entered the room and went straight to Surendra and occupied a seat by his side: 'Well, everybody ready?" He enquired slowly, took out his glasses from his pocket and began cleaning them.

Surendra nodded his head in the affirmative. The solicitor took out from his attache case the documents bearing the original signatures of the Seth. He looked round on all sides and fixed his eyes on the document.

After clearing his throat he began to read. Pramada's soul shot up to her ears.

The earlier part of the will provided for his sons, daughters, grandchildren, servants and charities etc., and Surendra was appointed as the guardian of Pramada's child.

It contained the following about Pramada:

"I hereby enjoin upon my successors that my new wife Pramada shall be paid, if she lives with Surendra, monthly Rs. 10, and if she lives separately Rs. 20 only per month. She will further be paid Rs. 2,000 which she can utilise as she pleases. And my successors shall pay to my new wife, every fifth year, a sum of Rs. 100 if she goes on a pilgrimage."

Before Marfatia could conclude, Pramada fell down unconscious.

(*Concluded*)

---

*Let us give as God gives, unreservedly, and with no thought of return, making no mental demands for recompense upon those who have received gifts from us. A gift with reservations is not a gift; it is a bribe.*

—*Charles Fullmore in* Good Business

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The amazing apparatus called 'the human brain,' the store-house of memory, has its own system of 'filming' and 'tape-recording' incidents, persons, sights, places, situations and sounds to be recalled later with astounding precision !

# The Marvellous Memory

IRWIN ROSS

SUPPOSE YOU could recall every single memory recorded in your mind. If you spent the rest of your life at the task, you would still end up with only a fraction of what you remember. The memory of a middle-aged person contains enough facts to fill about 140,000,000 novels about 300 pages long. Where is all this knowledge stored?

Recently scientists have located a recording mechanism for patterns that form the storehouse of remembered experience in an area of the brain whose function in mental activity has been unknown until now.

Nature has managed to pack the recalling mechanisms of memory into two layers of gray matter only a tenth of an inch or so thick, with a total surface of about 25 square inches. These layers make up part of the cortex, or outer mantle, covering the entire surface of the brain. Located just underneath the temples, they are known collectively as the temporal cortex.

When you try to remember past experiences, electrical nerve impulses pass through these areas, causing the events to flash into your consciousness again.

By producing such impulses artificially in patients undergoing brain operations for epilepsy and other conditions, doctors have evoked hidden memories.

One early example was a young secretary whom we shall call Ann. She was fully conscious. (Since the brain feels no pain, surgery may be conducted with only a

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local anesthetic.) Doctors touched a tiny point on her temporal cortex with a special electrode, a fine-wire contact which carries mild electrical currents.

To the doctors' amazement, Ann suddenly recalled a tune she had heard somewhere years ago and began humming part of it. She actually heard an orchestra. The memory emerged vividly, as if the real of a submicroscopic tape recorder were unwinding in her mind.

When the doctors removed the electrode from her temporal cortex, Ann stopped humming abruptly. When they touched the same spot again, she hummed the same tune. But she did not pick up from her stopping point, she started all over again.

Apparently that mental "reel" had automatically rewound itself for another playback. And the humming progressed as long as the electrode stayed put, but each time the contact was broken and remade, Ann's brain played back the tune from the beginning.

Similar tests on many other patients indicate that stimulating the temporal cortex brings back our remembrances of things past; that memories are stored in the form of cerebral "tape recordings" or "films", complete with sound track. Patients recalled sights as well as sounds. In one case, a teen-age girl, Joan, felt a sharp surge of fear. She heard voices and saw an event which had taken place seven years before.

She was walking in a field. The grass was so high that it hid her two brothers walking up ahead. Suddenly, an unpleasant-looking man came up behind her and said, "How would you like to get in this bag with the snakes?" Joan screamed to her brothers, and the three children ran home to tell their mother. Doctors checked this story and found that the girl's family remembered the frightening incident.

Not only do you preserve your memories in an incredibly complete form, but your mind records far more than you realize. When you visit a strange home, for instance, your eyes may wander across a bookcase. Though you cannot recall the books voluntarily, the odds are that you would easily remember two or three dozen titles under proper brain stimulation, electrical or otherwise.

On the basis of various recent studies, scientists have arrived at the following theory: There is hidden away in the brain, a record of the stream of consciousness. It seems to retain the detail of this stream as perceived during each man's waking, conscious hours.

Contained in this record are all the things of which the individual was once aware—such details as a man might expect to remember for a few minutes afterward, but which is largely lost to voluntary recall after that time.

Clearly, the centres of human

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memory are points of incessant activity, not all of which are organized or under your control. The temporal cortex may represent the site of the patterns which dreams are made of. In sleep, subconscious and irrational forces have relatively free play.

One recent patient was a young man suffering from epileptic seizures. The attacks always came after a particular nightmare. The man dreamed he was in a strangely familiar house. But he was afraid to explore the house because, even in his dream, he realized he would have an attack if he did. Yet something compelled him to open a door despite his fears. A seizure inevitably followed. Removal of part of the temporal cortex relieved the patient's disease and put an end to his nightmare.

This area of gray matter is also concerned with peculiar illusions of memory. On rare occasions you doubtless have experienced that uncanny feeling of having lived through a current situation before.

The sensation may come during a conversation with friends at an unfamiliar restaurant. You are suddenly convinced that you have been there at some previous time, with the same people sitting in the same places and saying the same words. This feeling, which has long fascinated psychologists, can be produced by stimulating the brain electrically.

Scientists are also studying certain areas of the temporal cortex which may be devoted to word-memory. You probably know the names of several thousand persons —even more if you include the names of people you have simply read about.

Now imagine yourself at a party where someone suddenly asks you: "Have you heard of Howard Wright?" Chances are that you will say 'yes' or 'no' within seconds. This familiar ability represents one of the most marvellous yet baffling feats of the human mind.

It implies that the brain includes an indexing system far more efficient than anything man has ever devised—a way of searching through your built in files of cerebral tape recordings and films at lightning speeds. This same system enables you to tell immediately whether you know the meaning of specific words.

The temporal cortex is concerned with still subtler activities. It scans through our records of past experiences, compares them with things happening in the present, and interprets the results. When you meet an old acquaintance for example, almost instantaneously a mechanism of the brain is providing you with a standard of comparison. A moment earlier you could not have pictured this man. Yet now you note that his movements are slowed, his shoulders stooped. But his laugh, perhaps,

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has not changed.

Further brain research has revealed that once you form memories they tend to persist. Strictly speaking, there is no such thing as *amnesia* in the sense that you actually lose your records of former events. What may be lost is the ability to reach those records. Although your past memories are relatively permanent, doctors know that certain types of injury may prevent you from forming new memories.

Some years ago a prize fighter named Ted Lewis was felled in the first round by his opponent's tremendous left hook to the head. In his dressing room following the bout, Lewis muttered: "A guy I should have licked knocked me out first round." Actually Lewis had staggered to his feet after a count of nine, survived the round, and won by a knockout in the elventh round.

But that opening punch had jarred his temporal cortex and put his memory out of commission. Throughout the rest of the fight, while he remembered everything he already knew, he temporarily lost the ability to store fresh experiences. Aware of his opponent's tactics and the advice of his seconds between rounds, he promptly forgot it all.

Elderly persons often encounter similar problems. Although they can remember the past in considerable detail, recent incidents may be more elusive because difficulties in forming new mem ries.

By far the greatest mystery all, however, is how your stores of memory can be cramm into the compact tissues of brain.

The final answer to that qu tion is still a long way off, but vestigators have speculated ab the problem.

The brain has about ten bill nerve cells, three times more t the total population of the ea If each cell contained the mem of just one event in your life, still would not provide suffic storage space for all that you member.

So the secret must lie within cells themselves, among the p tein molecules which compose ing material. It may be that th molecules register the informa you remember in the form of c mical codes. New experien may somehow be "imprinted" persisting changes in the intri structure of such particles. T brain's tissues include some th sand billion billion protein m clues. *That* number is belie ample for the purposes of hum memory.

The temporal cortex and its sociated nerve centres hold key to memory and open a n chapter in the study of the m

(Courtesy: *Rosicrucian Di*

★★

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- Man is a multi-dimensional being.
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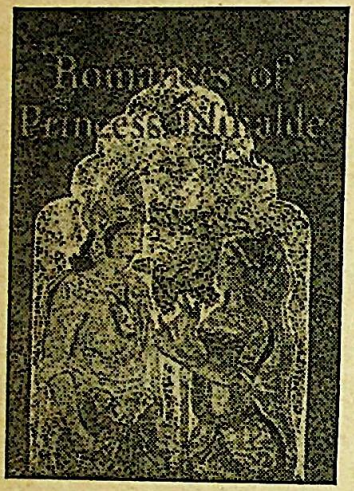
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# ...Without Comment

THE arrogance of Israel and the support it has received from its mighty friend, had made the Palestinian people desperate. The rights of the Palestinian people must be restored.

—*Sardar Swaran Singh*, Union Minister for External Affairs

THE Government has turned Mr. Breznov's visit into a party affair.

—*S. S. Mariswamy*, M.P. (D.M.K.)

THE travelling public, who, in the ultimate analysis, paid for the air services and who suffered most, feel that the airline should be closed until such time as things could be sorted out.

—*Air Chief Marshal P. C. Lal*, Chairman, Indian Airlines

SOME 30,000 Indian scientists, including students, are estimated to be working abroad.

—*C. Subramaniam*, Union Minister for Science and Technology

THE purchasing power of the rupee, as computed on the basis of the consumer price index with 1949 as base, was 99 paise in 1950; 80.6 paise in 1960; 44.6 paise in 1970, and 36 paise during the period January-September 1973.

—*K. R. Ganesh*, Union Minister of State for Finance

INDIA should create its own pattern of socialism, bringing about a synthesis of materialism and the traditional values of spiritualism.

—*Shriman Narayan*, Gandhian scholar

THE Indian Cotton Mills' Federation, an organization of employers, had registered itself as a "trade union" and earned income-tax exemptions. I estimate that in the last ten years, the Federation would have gained tax exemptions to the tune of Rs. 90 lakhs to Rs. 1 crore.

—*Madhu Limaye*, M.P. (Socialist)

## TAILPIECE

*"Between me and my father, we know everything and can answer any question under the sun," boasted one boy.*

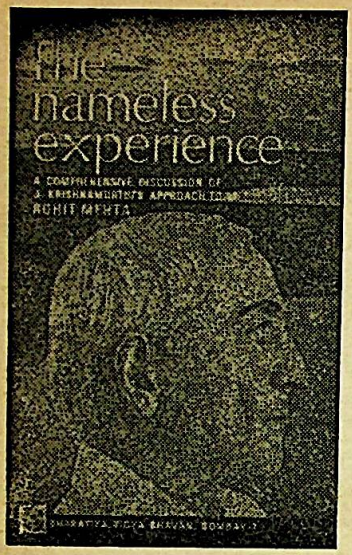
*"Let me test you. What is the capital of Maharashtra?"*

*"That is the one which my father knows."*

*"Then, what is the Milky Way (Galaxy)?"*

*"I don't know. But don't ask me anything above the sun."*

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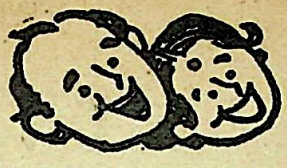
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# Laugh with Benjamin Franklin

## AMERICAN STATESMAN PHILOSOPHER AND AUTHOR

If men are so wicked with religion, what would they be without it?

* * *

Anger is never without a reason, but seldom with a good one.

* * *

Clearly spoken, Mr. Fogg you explain English by Greek.

* * *

Creditors have better memories than debtors.

* * *

The first mistake in public business is the going into it.

* * *

God heals, and the doctor takes the fee.

* * *

Here comes the orator, with his flood of words and his drop of reason.

* * *

He's the best physician that knows the worthlessness of most medicines.

* * *

He that falls in love with himself will have no rivals.

* * *

He that teaches himself hath a fool for a master.

* * *

She laughs at everything you say. Why? Because she has fine teeth.

* * *

Three may keep a secret if two of them are dead.

* * *

He was so learned that he could name a horse in nine languages; so ignorant that he bought a cow to ride on.

* * *

If your riches are yours, why don't you take them with you to the other world?

* * *

If you would lose a troublesome visitor lend him money.

* * *

An infallible remedy for toothache: wash the root of an aching tooth in vinegar, and let it dry half an hour in the sun.

* * *

Keep your eyes wide open before marriage, and half-shut afterwards.

* * *

Love your neighbour, yet don't pull down your hedge.

* * *

Mankind are very odd creatures: one half censure what they practise, the other half practise what they censure.

* * *

Rich widows are the only secondhand goods that sell at first-class prices.

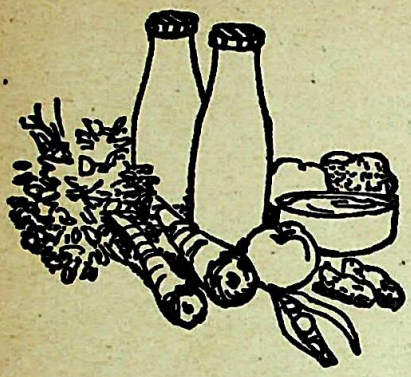
* * *

Ne'er take a wife till thou hast a house (and a fire) to put her in.

* * *

One good husband is worth two good wives; for the scarcer things are, the more they're valued. □ □ □

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# Dr. EDWI FLATTO'S answers on health

## CATATONIA

*Q.* My brother, aged 38, suffered from a thyroid condition since his adolescence. He was taking "thyroxin" regularly which was prescribed by a physician many years ago. Recently he went on a fast for 24 days only, taking distilled water and no food or drink of any nature. On the 20th day of his fast he became catatonic, staring at the ceiling and totally withdrawn, unable to carry on an intelligible conversation. He moved his arms back and forth in an erratic but patterned fashion. He has been in this condition for 10 days now. What has caused this condition and what can be done to correct it?

*A.* This is a classic example of the danger of taking a long fast without being under compet supervision or the doctor getting complete case history of the pati before putting him on a long f

It sounds to me that your b ther is experiencing withdra symptoms and it may be necess to re-introduce the thyroxin ag but in smaller doses than bef and very gradually decreasing t dose. Consult your doctor on th being sure to give him a compl case history including *all* the dr the patient was taking before t fast.

Fasting is not a condition to played with. Going on a long f and not being under compet supervision can be extremely da gerous, especially if the subject addicted to drugs of any so (Don't forget that alcoholic bev

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ages, tobacco, coffee, tea, narcotics, prescription drugs, and even patent medicines such as aspirin, laxatives, tranquillizers, sedatives, "pep" pills, and many over-the-counter drugs—all may well be addictive if taken over a period of time). Stopping these drugs abruptly can bring on serious withdrawal symptoms.

### BREAST CANCER

*Q.* Is there anything that a woman can do to prevent getting breast cancer?

*A.* In the United States, cancer of the breast causes more deaths among women than any other cancer. More cases are seen after the age of 45. More than 65,000 new cases are diagnosed annually; and yearly, over 28,000 die of this disease.

Statistical studies strongly suggest that risk of developing cancer of the breast is much lower in women who nurse their babies than in those who don't. For example, in Japan, where practically all women nurse their babies, breast cancer is practically non-existent. There is a strong corollary between the ratio of women who nurse their babies and freedom from breast cancer.

*Q.* I have been suffering from rheumatoid arthritis. Is there any cure for this condition? I am taking a dozen aspirins a day but the pain continues.

*A.* It is my conclusion, based on hundreds of cases, that both forms arthritis—rheumatoid and osteoarthritis—are due to wrong eating habits and lack of proper exercise. I suggest you try my programme for 2 weeks and I then ask you to judge for yourself the results. If you don't feel better in every way—at least half the pain gone or no pain at all, the stiffness and swelling greatly diminished or non-existent and no more heat in the joints—then forget what I have to say and continue taking the aspirins. You will have to pay a price however. The price may be too high for you, not in money but in power, but remember the reward is very great also—freedom from arthritic pain and suffering. If you are willing to accept these terms then let's begin:

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**For Breakfast**

Any fresh fruit in season (Except citrus). 2 kinds only, total one and a half pounds. Non cooked fresh fruit only. Not canned. No sugar or salt.

**Lunch**

A large combination salad. Lettuce, Green peppers, raw spinach, cress, raw peas, raw cauliflower, celery.

2 ounces of raw peanuts, almonds, or pecans.

**Dinner**

Large combination salad (Same as for lunch)

1 pound bananas or 5 ounces of dates. Or 1 large avocado.

All the above items are to eaten uncooked (raw). No or pepper. No substitutions. eating between meals. To hav progress, fast 1 day each week

I realise this programme will very difficult for you if you ha been living on conventional me However, I only ask that you it for 2 weeks. If you don't thi the rewards of improved hea and freedom from pain and suff ing worth the price you can back to your former way of eati

In addition to the above diet measures you should do the exe cises recommended for arthritis my new book *Exercises for Hea and Therapy*.

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# NOTES and NEWS

## BIOGRAPHY OF ADI SANKARA AS TEXTBOOK FOR CHILDREN:

THE Vedanta Mission, Powai, Bombay, has written to the Maharashtra State Bureau of Text Book Production and Curriculum Research to include the life history of Adi Sankara in the list of History books for school children for publication by the Bureau. The Mission feels that the life-story of a great saint like Adi Sankara, of whom every Indian is proud, ought to be a subject of study for school children.

## BANGALORE KENDRA:

THE series of lectures on Ayurveda under the auspices of the Mahila Vibhag of the Bangalore Kendra continued on November 7 and 8 1973. Dr. Raghuthamacharya spoke on **Dhirgha Jivita and Ayurveda.**

In his brilliant exposition he dealt with the various concepts of Ayurveda and pointed out how **Smathva** or equanimity in respect of **Dhathu** etc. constituted health. He profusely quoted from Ayurvedic texts and emphasized the fact that a science of Ayurveda was conterminous with life itself.

He gave instances of animals which almost instinctively medicated themselves, such as the mongoose which in a combat with the snake when bitten, would rush to some place to eat a herb. Similarly the eagle and he quoted in support the line: "इयेनो वेत्ति भेषजम्".

The lecture was attended by the members and a large number of visitors.

The series will continue during December with lectures on **Maternity and Child Care in Ayurveda** by Dr. Rajagopal.

## GITA JAYANTHI

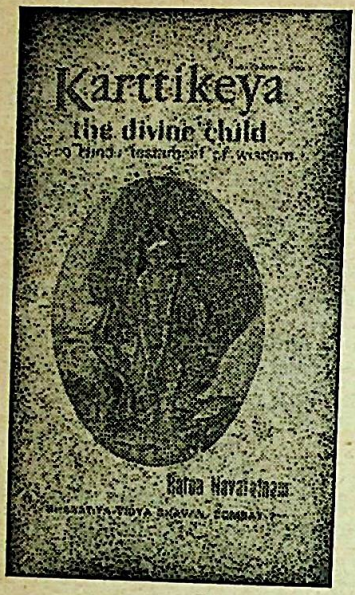
THE first Anniversary of the Gita Adhyayana Mandal, directed by Dr. N. S. Anantharangachar, was celebrated on Saturday December 8, 1973 at the Kendra premises. Shri T.S. Rajam, Chairman, Sundaram Motors Pvt. Ltd., and Vice-Chairman of the Bangalore Kendra, presided.

The participants of the Gita Study Circle honoured Dr. N. S. Anantharangachar and felicitated him with the presentation of a Kashmiri Shawl in token of his great interest and the direction given by him. Shri R.A. Kashyap spoke of the objects of the Gita Adhyayana Mandal, Shri Tiwari felicitated Dr. Anantharangachar. Shri U.K. Kini recounted the impressions of the study circle meetings.

Dr. N.S. Anantharangachar replied to the felicitations. Shri T.S. Rajam, on behalf of the study group, presented the Shawl and spoke on the importance of the **Bhagavad Gita** and the need for such a detailed study of the **Gita.**

He assured on behalf of the Bangalore Kendra that every assistance and encouragement would be given for the conduct of the Gita Study Circle.

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This book penetrates the veils of Time and Eternity, the Vedas Agamas, Puranas, the Epics and the classical poetry of the Academy o Letters (Sangam Epochs) of the Tamil Nad.

It delves into the traditional modes of belief and worship of Kumara Muruga, to reveal the grandeur that illumines the cult of Muruga, dow the ages to the everpresent Now—in principio.

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The meeting concluded with a vote of thanks.

## PRELIMINARY LECTURE

A preliminary lecture giving the audience a foretaste of the Orientation Course in Indian Culture was delivered by Prof. S.K. Ramachandra Rao on December 6, 1973 at the Kendra premises.

Shri R. A. Kashyap, Registrar, pointed out that it was the wish of Shri J.H. Dave, Hon. Director of the Bharatiya Vidya Bhavan and a great Sanskrit scholar, that a good number of Indian students should be prepared by a course of lectures and training to become the "Ambassadors of Indian Culture." An attempt has been made in this contemplated series of 75 lectures covering comprehensively every aspect of Indian Culture.

Prof. S.K. Ramachandra Rao spoke of the various dimensions of Indian Culture and pointed out that the desire to engage in activities that seemingly did not have a direct bearing on the material aspects of life constitutes culture. He said that India was the first to evolve the concept of the Sthambha or the support for life here and hereafter.

## LECTURE ON INDIA AND THE WEST

SHRI Ayana Deva Angadi, the Founder-President of the Asian Music Circle, London, addressed the students of the Bhavan's College of Mass Communication, Bangalore as well as the members of the public on December 7, 1973. Shri B. S. Rao, presided.

The lecturer spoke on India and the West in his own inimitable style bringing out the salient social, economic, political and religious aspects of India and the West. His humour, forthright criticism of what he considered inappropriate and his beautiful analysis of life in India and the West, born of intimate knowledge, held the audience.

Shri B.S. Rao summed up the lecture.

Earlier Shri R.A. Kashyap, Registrar, introduced the speaker.

## TALK ON HINDUISM

A series of lectures covering all the aspects of Hinduism were delivered by Dr. P. Nagaraja Rao, Tagore Professor of Humanities, University of Madras, from December 11 to 14, 1973.

These are part of the preliminary lectures concerning the Orientation Course in Indian Culture to begin shortly at the Bangalore Kendra.

## COLLECTED WORKS OF TILAK:

ACCORDING to a notification the Kesari Prakashan is bringing out the complete volumes of Tilak's writings, speeches, letters etc. as the old volumes edited by Shri N. C. Kelkar are out of print.

The Volumes will carry detailed explanatory notes, biographical data and rare letters and speeches of Tilak.

The Tilak Trust will be happy, if institutions and individuals with whom Tilak was connected could send them copies of letters, press clippings of his speeches and articles and 'Lokmanya Tilak special numbers of periodicals.' The information may be communicated to "The Librarian, The Kesari Granthalay, 568, Naryan Peth, Kelkar Road, Pune-30," at the earliest.

## FERRY SERVICE TO VIVEKANANDA ROCK

ACCORDING to a press release of the Vivekananda Rock Memorial Committee, due to the onset of the North East Monsoon winds at Kanyakumari, it is usually difficult to run uninterrupted ferry service to the Vivekananda Rock, as per the scheduled timings, daily during the months of November, December and January.

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# LIQUOR MENACE IN INDIA

BY JUSTICE TEK CHAND

(Former Chairman of the Study Team on Prohibition appointed by the Government of India)

Dr. R. R. Diwakar says in his Foreword to the books:

"Let us hope that the author's crusading pen brings home to the Governments and people the proven fact that alcohol is a poison and that it should have no place in any society which wants to progress....."

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Even though efforts are being made to run an uninterrupted service, the Committee desires to inform the public that on account of unforeseen sea conditions, the service is likely to be suspended at anytime during the day in the months of November, December and January due to inclement weather and rough sea conditions. Announcement on notice boards and by other media will be made locally to apprise the visitors of the timings of the ferry service daily, depending upon the prevalent sea conditions on particular days.

The visitors are requested to contact the Ferry Office, on their arrival at Kanyakumari, and ascertain the ferry timings and adjust their other programme accordingly in order to avoid disappointment. They are also advised to reserve for a 24--hour stay at Kanyakumari so that they can take one more chance next morning if it is not possible to go the previous evening due to a choppy sea.

The inconvenience caused to the public is regretted and the Committee feels that the safety of the visitors is the supreme consideration weighing with them.

## GUNTUR KENDRA

UNDER the auspices of the Kendra various competitions were conducted in Essay Writing, Elocution and Music in which several students of the local colleges participated.

Shri K.G. Raghunath, Diplomaholder in Journalism, gave a brief account of the competitions.

The Prize distribution function was held at the Bhavan's Auditorium on November 5. Shri P.V.J. Raju, Chief Personnel Manager, I.L.T.D. Company Limited and Vice-Chairman of the Guntur Kendra, presided and Smt. Subhadra Devi, Principal of the Guntur Medical College, gave away the prizes to the winners.

Shri P. Srinivasa Murthy, Joint Secretary, earlier welcomed the Chief Guest of the evening and the gathering. Shri P.V.J. Raju, Vice-Chairman, extended hearty felicitations to all the winners.

Smt Subharda Devi exhorted the students to inculcate the habit of keeping up the great traditions which we have inherited from our greatest Hindu religion and for which the Bharatiya Vidya Bhavan is striving.

The function came to a close with vote of thanks by Shri P. Srinivasa Murthy, Joint Secretary.

## FAREWELL TO CHAIRMAN OF THE GUNTUR KENDRA

THE Executive Committee and Members of the Bharatiya Vidya Bhavan, Guntur Kendra arranged a function on October 26, 1973 to bid farewell to Shri K. Jayabharath Reddy, I.A.S., Collector of Guntur and Chairman of the Guntur Kendra, on the eve of his transfer to Visakhapatnam.

Shri P. Srinivasa Murthy, Joint Secretary, welcomed the gathering Shri P.V.J. Raju and Shri V. Bhanumurthy, Vice-Chairman, spoke about the yeoman services rendered by him especially in securing the site for the Kendra in a posh locality. Dr. P. Lakshmana Rao., Professor of Cardiology, also spoke wishing the Chief Guest Godspeed.

Shri K. Jayabharath Reddy replied to the felicitations, and assured the Bhavan of his sympathy and support wherever he is. Shri U.G.K. Sarma, Treasurer, proposed a vote of thanks.

## DROUGHTS LINKED WITH SOLAR CYCLE

DROUGHTS can be predicted by looking at the sun, says a British scientist.

Dr. J.W. King of the Radio and Space Research Station says he has now enough evidence to show that the sun interfers with the earth's climate.

In a report in Nature, he claims that droughts are dependent on the "solar cycle" to such an extent that they can be forecast if meteorologists

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take into account the "expected tre in solar activity."

Dr. King's theory is based on tual pressure measurements tak over the North Atlantic for a nu ber of years covering the active a quiet period of the sun.

He has further found that "re reduced winter rainfall occurs on north India following periods of hi solar activity."

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Shri Singh has inherited from h father, his qualities of sticking t principles at any cost and servi the cause of people and mothe land. In his career as a journalist, h has served in various capacities a member and officer-bearer in v variety of committees in the field o journalism and writing. His service have also been utilised by the Sta and Central Governments in ma spheres.

**Never lend books, for no one ever returns them; the only books I have in my library are books that other folk have lent me.**

**—Anatole France**

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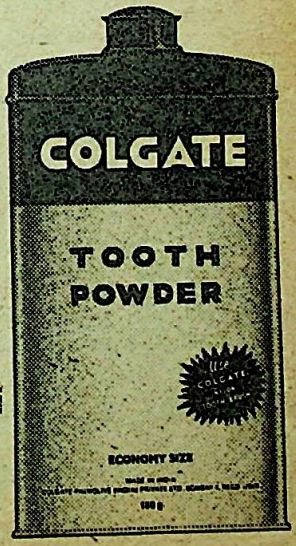
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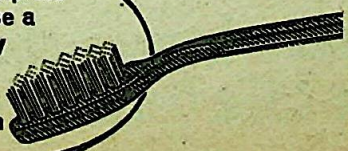
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## TAMIL

**KALKI DIPAVALI NUMBER, 1973.** Bharatan Publications Ltd. Madras 31.

THE current year's Dipavali Number of the popular Tamil weekly is bigger and brighter both in size and content. The opening article by H.H. Kanchi Senior sets the key to the high standard of the entire number.

His Holiness introduces us in his inimitable way to the beauties of Naishadha and in particular to Sri Harsha's love of Advaita as evidenced in the Panchanaleeya episode. Damayanti was puzzled at the sight of the five Nalas at her swayamvara even as the common man is puzzled at the five schools of thought Sankhya, Patanjala, Pancharatra, Pasupada and the Vedic or the Advaitic thought. The last of which in fact comprises all the earlier four schools.

Towards the latter part of this article a verse from Naishadha (Cant. XII, verse 38) relating to the king of Kanchi is quoted. The last word of this verse however appears in all standard editions of this work as Yaageswarah.

Then follows the article of Rajaji on Hindu religion and modern science. Shri Agnihotram Ramanuja Tatachariar points out how the Tamil saints, the Alvars, were steeped in Vedic thought. Shri Kripananda Variar writes the moving story of the Tamil poet who sought a place on the pyre consuming his friend's body and got it. Shri K. V. Jagannathan shares with us the experiences of the immortal poets who lost their hearts to the enchanting figure of Sri Krishna with his flute.

Shri R. Ganapati weaves a plausible story about the famous shrine of Mallikarjuna. Among the stories of which there are a bunch, of all shades, the palm goes to Sujata's Kanikkai which will haunt the reader with its consummate art.

The present number is a happy contrast, with an ethical vein running through it, to other journals which deluge us with an avalanche of new wave stuff that steadily undermines our basic values of life. The illustrative features are distinctive and informative. A memorable number.

**VIVEKALAKSHMI SWAYAMWARA MALA** by Sankara Dikshitar. Pub. Sri Sringeri Jagadguru Sankara Dharma Vidya Samiti. Madras. Price: Re. 1/-.

IN this short and sweet book the author has raised and answered the great philosophical questions (1) Who are we? (2) Where are we? (3) For what are we here in this world ? and (4) what should we do to achieve that objective?

In answering them the author has verily churned the entire gamut of the Vedas, Puranas, Sastras and the writings of God-men and has collected the cream of discriminative knowledge for us to swallow.

The depth and sweep of the au-

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thor's erudition not only in the religious and philosophical lore but in worldly knowledge too, are remarkable.

It is the author's case that by means of the discriminative knowledge so obtained, we must, as the eternal bride, seek the Paramatman in a swayamvara as it were and become one with Him. The book is neatly printed and produced.

—V.A.K. Ayer

## HINDI

**MADHUR MILAN MANJARI. (A POEM IN HINDI)** by Lal Rudranath Singh "Pannagesh" Village Khandua, Post Sikandarpur District Basti (U.P.) and published by Pramodchandra Pranshankar Sharma, Secretary, Shakadwipiya Brahman Bandhu Parivar, Pranshankar Smriti Mandir, 44, Babulnath Chawl, Chowpatty, Bombay-7. Pages 76 plus 38. Price: Rs. 3.50.

THIS delightful Hindi poem has composed entirely in Brijbhasha well known Hindi Poet of Brijb Lal Rudranath Singh "Pannages Ayodhya.

The whole poem is indeed a one depicting in poet's own inble style, the highly fascinating erotic story of the romantic me of Lord Krishna with his be Radhikaji in Kurushetra. The is full of brilliant expression o feelings of intense love and co devotion with which Radhikaji ceeds to meet and make love to Krishna.

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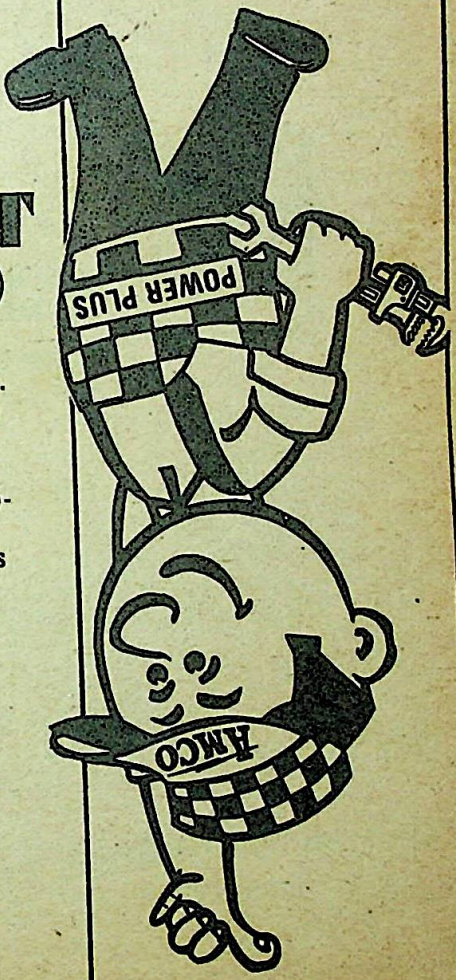
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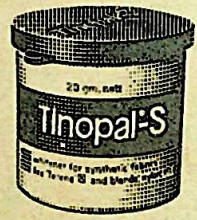

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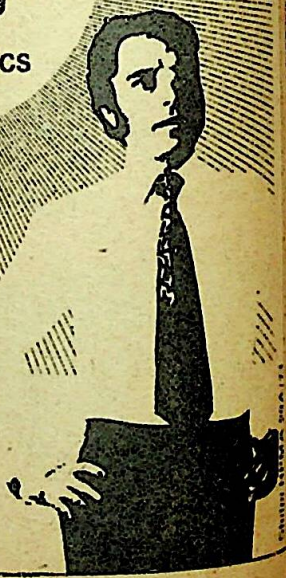
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## Know-Alls Of Delhi

MR. M. C. CHAGLA's autobiography, *Roses in December*, is so full of delightful anecdotes that no apology need to be offered for turning to it again for a quotation or two.

There is the story, for example, of the Dalai Lama's stay in Bombay's Raj Bhavan when Mr. Chagla was acting governor. "I received two instructions from Delhi: one was that I should give



the Dalai Lama strict vegetarian food; the second, if it were possible, women should not be invited to the state banquet in his honour."

"I carried out the first instruction to the letter," records Mr. Chagla, "but the second I refused to comply with because I said that there was at least one woman who had to be present at the state banquet. That woman was my wife." Mr. Chagla saw to it, however, that the Dalai Lama sat next to him, not to the right of Mrs. Chagla, as protocol normally demanded.

"The dinner went off well and the presence of my wife and other ladies did not affect its success. But there was a surprise from an unexpected direction. The next morning, my ADC came to me and unbelievingly told me that the Dalai Lama wanted kidney and sausages for breakfast. So much for Delhi's knowledge of the culinary tastes of important visitors.

"There was a reception for the Dalai Lama at the Chinese consulate that evening. The Indian women present there, as is our custom, joined their palms in greeting him. But he insisted on shaking hands with them. So much again for Delhi's knowledge about the inhibitions attending on the Dalai Lama's social life."

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I cannot be perceived, O Arjuna, in the Form in which you have seen Me, through the study of the Vedas, or through the practice of austerities, charity and sacrifices. O subduer of foes, I can be perceived in this way, known in essence and entered into only through exclusive Love.

Gītā XI. 53.54

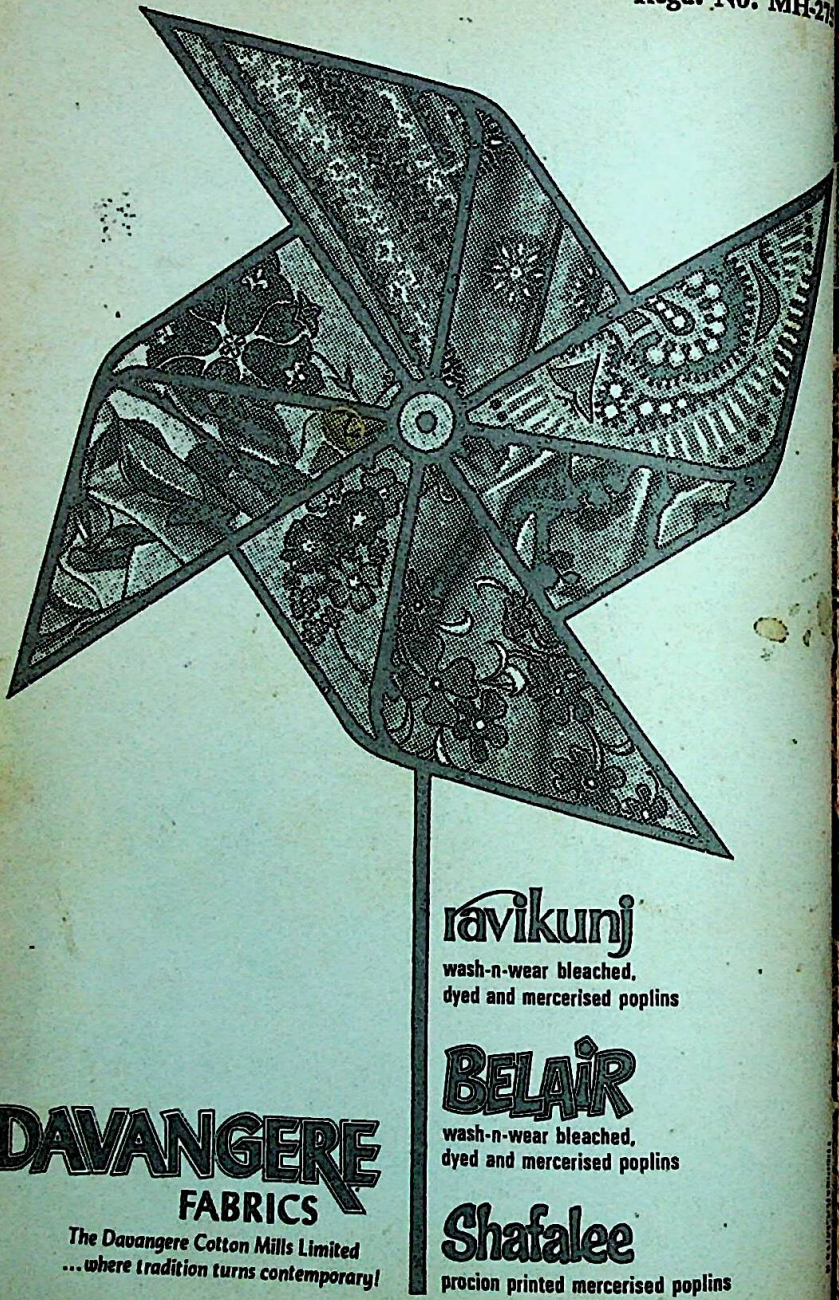
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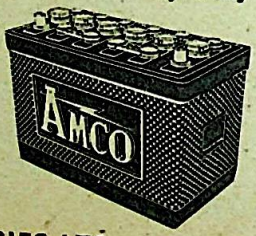



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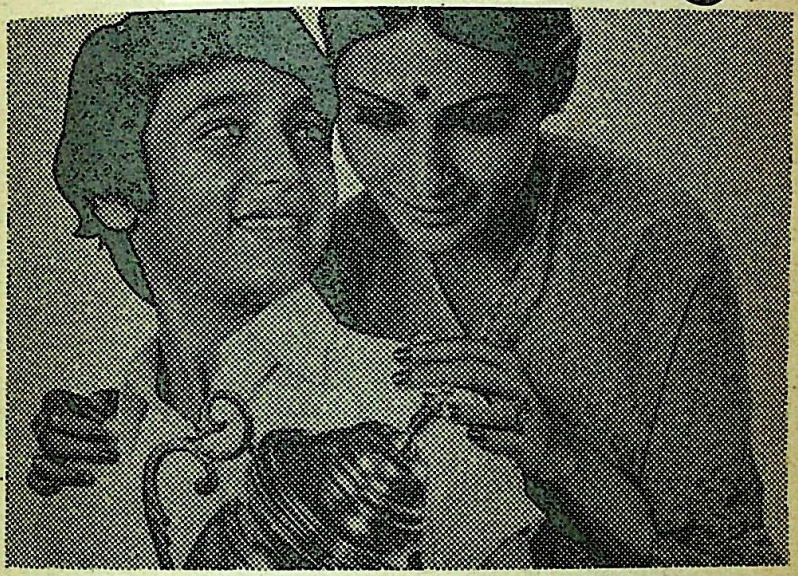
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## CONTENTS

* Prayer for Power .. .. .. .. .. .. 11
* Wisdom Through the Ages-Gems from J. Krishnamurti 12
* Kulapati Vani—India, My India! .. .. .. 13
* Saints of Maharashtra-8-Chokhamela —Smt. Savitribai Khanolkar .. .. .. .. 14
* Rules for Sabarimala Pilgrimage —Shri K. K. Srinivasan .. .. .. .. 18
* Alvars, the Poet-Saints of South India —Shri K. Thiagarajan .. .. .. .. 20
* An Enlightening Conversation—Dr. Paul Brunton .. 25
* Hands Off Our Treasures—Shri M. N. Deshpande .. 29
* The Distinctive Character of Indian Art—Shri Aurobindo 34
* A Prop for the Old Age I—Smt. Lilavati Munshi .. 41
* Subhashitas .. .. .. .. .. .. 45
* Sangita Vadyalaya—Shri Poornam Viswanathan .. 47
* The Story of My Conversion to Homoeopathy —Dr. Mahendra Lal Sircar .. .. .. .. 51
* Without Comment .. .. .. .. .. 55
* Maxims of Chanakya—Shri V. K. Subramanian .. 57
* Dr. Edwin Flatto's Answers on Health .. .. 58
* Laugh With Ralph Waldo Emerson .. .. .. 62
* Notes and News .. .. .. .. .. .. 63
* Photo Feature .. .. .. .. .. .. 74

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VOL. XIX, No. 9

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## PRAYER FOR POWER

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इन्द्रं या देवी सुभगा जजान
सा न ऐतु वर्चसा संविदाना ।।

That Light which inhabits the lion, the tiger and the furious serpent as well as the Fire, the Sun and the man versed in Scripture—that divine, beneficent Light bestowing prosperity—let that Light bring us power and dwell in us.

—*Atharva Veda* VI, 38-1.

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# WISDOM THROUGH THE AGES

## GEMS FROM J. KRISHNAMURTI

To seek fulfilment is to invite frustration.

* * *

To look to the future, to strain after an ideal, indicates sluggishness of the mind and a desire to avoid the present.

* * *

When our hearts are empty, we collect things.

* * *

We have to live in this world—that is the only inevitable thing in life.

* * *

Addiction to knowledge is like any other addiction, it offers an escape from the fear of emptiness, of loneliness, of frustration, the fear of being nothing.

* * *

Cultivated virtue is a horror, because the moment you cultivate a virtue it ceases to be a virtue. Virtue is spontaneous, timeless, it is ever active in the present.

* * *

A consistent thinker is a thoughtless person because he conforms to a pattern; he repeats phrases and thinks in a groove.

* *

Character is not a matter of being obstinate in one's knowledge or strong in one's experience. There is character only when the mind is free of that background and is therefore capable of clarity. Only a mind that is clear has character.

* *

Clarity, at whatever level is completely necessary. If you are not clear about the way to your home you get confused. If you are not very clear about your feelings there is self-contradiction. If you do not clearly understand the ways of your own thinking, such lack of clarity leads to illusion.

* *

Compiled by R.P. Chad

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# KULAPATI VANI

## India, My India!

I AM attracted to our shrines because I love the motherland; not in the way of an economist; not merely as one who is attracted to his country.

India to me is the Mother. I hold every inch of our land in affection.

Whenever I visit a spot, a river, a mountain, with which heroic or sacred memories are associated, my heart glows with pride. The beauty of every scene and sight in our towns or our countryside has an irresistible lure for men. Every folk-song or dance moves me.

Behind our way of life I see a special destiny working. And my heart goes out to my people not in the way of a philanthopist, but in the way of an ardent lover.

Now you will perhaps be able to appreciate my attitude towards ancient shrines. When I visit one of them, I see not the brick and the mortar, nor the stone image, nor the mercenary worshipper but the traditions which have grown around it.

The hope, devotion and faith which millions have offered at the shrine for centuries become mine for the moment, and the memory of our forefathers who found solace and strength by worshipping at a shrine, gives me some inspiration.

□ □ □

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# CHOKHAMELA

An untouchable saint
who was godly to his very bone
and marrow

SMT. SAVITRIBAI KHANOLKAR

IN the days when Maharashtra was alive with God consciousness and saints arose in every village or town to uplift the masses to a high degree of religious fervour and lived the lives of true devotees and men of complete renunciation, there lived in Mangalvedhya a whole family of saints.

At the close of the thirteenth century, the Hindu religion of Maharashtra had flung its doors wide open to all castes and men, women and children who were seized with the love of God were embraced and worshipped as God's very own.

Their caste? Who cared? They all belonged to the *Vithal Sampradaya*, to Lord Vithal or Panduranga of Pandharpur, installed there, maybe a 1000 years ago by the saint Pundalika who hailed from Karnataka.

Ever since, the Kings of Devagiri (modern Daulatabad), and other rulers of Maharashtra have endowed the temple with wealth and the devotees produced such saints and so many at one time, as was never witnessed before anywhere on our planet. Maharashtra was truly blessed with the advent of such great souls.

The family of saints which lived quietly in Mangalvedhya was that of Chokhamela, an untouchable, his wife Soyarabai, his sister

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Nirmala and her husband Bamka. The family went and settled in Pandharpur.

They were all deeply devoted to Vithala in spite of the authorities at the time not allowing them entry into the temple. All they could do was to stand outside the gate, with their tear-flooded faces, their eyes yearning for a sight of the distant Deity.

Chokhamela sang heart-rending songs to his beloved Panduranga, humbly, very humbly beseeching him for a glance of His auspicious form.

Chokhamela and his wife had no issues. Though they were much distressed about it, they took it to be God's will and asked the Lord for unalloyed devotion to his blessed feet and nothing else.

Panduranga, to test them, came to Chokhamela's door disguised as a Brahmin. "Pray, give me food," he asked Soyarabai in great distress, "for I am starved and request you to feed me with whatever you have on hand."

Soyarabai bowed low to him and said, "Oh, Brahmin, we cannot refuse a guest, for in every guest resides the blissful Lord of the Universe, but please understand that we are Mahars, untouchables. Were the villagers to see you eat from our hands, they would penalise us and even cause us harm."

"They will not harm you," assured the Brahmin, "and all I desire is food prepared by your hands. Bring me whatever you have."

His tone of mild authority and the sweetness of his voice convinced the good lady that if God had sent her a Brahmin guest, it must be His will. So she made the visitor sit on the neatly swept mud floor and served him the curds and rice which she had kept for Chokhamela's return from work.

The Brahmin seemed to relish every morsel and then disclosed himself as He who was the very Lord of Pandharpur, the Lord of all Creation. Soyarabai melted in overflowing love and joy and humility. She clutched at the hallowed feet of the Lord who blessed her saying: "Ask for a boon."

"O merciful Lord," cried Soyarabai, "Let me taste of the leavings of your plate."

Panduranga gave her a few grains of rice with his own hands and blessed her: "You will be the mother of a good son."

Chokhamela and his wife, overwhelmed with the grace of God, did get a son and named him Karmamela. He became as saintly as his parents.

In spite of this signs of concern from the Lord, Chokhamela was still not permitted entrance into the temple and had to content himself with standing at the gate, devotedly praying from a distance.

His heart bled for the holy *darshan* of his beloved Vithala, so much so that one night the Lord came himself to Chokha's house, and led him by the hand, taking

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him into the holy of holies and there blessed him with the sight he had so much longed for.

The horrified priest, recognising Chokha's voice in the altar room, rushed at him shouting: "The temple has been defiled!" and pushing him out, dragged him all the way across the river Bhima and left him on the other bank with warnings of further penalties should he try to sneak into the temple another time.

Chokha cried to God: "Alas, O Lord, I am only a dog at your door, don't send me away to other men's doors." But his insight was clear and his mind tranquil as he sang: "The real Pandhari is in my own body and my soul is the Lord Vithala within!"

At another time, God gave Chokhamela his jewel—a necklace. When the priests found this out, they beat Chokhamela mercilessly.

Chokha built in his garden a little temple to Sri Vithala, and surrounded it with lamps on all sides. Vithoba, as He is affectionately called, came into the garden to partake of the feast and was lovingly served by Chokha and Soyarabai.

In her confusion, however, Soyarabai dropped a cup of curd which spattered the *pitamber* (yellow cloth) of the Lord. Vithoba smiled and reassured the penitent woman. Then a crow sat on a branch above Sri Vithal and Chokha beseeched it to fly away elsewhere.

The invitees who had come for the feast of the Lord at the consecration of Chokha's little temple were filled with wonder. But the priest wanted to ascertain the truth of the unusual goings on, feeling that the happenings were wild fancies of Chokhamela's imagination and daring arrogance on his part to petend that someone dressed in the likeness of Panduranga was actually the Lord, partaking of food in an untouchable's house!

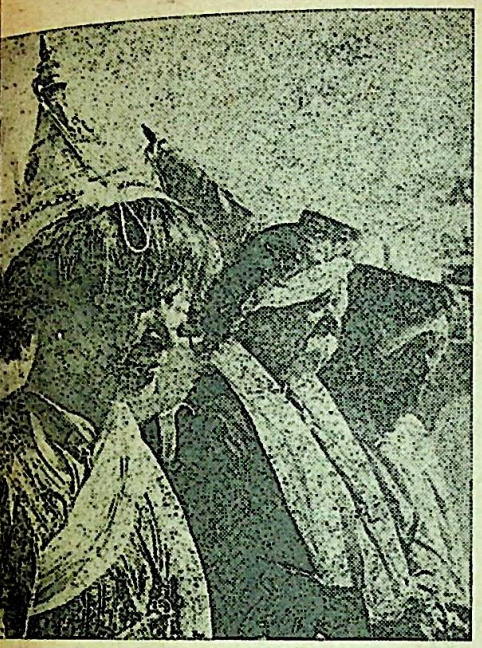
Excited with anger, the priest came up to Chokamela and administered a furious slap on his cheek and then went to purify himself with a dip in the Chandrabhaga.

Returning to his duties in the temple after having "settled" that braggard of an untouchable, can one imagine his stupefaction at seeing the murti (idol) of Panduranga displaying a swollen cheek and the *pitamber* spattered with curd?

**Struck to his heart with repentance, he hastened to Chokha's house, fell at his feet and begged him forgiveness for his rashness and stupidity. He himself led Chokhamela by the hand and brought him into the inner sanctum, to talk and pray to the blissful Lord as long as he wished.**

All the saints of the time were very fond of Chokhamela and his family. He accompanied the great saint Jnaneshwar and Nama Deva in their northern pilgrimage and his songs are the pride of the *Varkaris* (pilgrims).

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**The vanishing tribe of "Vasudeos" in Maharashtra, who wander from place to place visiting houses early in the morning chanting "Abhangas." They can be spotted conspicuously in any fair.**

**(Photo: P. L. Sugandhi)**

Soon afterwards, Chokamela and other Mahars got accidentally buried under a wall in a construction site. It took days to recover the bodies which had been badly mangled up, so badly in fact that none was recognisable.

The Saint Nama Deva was approached and he said simply: "Those bones which emit the constant sound of "Vithala, Vithala" are of Chokha."

They found them in this way and buried them under the main gate of the sacred temple of Panduranga. Chokha's whole life, to his breath and bones, was attuned to the holy name and so even the cells of his remains continued repeating the name that was the solace of his soul.

His brother-in-law Bamka said Chokha was a disciple of Nama Deva. The Abhangas left by the whole family are still prized by the *Varkaris* for their sweetness, humility and infinite love of God. Chokha died in 1295.

His little sister Nirmala lived in a next-door village of Mehimpur and was herself a great devotee of God. Her husband Bamka also accompanied the saints in their northern pilgrimage and he died in 1318.

*(Copyright: Author)*

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*That was a good reply which Diogenes made to a man who asked him for letters of recommendation.—'That you are a man, he will know when he sees you;—whether a good or bad one, he will know if he has any skill in discerning the good and the bad. But if he has none, he will never know, though I write to him a thousand times.'—It is as though a piece of silver money desired to be recommended to some one to be tested. If the man be a good judge of silver, he will know: the coin will tell its own tale.*

—EPICTETUS

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# Rules For Sabarimala Pilgrimage

K. K. SRINIVASAN

EVEN though books are available on the subject of observances (*Vratam*) prior to undertaking a trip to the sacred shrine of Sabarimala, of late, slight modifications have started taking place, knowingly or unknowingly.

It may not be possible to attain perfection due to present day living conditions, but there ought not to be any serious difficulty, if at all one wants to sincerely observe them.

The Mandala period (41 days) starts on the 1st day of Vrischikam (Kartik). *Vrata* should be begun on this day in right earnest. If the *Vrata* has undergone change, it is due to lack of proper information or faith or it may be to suit one's own convenience.

On the 1st day of Vrischikam, receive and wear the *Mudra Mala* (either of Tulsi or Rudraksha) from a Guruswamy or from one's own parents or from an elderly person, after loudly uttering "Swamiye Saranam Ayyappa" and asking for the Mercy of the Lord for the successful completion of the Yatra and for the likely failings in our day-to-day life on account of our human nature. Rosary wearing is generally done in a temple or a place equal to that, after doing the necessary Pooja.

He who wears the rosary in this way becomes an Ayyappa. He is no longer called by his name, but only by "Swami Saranam" or "Saranam Ayyappa" or he is called so and so Ayyappan.

It is necessary to take the permission of the parents for wearing the rosary. Those people, whose parents are not with them, may write to their parents, immediately after wearing the rosary, that the *Mala* has been worn by them in anticipation of their blessings.

Complete observance of *Vrata* is absolutely necessary. Without *Vrata*, one cannot even think of going through the traditional Erumeli Route, leave alone one's eligibility for *Irumudi Kettu* and for climbing the Sacred Eighteen Steps.

A pilgrimage undertaken on some sound principles will have its own good effects on us and will not and cannot go waste.

Observance of the *Vrata* should be as follows:

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Before sunrise one should get up saying "Swamiye Saranam Ayyappa," bathe, preferably in cold water, do routine prayers and then loudly chant "Swamiye Saranam Ayyappa" a number of times. Then only he can have his morning coffee or tea.

In the same way, in the evening also, one should take bath, offer prayers and then take to 'Saranam' (Surrender to God).

Brahmins should, in addition, perform their prescribed worship such as *Sandhyavandana*.

One has to go on mentally chanting "Swamiye Saranam Ayyappa" all the time.

In the case of married people, the wife should bathe before preparing food. Stale or cold food should not be taken. Only Satvic, vegetarian food prepared afresh should be taken. Avoid over-eating. Full meals can be taken only once during the day.

The most important aspect of the *Vrata* is *Brahmacharya*. Do not violate this. Avoid anything that would corrupt the mind and lead to *Vrata Bhanga*. One should not stay at home if any lady member is in period.

One should avoid hotel food.

Playing cards, indulging in speculation, borrowing money etc., should be avoided.

Do not indulge in exciting types of entertainment. To pass time, read religious books, attend Bhajans, religious discourses, *Koottu Saranams* etc.

Avoid the use of tobacco in any form and also alcoholic drinks.

Avoid social functions such as marriages, which tend to distract the mind.

Do not loiter in the night or keep awake late at night.

Give the maximum in charities.

Always speak the truth at whatever cost.

Do not lose temper even when provoked.

Do not do or cause harm to anybody or even think of it. Do not speak ill of others.

*Vrata Deeksha* (beard) should be grown.

One should wear either black or blue dress. Other colours are also found to be used.

Avoid sleep during day time. One should not use bed or pillows for sleeping. A mat is preferable.

Cosmetics, toilet soaps, hair oils, scents etc., should be avoided.

Clothes should be changed twice, morning and evening, after taking bath.

Without *Vibhuti* or *Namam* on the forehead, prayer should not be started.

Do not show disrespect to Guruswamy. Follow his instructions faithfully.

Allow yourself to be led rather than trying to become a leader.

See God in everything. Look upon Him for guidance and inspiration.

May the Blessings of Lord Ayyappa be on us all.

Swamiye Saranam Ayyappa.

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Alvars, the divine bards
of South India, knew
no barriers of caste or creed :
God was their only
goal, and "Love" their
common language.
In the winter month of
"Margazi" (Dec. Jan.), devout
Tamils sing "Tiruppavai,"
the devotional outpourings of
Andal, a woman saint.

# ALVARS: POET-SAINTS OF SOUTH INDIA

K. THIAGARAJAN

THE Alvars are the Vaishnava saints of South India. They are essentially mystics, or pilgrims of Eternity. It is difficult even now to ascertain who these Alvars were and what sort of lives they lived; for, legends have grown and gathered round their names. Facts and figures have been so mingled together in their records that the former cannot be distinguished from the latter.

This should not dishearten us in any way; for, we are concerned more with their inner odyssey than with their outer history. The Alvars, who were Poet-saints, have bequeathed to us the treasure of their immortal songs in which their thoughts and ideas are enshrined. We get a glimpse of their inner life in the mystical verses composed by them.

The Alvars are 12 in all. They

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come from all strata of society. They were all members of a Divine Society beyond all barriers of caste and creed. They were soldiers of Truth and servants of God and formed a separate caste as it were. One of them is a sister-saint, Andal by name, who composed the most popular and perhaps the most sacred part of the *Prabandham*. Her devotion was such that the Lord himself preferred to wear the garland that was previously worn by her. Her immortal composition, the *Tiruppavai*, still holds pride and place, remaining the crownpiece amidst the thousands of verses sung by the Alvars.

Its daily repetition through the 30 days of Margazhi (December-January) constitutes the tribute of a grateful people to Andal for letting them into the secrets of approaching God's immediate presence.

The rest of the Alvars are Poygai Alvar, Boodhathalvar, Thirumazhisai Alvar, Perialvar, Thirumangai Mannan, Thondaradippodi Alvar, Thiruppan Alvar, Kulasekhara Perumal and Nammalvar.

The name of Alvar has a peculiar significance of its own. "It means one who has sunk into the depths of his being or one who is lost in a rapturous devotion to the Lord. It is a word quite descriptive of all God-intoxicated men."

The Alvars like true mystics of all ages and climes are ever alive to the undying spark in them. They were widely travelled, and at every temple, small or big, they poured out their aching hearts in devotion in the appropriate presence of the Presiding Deity.

Their life was a ceaseless stream of divine communion. And Nammalvar beholds the stars glimmering through ages, not as "mere sparks that dot the endless plains of the night but as flowers culled by the heavenly throng and offered at the altar of the Unknown."

It is the perception of Unity of all existence that makes the Alvars feel that the worm and the wise are God in different forms. The Alvars see God in everything and identify themselves with the whole creation.

In the words of Nammalvar, they "wander with the clouds, soar with the hills, dance with the waves and laugh with flowers." The same Alvar says again: "The sky, the earth, the wind—what are they but the limbs and veins of a mighty form quivering beneath the hidden pulse of the vast Unknown?"

This vision of Divine Unity ripens into a rapt communion, that transcends the imperfect forms of prayers and praise. In these moments of ecstasy the seeker and the sought, the knower and the known become one.

Nammalvar breathes in a rapturous strain the same eternal truth thus: "I am the earth that dreams beneath the stars; I am the sea that laughs beneath the moon." One of the sages cries in fulness of rich and radiant experience:

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"Everything is Narayana, within and without."

The message of the Alvars is the same as that of the Upanishadic Rishis. We ourselves are the objects of our quest. As Confucius says, "the sage's quest is for himself; the quest of the ignorant is for other than himself." In order to have that sublime experience which gives us peace and blessedness, Nammalvar extols: "Lay the axe at the root of 'Thou' and 'Thine' and take refuge in thine Maker. There is no other way to emerge from Life's daily trifles."

The Alvars have approached Reality through all possible varied attitudes. They have touched all the phases of the life Divine and have given expression to all forms of spiritual experience.

Nammalvar especially seems to be the meeting-point of all types of mysticism. He sings thus: "Many are the paths that leads to His shrine. He steals amongst us in many a strange form and guise. Let me but hear His whisper amidst the din and tumult of the warring sects and creeds of the world."

Some of the Alvars were great Bhaktas. Tiruvalluvar, for instance, pictures a home where "the rule of the law is the rule of love and sacrifice." It is the love of the home in his opinion that ultimately grows into the priceless jewel of the brotherhood of man. Thirumazhi Sai Alvar observes: "Close all the doors of the senses and kindle within the torch of knowledge. Luminous as a long unbroken trail of light, that gleams upon your vision a path to the hidden temple of our Lord the bolts and bars of whose gate yield only to the magic torch of love."

The Alvars convey to us the ineffable experience of Reality in symbols of familiar objects around us. All spiritual teachers have resorted to parables and allegories to unravel the mystery of the life.

Andal says: "I dreamt in a sweet dream: in a lovely bower under pearl-inwrought canopy I saw my Lord clasp mine arm." Nammalvar says: "In the cloistered stillness of the night, I looked up and across the sky I saw His message written in letters of gold." Appar has had to cull his images from nature and art while describing the slow, unconscious, dove-like descent of the spirit of the universe on him, as follows: "Delicious as the breath of May, soft as the whisper of the south wind, sweet as the throb of a well-tuned lyre, mellow as the gleam of the twilight moon, steals into me the spirit of the Lord." One of the Alvars sings of God as "the Husbandman of his heart."

In the Alvars "the immanent with the transcendental idealism of the Vedic seers and lyric rapture and splendour of the Tamil poets blend into an incandescent glow of intense spiritual experience."

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of the Alvars describes the dark night of the soul thus: "Rocked into a sleep the world lies still and darkness, vast as the sea, has gathered round me. In the wilderness of night I am all alone. Who will sustain me in my sorrow if my lover comes out?" The lyric of the Alvars opens a deeper realm of Reality and vaster avenues of spiritual memories and meanings within our soul.

The Alvars, being mystic poets, have chosen poetry as the medium of their self-expression. Their songs have enlarged our vision and enriched our soul. "They have lifted us to the magic circle of their imaginative experiences by the incantation of their words and by the evocation of their phrases." They have communicated their experiences in such a way "as to make them happen over again in another man's mind by rousing and controlling his imagination."

The Alvars are very delicate and sensitive instruments that quiver into endless melodies beneath the touch of an unseen hand. One Alvar sings thus to the same effect: "Thou makest me a reed in Thine hands and breathest through me the songs of Thine mysteries."

The Alvars have a very high conception of poetry. They have consecrated the poetic gift to "open the eternal worlds, to open the immortal eyes of man inwards into the worlds of thought, into eternity." To them poetry is a sacred fire that lights up the altar of the mysterious Unknown. The songs of the Alvars are but an adumbration of the mystical experience which transcends all thought. "The songs of the Alvars are of the highest order.. Some of them may be classed with the world's best.

"In them are sounded the deepest notes of experience, which is at once individual and universal—individual, because it is an expression of the peculiar vision of the poet; universal, because the poet makes it live in others by the flaming intensity and majestic march of his words and images."

The Alvars have sung under a Divine urge. Hence the songs have all the fine raptures of a bird singing in full-throated ease. Periyalvar says: "Only ye that hunger for the freedom of your souls come into us and join our choir eternal." They are like the flowers that blossom, and winds that blow. And it is in the "towering presence of a vision and the instantaneous harmony of all—unique imaginative experience with thought, sensation, feeling all at once—that their greatest charm lies."

The message of the Alvars is *Prarthana* and *Prapatti*. Prayer and self-surrender are the cornerstone of the doctrine of the Alvars. The attitude of prayer is the result of their awareness of the Omnipresence of a Beneficient Power that shapes our ends. It leads us into an acquiescence and ere long ripens into self-surrender.

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Thirumangai Mannan s
"What profiteth our eyes if
drink not in their radiance? W
profiteth our ears if they feed
in their Gospel? What prof
our hands if they fold not in
yer?"

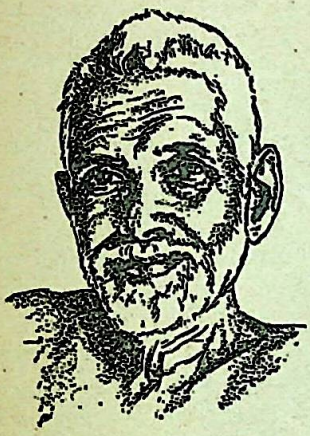
Kulasekhara Perumal prays t
"This is my prayer to Thee.
me but be a champaka tree
adores Thy holy hills whose gr
are resonant with the numer
lives of innumerable bees, Y
devotees. It is not passive acqu
cence in things evil but a strenu
ceaseless combat with them
an unbroken faith in a spirit
transmutes all discordant harm
all errors into Truth and all
into joy."

The Alvars' conception of
has a vaster significance for
than their conception of love
sacrifice; for, they dream of
God needing us more than we
them. "The mystics are the m
ing stars of the race, pioneer
an uncharted land." They
crowd eternity into an hou
stretch an hour to eternity.

Emerson puts it admirably
it is devotion that blossoms
genius, virtue and love. Thus
life story of Alvars is as prec
as their teaching, for while
latter raises the beatific visio
its many forms, the former
us imbibe the spirit of humility
dedication which alone can
us into the safe haven of mo

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*See action in inaction and inaction in action, counsels the Sage of Arunachala to Paul Brunton, a brilliant British journalist bent on a spiritual quest.*



# An Enlightening Conversation

DR. PAUL BRUNTON

*Paul Brunton*: "Maharshi, is there anything beyond man's material existence? If so, how can I realise it for myself?"

*Maharshi*: "You say 'I.' You say 'I want to know.' Tell me who that 'I' is."

*Brunton*: I do not understand your question.

*Maharshi*: Is it not clear? Think again. (Then, Brunton pointed a finger towards his body and said that his name was Paul Brunton.)

*Maharshi*: Do you know him?

*Brunton*: All my life. (smiling)

*Maharshi*: But, that is only your body. Again, I ask 'who are you?' There's only one thing to be done. *Look into yourself*. Do this in the right way. And, you will find an answer to all your questions.

*Brunton*: What must one do? What method can I pursue?

*Maharshi*: Through sustained reflection on the nature of one's own self and through constant meditation, the *Light* can be found.

*Brunton*: I have frequently given myself up to meditation upon Truth: but, I see no signs of progress.

*Maharshi*: How do you know that progress has not been made? It is not easy to perceive one's progress in the spiritual realm.

*Brunton*: Is the help of a Master necessary?

*Maharshi*: It might be.

*Brunton*: Can a Master help a man to look into his own self in the way you suggest?

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*Maharshi*: He can give the man all that he needs for that kind of quest. Such a thing can be perceived through personal experience.

*Brunton*: How long will it take to get some enlightenment with Master's help?

*Maharshi*: It all depends upon the maturity of the seeker's mind. Gunpowder catches fire in an instant. But, to set fire to coal, much time is necessary.

(Paul Brunton did not at once catch Maharshi's fire. Brunton allowed his mind to roam over old problems; Brunton asked questions having no apparent connection on Self-Realisation: he begged Sree Ramana to express an opinion on the future course of the world.)

*Maharshi*: Why should you trouble yourself with the future? You do not know even the present properly. *Take care of the present*. The future will take care of itself.

Anxious to have a prophecy of the world's future Brunton asked thus:

*Brunton*: Will the world soon enter a new era of friendliness and mutual help? Or, will it go down into chaos and war?

*Maharshi*: There is One who governs the world and it is His lookout to take care of the world. He, who has given life to the world, knows how to look after it also. He bears the burden of the world and not you.

*Brunton*: But yet, if one looks around, with unprejudiced eyes, it is difficult to see where this benevolent regard comes in.

*Maharshi*: As you are, so is the world. Without understanding yourself, what is the use of trying to understand the world? This is a question, which seekers of *Truth* need not consider. People waste their energies over all such questions. First, find the *Truth* in yourself. Then, you will be in a better position to understand the truth behind the world, of which you are a part.

*Brunton*: Yogis say that one must renounce the world and retire to the jungles to find the *Truth*. We cannot do so in the West. Do you agree with the yogis?

*Maharshi*: The life of action need not be renounced. If you meditate for an hour or two every day, you can carry on your duties. The current of mind induced by right meditation will continue to flow. It is as though there were two ways of expressing the same idea. The same line which you take in meditation will be expressed in your activities.

*Brunton*: What will be the result?

*Maharshi*: As you proceed, you will find that your attitude to people and events will change and your actions will tend to follow your meditations of their own accord. You should surrender your personal selfishness. If you give

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up the false self, it is *Renunciation*.

*Brunton*: How is it possible to become selfless in worldly activity?

*Maharshi*: There is no conflict between work and action.

*Brunton*: Can one continue all old activities and yet get enlightenment?

*Maharshi*: Why not? One will not then think that it is the old personality which does the work. One's conscious will is transformed into *That*, which is beyond the little self. A man, who is advanced, will enjoy deeper beatitude, whether he works or not. His hands may be in society but his head is kept cool in solitude.

*Brunton*: Then, you are not teaching 'yoga'?

*Maharshi*: The yogis try to drive the mind to the goal as a cowherd drives the bull with a stick. But, in the path of 'self-enquiry,' the seeker coaxes the bull by holding out a handful of grass.

*Brunton*: How is 'self-enquiry' to be done?

*Maharshi*: Ask yourself the question, *"Who am I?"* This investigation leads in the end to the discovery of something within you. That *Something* is behind the mind. Solve that great problem and if you do so, you will be able to solve all problems.

Put it this way. All men and women seek untainted happiness. That instinct is a true one. All love their own selves to the greatest extent. Relate that fact with the other fact, namely their desire for untainted happiness. They seek to get it through religion, through drink or so forth. That will give a clue to the true nature of men and women. Their true nature is *Happiness*. It is inborn in the true Self. True Self is imperishable. So, when one finds it, one finds happiness, which does not come to an end.

*Brunton*: Why is the world so unhappy?

*Maharshi*: The world is ignorant of the true Self. Everyone is seeking it. Everyone is seeking, either knowingly or unknowingly, the true Self.

*Brunton*: What exactly is the true Self?

*Maharshi*: To understand it, one must analyse one's self. I tell you to pursue this enquiry, namely, "Who am I?": *True Self* is that out of which the sense of personal 'I' arises and into which it will have to disappear.

*Brunton*: How can one lose the personal feeling of one's personality?

*Maharshi*: The primeval thought of 'I' is the root of all other thoughts. If you mentally follow the thread of this 'I-thought,' until it leads you back to its source, you will discover that it will finally disappear. It is possible to reach that state.

In such a state, you will attain that consciousness, which is im-

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mortal. You will then become truly wise. A man, who has awakened to the true self, is truly wise. It is possible to reach that state. It is the real nature of man.

That '*Something*' is behind the mind. It is infinite, divine and eternal. Some people call it the Kingdom of God. Others call it Liberation. Some others call it Soul. Still others call it *Nirvana*. Hindus call it Mukti or emancipation. Give any name you please. When this state is reached by anyone, he has not lost himself; but, he has found himself.

*Brunton*: That is difficult.

*Maharshi*: The difficulty is less real than you think. *Know the real self*. Then, the truth will shine forth within your heart like sunshine. The mind will then be untroubled. Real happiness will flood it. *True Self and Happiness* are identical.

*Brunton*: Will you adopt me as disciple?

*Maharshi*: What is all this talk about master and disciple? These differences exist from the disciple's point of view. One, who knows the true Self, knows neither master nor disciple. Such a person will regard all people with an equal eye.

*Every Man is Divine*. His habits may be evil. *Man*, as such, is not evil. When you know the true Self, it is the same whether you live in London or in a jungle.

*From* Life and Teachings of Sree Ramana Maharshi *by T.S. Ananta Murthy (Retired Judge), Published by the author at* 140, *8th Main Road, Malleswaram, Bangalore-3. Price Rs.* 5/-.


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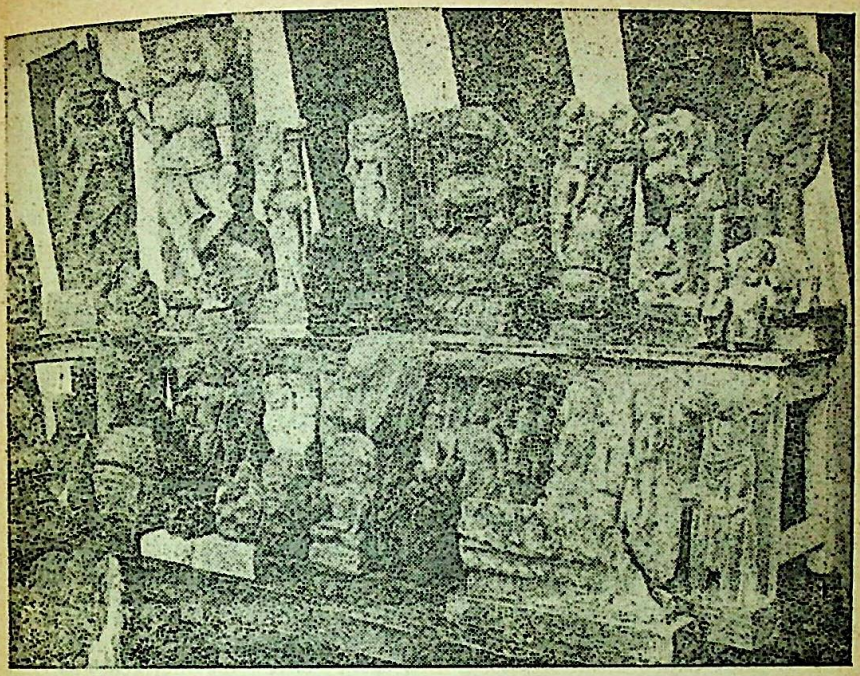
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*Some of the valuable stolen art treasures recovered by the Crime Branch of the Delhi Police from a gang of idol-lifters operating in various states.*

# Hands Off Our Treasures

M. N. DESHPANDE

*Director General, Archaeological Survey of India*

**Our precious heritage—the exquisite sculptures, art objects, priceless paintings and world-famous antiques—must be saved from thugs—local and international—bent on making millions out of them.**

NOT a day or a week passes without a news item about the theft of or damage to our cultural property.

Museums are burgled, priceless images under worship are stolen or replaced and sometimes, statues adorning temple walls are detached by chiselling and stolen away.

A new and lucrative trade in antiques has developed. This trade knows no ethics and is flourishing in an underworld of its own.

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The theft of the bronze Vishnu image from the Chamba temple which was fortunately recovered in Bombay or the smuggling of the unique Chola period Nataraja from Sivapuram to the USA may be cited to illustrate the ramifications of this trade not only from one part of the country to the other but also from one country to the other.

In the recent past, we notice that all the world over there is a craze for possession of pieces of art. This craze has so completely overtaken the so-called cultured and elite in the affluent countries that it has set at naught all norms of behaviour. Theft and smuggling of art objects has become a world-wide phenomenon.

India has a rich artistic tradition and the objects exemplifying it include sculptures in stone, metal or wood, paintings and manuscripts.

This has attracted the attention of art-lovers and art-dealers, and denudation of the country's cultural heritage by theft and smuggling has reached alarming proportions.

This is in sad contrast to the efforts of others dedicated to the cause of protection of cultural heritage of mankind. On the one hand, damage to cultural property even during armed conflicts is considered an act of vandalism leading to impoverishment of world-culture.

World opinion is sought to be aroused against this danger through UNESCO Convention (1954) for the protection of cultural property in the event of armed conflict.

In our own country, the Government of India has passed the Antiquities and Art Treasures Act, 1972 to regulate the export of antiquities and art treasures, to provide for the prevention of smuggling of and fradulent dealings in antiquities and this Act will soon replace the Antiquities (Export-Control) Act, 1947.

The new Act envisages licensing of dealers in antiquities so as to regulate the trade and control illicit export in antiquities and to see that acquisition of antiquities by fraudulent means is put an end to. It also aims at registration of antiquities in the possession of private persons and institutions. The Act also provides for compulsory acquisition of antiquities for preservation in public museums and for severe penalties for offences in contravention of the provisions of the Act.

The Government has taken other positive steps in many directions. All loose sculptures in and around protected monuments which cannot be adequately safeguarded in site, are being collected and stored in sculpture-sheds where they could be better looked after. The Watch and Ward staff at monuments and museums has been augmented and police guards are being posted at vulnerable museums and monuments.

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However, everybody knows that laws and penalties help but a little in prevention of crime. The legal sanctions and the stringent penalties for infringement of the provisions of the Act will be of no avail if the people themselves are callous and unaware of their responsibility.

If this country has to survive and make its mark in the world of tomorrow, it must be conscious of its extraordinary cultural, spiritual and ideological heritage and foster values which have been tested over centuries. This cumulative heritage, however, takes concrete shape in the form of monuments and works of art.

An image is not merely a work of art but something more than that. An art object is a mirror of art, religion, philosophy and cults and culture of a country. It will be a great folly to consider that this rich cultural heritage can be preserved merely by enactments or armed guards.

It is the common will and determination of the people that can save the cultural heritage of a country, for it symbolises the very soul of a country. To save the soul of a nation we must put in determined and dedicated effort. By allowing theft of cultural property, the present generation will be neglecting its moral duty of safeguarding the cultural heritage which has been handed out to it by its forefathers.

I say all this with a definite purpose. Can we have nation-wide movement for saving our artistic heritage? If we are convinced that such a movement alone will effectively save our cultural heritage, we must start action in all earnestness.

**Contributors are requested to retain a copy of their contribution as it may not always be possible to return the originals not accepted, even when accompanied by return postage.—Ed.**

Should it not be the duty of the villager or the town-dweller to protect this heritage from the lust of the antique dealers? It is impossible for any thief to hack a sculpture from a monument or a temple without some active support or connivance by the local residents.

Can we not envisage the emergence of local associations for the protection of cultural property? The support of the entire population should be enlisted in this noble task. Such village or town associations should function under the general guidance of district associations for the prevention of vandalism and loot of our cultural property.

In the next Five Year Plan is envisaged the establishment of Nehru Yuvak Kendras at each district level to foster and promote all round cultural and other related nation-building activities. Such centres can play a vital role in safeguarding the cultural property of

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the nation. These centres can initiate positive action in the form of collection of loose sculptures from unprotected monuments and ruins and help in the formation of museums at each district centre.

If such a movement gains momentum, the task of the police to enforce the Act will be easy. This will greatly diminish theft of cultural property and police will easily get information about anti-social elements operating in each area.

This consciousness among the people can be created by historians, archaeologists, museum directors and by other leaders of the community interested in the preservation of our cultural heritage.

This can become a mass movement not only for the purpose of prevention of thefts but can also become a dynamic instrument for informal education in the field of cultural heritage.

We must teach our students respect for our cultural heritage. We should be able to enlist the support of the teachers at all levels. At each university, college and higher secondary school where history and culture are taught, "History Association" must be established and the interest of the students aroused.

These associations must foster the study and collection of coins, and other works of arts and crafts to make history education more interesting and meaningful. Educational trips to monuments must be organised with great imagination so that students visiting monuments would understand the significance of the monuments and act as protectors of monuments.

Students who would be thus educated would not think of disfiguring our monuments by scribbling their names or of removing a piece therefrom as a souvenir.

I might add a few words about the question of retrieving our sculptures and other works of art now in foreign countries, some of which blatantly exhibited in some museums of the country.

While the Government of our country will certainly take all possible measures at international level to retrieve these objects on the strength of appropriate laws, the cultured population in foreign countries to whatever nationality it may belong should wage a publicity campaign against museum officials and private collectors.

Indian nationals in foreign countries must take a lead in mobilising public opinion against the activities of art-collectors and dealers and create a climate for the return of these pieces to the country of origin.

There is yet another threat to our cultural heritage to which I want to attract the attention of the readers. In a developing country like ours, there are so many new schemes formulated for bringing about economic prosperity. New roads, canals, dams and industries are fast coming up.

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## OUR COVER

**Konarak, in Orissa, is famous for the Sun Temple and other sculptural treasures that are the nation's precious heritage. The stone drummer on our cover seems as much alive, so to say, as the vivacious dancing girl in flesh and blood—Chaitali Dey. The cover picture only underlines the plea of the Director General of Archaeological Survey of India, in his article, to save our cultural treasures!-Ed.**

While all this is very necessary, attention must be paid to the proper protection of our monuments and sites. We should not allow our monuments to be damaged or engulfed in the maze of new buildings. We must ensure their proper environment.

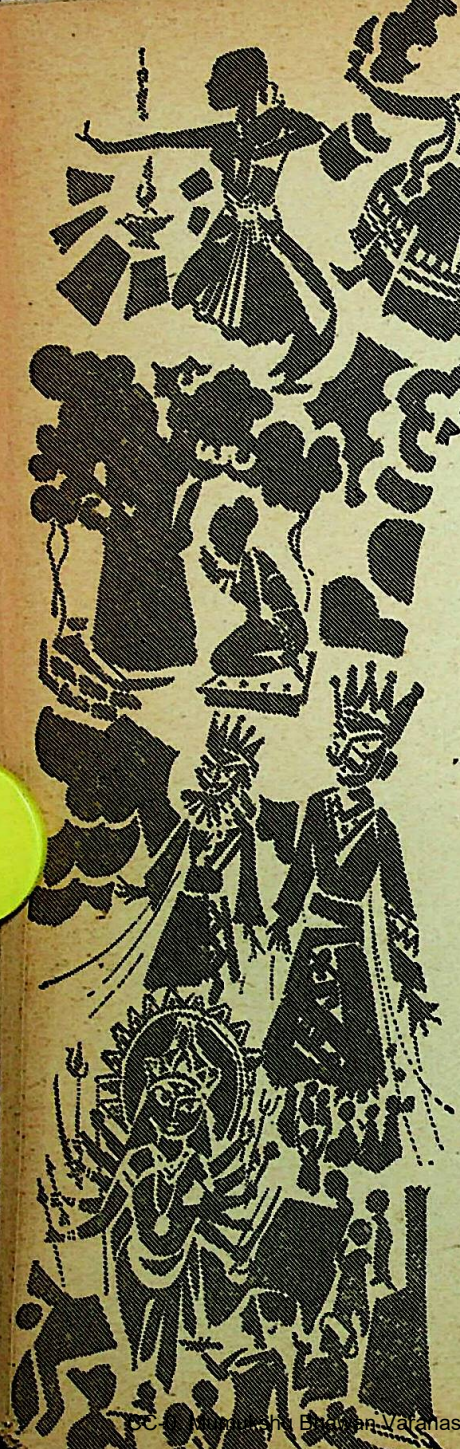
Where there are overriding necessities and compulsions for location of a particular dam or an industry at a given place, we must take all possible steps for safeguarding our national monuments. This may necessitate prior excavation or shifting of monuments as we did in respect of Nagarjunkonda. Here when it was felt imperative that the dam must swallow the ancient Buddhist establishment of Nagarjunkonda, the site was excavated and important remains transferred and transplanted at a suitable place.

It will thus be seen that every situation can be tackled if there is a will with understanding.

**(Courtesy : All India Radio)**




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# The Distinctive Character of Indian Art

SRI AUROBINDO

*"All Indian art is a throw-*
*ing out of certain profou-*
*self-vision formed by a go-*
*within to find out the secr-*
*significance of form and c-*
*pearance, a discovery of t-*
*subject in one's deeper s-*
*the giving of soul-form t-*
*that vision and a remould-*
*of the material and nat-*

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*shape to express the psychic truth of it, with the greatest possible purity and power of outline and the greatest possible concentrated rhythmic unity of significance in all the parts of an indivisible artistic whole."*

THE theory of ancient Indian art at its greatest—and the greatest gives its character to the rest and throws on it something of its stamp and influence—is to disclose something of the Self, the Infinite, the Divine to the regard of the soul, the Self through its expressions, the Infinite through its living finite symbols, the Divine through his powers. Or the Godheads are to be revealed, luminously interpreted or in some way suggested to the soul's understanding or to its devotion or at the very least to a spiritually or religiously aesthetic emotion.

When this hieratic art comes down from these altitudes to the intermediate worlds behind ours, to the lesser godheads or genii, it still carries into them some power or some hint from above.

And when it comes quite down to the material world and the life of man and the things of external Nature, it does not altogether get rid of the greater vision, the hieratic stamp, the spiritual seeing, and in most good work—except in moments of relaxation and a humorous or vivid play with the obvious—there is always something more in which the seeing presentation of life floats as in an immaterial atmosphere.

Life is seen in the self or in some suggestion of the infinite or of something beyond or there is at least a touch and influence of these which helps to shape the presentation.

It is not that all Indian work realises this ideal; there is plenty no doubt that falls short, is lowered, ineffective or even debased, but it is the best and the most characteristic influence and execution which gives its tone to an art and by which we must judge.

Indian art in fact is identical in its spiritual aim and principle with the rest of Indian culture.

A seeing in the self accordingly becomes the characteristic method of the Indian artist and it is directly enjoined on him by the canon.

He has to see first in his spiritual being the truth of the thing he must express and to create its form in his intuitive mind; he is not bound to look out first on outward life and Nature for his model, his authority, his rule, his teacher or his fountain of suggestions.

Why should he when it is something quite inward he has to bring out into expression?

It is not an idea in the intellect, a mental imagination, an outward emotion on which he has to depend for his stimulants, but an

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Therefore, O Arjuna, at all times (without interruption) think of Me alone and fight. Offering thy mind and reason to me, without doubt thou shalt come to Me.

Gītā VIII. 7

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idea, image, emotion of the spirit, and the mental equivalents are subordinate things for help in the transmission and give only a part of the colouring and the shape.

A material form, colour, line and design are his physical means of the expression, but in using them he is not bound to an imitation of Nature, but has to make the form and all else significant of his vision, and if that can only be done or can best be done by some modification, some pose, some touch or symbolic variation which is not found in physical Nature, he is at perfect liberty to use it, since truth to his vision, the unity of the thing he is seeing and expressing is his only business.

The line, colour and the rest are not his first, but his last preoccupation, because they have to carry on them a world of things which have already taken spiritual form in his mind.

He has not, for instance, to recreate for us the human face and body of the Buddha or some one passion or incident of his life, but to reveal the calm of Nirvana through a figure of the Buddha, and every detail and accessory must be turned into a means or an aid of his purpose.

And even when it is one human passion or incident he has to portray, it is not usually that alone, but also or more something else in the soul to which it points or from which it starts or some power behind the action that has to enter into the spirit of his design and is often really the main thing.

And through the eye that looks on his work he has to appeal not merely to an excitement of the outward soul, but to the inner self, *antaratman*.

One may well say that beyond the ordinary cultivation of the aesthetic instinct necessary to all artistic appreciation, there is a spiritual insight or culture needed, if we are to enter into the whole meaning of Indian artistic creation; otherwise we get only at the surface external things or at the most at things only just below the surface.

It is an intuitive and spiritual art and must be seen with the intuitive and spiritual eye.

This is the distinctive character of Indian art and to ignore it is to fall into total incomprehension or into much misunderstanding.

Indian architecture, painting, sculpture are not only intimately one in inspiration with the central things in Indian philosophy, religion, yoga, culture, but a specially intense expression of their significance.

There is much in literature which can be well enough appreciated without any very deep entry into these things, but it is comparatively a very small part of what is left of the other arts, Hindu or Buddhistic, of which this can be said.

They have been very largely a hieratic aesthetic script of India's

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spiritual, contemplative and religious experience.

**Indian Architecture**

Indian sacred architecture of whatever date, style or dedication goes back to something timelessly ancient and now outside India almost wholly lost, something which belongs to the past, and yet it goes forward too, though this the rationalistic mind will not easily admit, to something which will return upon us and is already beginning to return, something which belongs to the future.

An Indian temple, to whatever godhead it may be built, is in its inmost reality an altar raised to the divine Self, a house of the Cosmic Spirit, an appeal and aspiration to the Infinite.

As that and in the light of that seeing and conception it must in the first place be understood, and everything else must be seen in that setting and that light, and then only can there be any real understanding.

**Indian Sculpture**

The more ancient sculptural art of India embodies in visible form what the *Upanishads* threw out into inspired thought and the *Mahabharata* and the *Ramayana* portrayed by the world in life.

This sculpture, like the architecture, springs from spiritual realisation, and what it creates and expresses at its greatest is the spirit in form, the soul in body, this or that living soul-power in the divine or the human, the universal and cosmic individualised in suggestion but not lost in individuality, the impersonal supporting a not too insistent play of personality, the abiding moments of the eternal, the presence, the idea, the power, the calm or potent delight of the spirit in its actions and creations.

And over all the art something of this intention broods and persists and is suggested even where it does not dominate the mind of the sculptor.

And therefore as in the architecture, so in the sculpture, we have to bring a different mind to this work, a different capacity of vision and response, we have to go deeper into ourselves to see than in the more outwardly imaginative art of Europe.

**Indian Painting**

The spirit and motive of Indian painting are in their centre of conception and shaping force of sight, identical with the inspiring vision of Indian sculpture.

All Indian art is a throwing out of a certain profound self-vision formed by a going within to find out the secret significance of form and appearance, a discovery of the subject in one's deeper self, the giving of soul-form to that vision and a remoulding of the material and natural shape to express the psychic truth of it, with the greatest possible purity and power of outline and the greatest possible concentrated rhythmic

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unity of significance in all the parts of an indivisible artistic whole.

Take whatever masterpiece of Indian painting and we shall find these conditions aimed at and brought out into a triumphant beauty of suggestion and execution.

The only difference from the other arts comes from the turn natural and inevitable to its own kind of aesthesis, from the moved and indulgent dwelling on what one might call, the mobilities of the soul rather than on its static eternities, on the casting out of self into the grace and moment of psychic and vital life (subject always to the reserve and restraint necessary to all art) rather than on the holding back of life in the stabilities of the self and its eternal qualities and principles, *guna* and *tattwa*.

The arts which appeal to the soul through the eye are able to arrive at a peculiarly concentrated expression of the spirit, the aesthesis and the creative mind of a people, but it is in its literature that we must seek for its most flexible and many-sided self-expression; for, it is the word used in all its power of clear figure or its threads of suggestion that carries to us most subtly and variably the shades and turns and teeming significance of the inner self in its manifestation.

The greatness of a literature lies first in the greatness and worth of its substance, the value of its thought and the beauty of its forms, but also in the degree to which, satisfying the highest conditions of the art of speech, it avails to bring out and raise the soul and life or the living and the ideal mind of a people; an age, a culture through the genius of some of its greatest or most sensitive representative spirits.

And if we ask what, in both these respects, is the achievement of the Indian mind as it has come down to us in the Sanskrit and other literatures, we might surely say that here at least, there is little room for any just depreciation and denial even by a mind the most disposed to quarrel with the effect on life and the character of the culture.

The ancient and classical creations of the Sanskrit tongue both in quality and in body and abundance of excellence, in their potent originality and force and beauty, in their substance and art and structure, in grandeur and justice and charm of speech and in the height and width of the reach of their spirit, stand very evidently in the front-rank among the world's great literatures.

The language itself, as has been universally recognised by those competent to form a judgment, is one of the most magnificent, the most perfect and wonderfully sufficient literary instruments developed by the human mind, at once majestic and sweet and flexible, strong and clearly-formed and full and vibrant and subtle, and its

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quality and character would be of itself a sufficient evidence of the character and quality of the race whose mind it expressed and the culture of which it was the reflecting medium.

The great and noble use made of it by poet and thinker did not fall below the splendour of its capacities.

Nor is it in the Sanskrit tongue alone that the Indian mind has done high and beautiful and perfect things, though it couched in that language the larger part of its most prominent and formative and grandest creations.

It would be necessary for a complete estimate to take into account as well the Buddhistic literature in Pali and the poetic literatures, here opulent, there more scanty in production of about a dozen Sanskritic and Dravidian tongues.

The whole has almost a continental effect and does not fall so far short in the quantity of its really lasting things, and equals in its things of best excellence, the work of ancient and mediaeval and modern Europe.

The people and the civilisation that count among their great works and their great names, the Veda and the *Upanishads*, the mighty structures of the *Mahabharata* and the *Ramayana*, Kalidasa and Bhavabhuti and Bhartrihari and Jayadeva and the other rich creations of classical Indian drama and poetry and romance, the *Dhammapada* and the *Jatakas*, the *Panchatantra*, Tulsidas, Vidyapati and Chandidas and Ramprasad, Ramdas and Tukaram, Tiruvalluvar and Kamban and the songs of Nanak and Kabir and Mirabai and the southern Shaiva saints and the Alwars, to name only the best-known writers and most characteristic productions, though there is a very large body of other works in the different tongues of both the first and the second excellence,—must surely be counted among the greatest civilisations and the world's most developed and creative peoples.

A mental activity so great and of so fine a quality commencing more than 3,000 years ago and still not exhausted, is unique and the best and most undeniable witness to something extraordinarily sound and vital in the culture. □□□

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## SELF-BLAME

*There are eight who, when men despise them, have only themselves to blame: who attends a banquet without having been invited; who gives orders in a man's house in the presence of the owner; who seeks honour from his enemy; who asks a favour from a mean person; who intervenes in the affairs of two men without their inviting his intervention; who slights a king; who occupies a position for which he is unfitted; and who tells his tale to a person who has no desire to listen.*

—Solomon Ibn Gabirol

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# A PROP FOR THE OLD AGE-I

SMT. LILAVATI MUNSHI

*This story was named* घडपणनी लाकडी *the literal meaning of which would be 'A leaning stick for the old age'. It was written more than 40 years ago of which a condensed version in English by one Shri H. V. Dugvekar came into my hands from my old files. I do not remember to have met this gentleman. I do not even remember whether it was given to me personally by him or came to me by post. But as I saw the old translation in my files, I thought I may re-write the whole story fully again in which I have utilised some of the sentences of Shri Dugvekar.*

*This is a story of by-gone days. I do not think in these days young girls are given in marriage to old men, but I had come across such instances in those days. I had tried to describe the feelings of a young woman married to an old man and the plight in which she found herself. I do not know whether such marriages still take place or the present generation can visualise a situation like this. I would very much appreciate if the readers can send their reactions and say whether they find the story interesting. In that case I may try to translate some more stories written long long ago.*

*The story will appear in three instalments.*

POOR Pramada stood at the window brooding. The house was brightly lit. The wedding furore and the noise from below had not yet subsided. Hilarious noises, of the children, croaked voices of the elders by over-shouting and the merry laughter of the youngsters still resounded in the outer rooms. It was almost midnight and yet it appeared as if it had not progressed much beyond twilight.

Today Pramada was married to Seth Liladhar—a wealthly widower of Bombay aged about 50. The death of his first wife Karsukhaba six months ago was too much for him to bear and visualising the misery of a wifeless life, he decided to marry a second time. Pramada —a young beautiful girl of 15— was the choice.

In fairness to Seth Liladhar it must be said that he did everything possible to find out a girl more advanced in age. He looked for help from those progressive parents who sent their daughters to colleges to receive higher education and thus showed sufficient courage to keep unmarried daughters at home inspite of their growing age. He wanted to lighten their burden, was even willing to make an experiment of marrying outside the caste, but none came to his rescue which convinced him that the obstacle for social reform if any were the re-

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formers themselves. So at last he had to select a girl from his own caste. He had no other choice but Gopaldas' 15-year-old daughter Pramada.

Seth Liladhar was a prominent figure in Bombay. He was wealthy. His wealth was generously assessed by the people more than what it was. His charities were well-known. Being a good speaker he was often chosen for conducting public meetings. His contributions to newspapers and magazines aroused enthusiasm amongst many. Although his business mostly lay with bears and bulls in the share market, nevertheless in his talks, he displayed characteristic insight into many other business activities. It made people believe that he had stakes in many commercial under-takings. The misery of such an art loving, wealthy and cultured man becoming a widower at an advanced age was intolerable to him and poor Pramada being the most charming and beautiful girl in the caste, he had no other choice but to select her.

She had studied up to sixth standard in a Gujarati school, and was well-versed in household duties. She knew stitching, knitting, sewing and embroidery to perfection. She was fond of reading fiction. When she was 12 years old she had dreamt a picture of her life with a handsome youth of two and twenty who would woo her and if Seth Liladhar had not stepped in as á widower, her dreams no doubt might have been turned into a re lity.

How many orthodox Hi parents would have given a sec thought for giving their daug to an aged groom if he happe to be rich and well connecte There was a song that 'a widow who marries a second time is fo of his wife, pampers her, beste upon her heaps of ornaments a gives her plenty of money.' T song was quite popular amon the parents of grown up girls.

What more does a young g want? While husband is alive gives her a good time and at de he can leave ornaments which m last her for her life time.

The dreams of youth are e moonshine for a few days. Wh the girl becomes a mother of c or two children, the dreams wo vanish and if there are no child she can worship God in her o age which will elevate her so Thus by marrying a widower, b this world and the world beyo both are secured and God forb if something untoward happens, is the girl's bad luck and only b stars are to blame. Parents a only brokers. What can they d if she is unlucky?

Pramada's parents also thoug so and so Pramada came to h new home. Children of Seth Li dhar who were older in age beg to receive her, some with sorr some with anger and some w curiosity.

Today was Pramada's first m

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ding night. Seth Liladhar was pleasure-loving and he thought of many ways to win his new bride—ways he had forgotten since the death of his first wife. He had also not enjoyed life after her death and eagerly made preparations to enjoy this first night. There were clothes, scents and flowers for the new bride. The only thing lacking on his part was the art of understanding the young heart or bringing back his youthful looks and without that all these could not produce the desired effect.

Seth Liladhar came smiling into the room. Most of his hairs were gray. There were one or two gaps in the teeth. He was thin looking and small, but his eyes were brightly shining with desires at the moment. The joy that he was feeling was difficult to describe. Pramada who was standing at the window was startled and turned back and seeing Seth she again began to look out of the window. Liladhar came from behind and put his hand on her shoulders. Pramada was confused but did not say anything.

"Pramada!, you saw lnog enough outside the window, now turn back and look at me."

Pramada kept mum and continued looking out of the window. It was not clear whether she was feeling shy or nervous.

Liladhar Seth drew Pramada to one side and closed the window and made her sit on a chair.

"Pramada! how long will you feel shy? Talk to me?"

Tears trickled down her cheeks. "Why did you marry me?" She said in an inarticulate voice. Liladhar did not know what she was driving at. He was jolly a little while ago, but now lost his temper and said, "Because your parents gave you away to me." But the next moment he thought that it would not do any good to lose his temper. He tried to humour her instead. "Don't cry like this on our first wedding night. It is inauspicious. Go and wash your face, then I will show you something." Then he himself led her to the wash basin, made her sprinkle water on her face, brought her back and putting her on a chair took out a beautiful velvet case out of the drawers and placing it before Pramada, opened it.

"This is my wedding-present. It is for you!" He said with a cunning smile. His wrinkled face knavishly indicated that this will work.

The velvet case contained a necklace of precious diamonds and was dazzling. Looking at it Pramada forgot for a moment her grief and holding it in her hands she began to examine it.

'Put it on dear,' Seth Liladhar slyly suggested.

Which young girl after seeing such a fine piece of jewellery could resist the temptation of wearing it? And Pramada was no exception. She wore it hesitatingly and for some time her tears were dry.

Liladhar Seth was pleased in see-

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ing the effect of his gift and using his power to please the young wife he suggested, 'why not see yourself in a looking glass and see how you look?"

Confused Pramada got up from the chair and went near the looking glass of the cupboard. She was looking beautiful with that shining necklace. With joy and gratefulness she looked into the eyes of Seth Liladhar who was reflected in the looking glass standing behind her.

Seth Liladhar saw his opportunity and put his hand on her shoulder. The grateful girl could not say anything. But before the tired husband and wife went to sleep, Seth Liladhar had established his authority on her body, soul and mind.

* * *

Pramada got up late in the morning. She felt a sense of guilt and did not like even to show her face to any one, but she could not help coming out of the room, and when she came out, she saw that the whole family had assembled waiting for her to come out. All of them thought that a wife who gets up so late on the first day must be a shameless woman. The children and the children's children of Liladhar Seth were all agog with curiosity to see the new mother coming out.

Everybody looked at her when she came out and her shining necklace which she had forgotten to take out drew the attention at once. Pramada was confused felt that everybody knew her of the last night. She wanted be engulfed by the mother ea She felt like crying and to out a reason for crying she kn ingly got herself hurt at the th shold of the room and sat do giving a small shriek.

All the persons assembled in room surrounded her and ask what was the matter. Tears w flowing from Pramada's eyes she merely said 'nothing.' She stumbled a little, and put her ha on her foot as if she was in gr pain. The children began to ha a low opinion of the new mot who made so much fuss for a l tle stumbling. Nobody knew w to do. All collected round her p zled.

Hearing the noise outside Li dhar Seth came out of the roo and seeing him, 25-year-old P as if she had just remembered to get some water to wash the i jured foot. Vimu—the eld daughter-in-law—also went out search of a piece of cloth for bandage. Saroj and Kanta be down to inspect the injury. T younger children stood at a lit distance.

Pramada felt that the occasi went beyond her intention a smiling wanely she said, 'only it w a small stumling' and went ne Liladhar's elder sister Mahalax and sat near her. Pramada's fi day of married life began like t

*(To be continued*

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# * SUBHASHITAS *

बोधितोऽपि बहुसूक्तिविस्तरैः
किं खलो जगति सज्जनो भवेत् ।
स्नापितोऽपि बहुशो नदीजलैः
गर्दभः किमु हयो भवेत् क्वचित् ।।

It is not possible to reform a mischievous person by means of convincing speeches and discourses. Can a donkey be made a horse by washing it several times with clear river water?

कतिपयदिवसस्थायिनि
मदकारिणि यौवने दुरात्मानः ।
विदधति तथापराधं ।
जन्मैवैषां यथा वृथा भवति ।।

Though youth is intoxicating and shortlived, yet the villains commit the worst of crimes in its bloom that their entire lives are laid waste.

अभिवाद्य यथा वृद्धान्, सन्तो गच्छन्ति निर्वृतिम् ।
एवं सज्जनमाक्रुश्य, नीचो भवति निर्वृतः ।।

Virtuous souls feel happy in adoring the elders; whereas the slanderous feel contented in censuring the venerable ones.

मृद्घटवत् सुखभेद्यो, दुःसन्धानश्च दुर्जनो भवति ।
सुजनस्तु कनकघटवद्, दुर्भेद्यश्चाशु सन्धेयः ।।

A wicked person is like an earthen pot—brittle and difficult to repair. A virtuous soul is similar to a golden pot—does not break easily; even if it breaks a little, it can be repaired quickly. (In other words, friendship with the wicked will be weak and shortlived, whereas with the virtuous it will be strong and durable).

गच्छतः स्खलनं क्वापि, भवत्येव प्रमादतः ।
हसन्ति दुर्जनास्तत्र, समादधति साधवः ।।

It is but natural for man to falter sometimes due to miscalculations. While the vicious men laugh at this, the virtuous persons endeavour to set him right.

विद्या विवादाय धनं मदाय
शक्तिः परेषां परिपीडनाय ।
ज्ञानाय दानाय च रक्षणाय
खलस्य साधोर्विपरीतमेतत् ।।

Bad characters make use of their education for disputes; wealth for lust and pomp; and power for harming others. Noble persons, on the other hand, use the same respectively for acquiring sacred knowledge; for liberal gifts; and for protecting others.

सम्पूर्णकुम्भो न करोति शब्दम्
अर्धो घटो घोषमुपैति नूनम् ।
विद्वान् कुलीनो न करोति गर्वं
गुणैर्विहीना बहु जल्पयन्ति ।।

A full pot (when knocked) is silent, whereas a half-filled one makes sound. Similarly, a high-born and learned person does not boast, but those without virtues prattle much.

**(Compiled by P.S.K. Sastri)**

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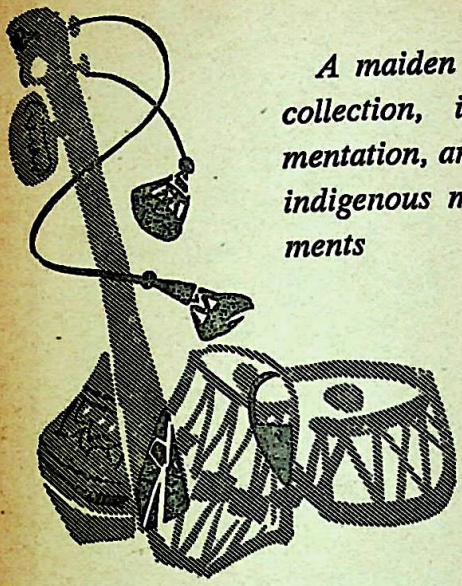
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# Sangita Vadyalaya

## *The house for old and mod musical instruments*

POORNAM VISWANATHAN

SANGITA Vadyalaya at Kilpauk, Madras, is the first institution of its kind in the country, which is devoted to the preservation of the old and traditional musical instruments and to carrying out research and innovation in relation to these and the modern ones.

Everything is unassuming about this remarkable institution—the building in which it is housed, the approach road and even the sign board. But, once you are inside you are face to face with an astonishing array of musical instruments—stringed, percussion and wind—collected from all over the world.

**Research Centre**

The Vadyalaya, set up by the All India Handicrafts Board, conducts research in old musical instruments which are long since extinct and makes earnest attempts to re-produce them according to

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the specifications given in ancient treatises on music. Experiments are also carried out to produce new instruments in new varieties of resonant wood which are at once less expensive and easy to produce.

The Sangita Vadyalaya has four main sections: The Gallery of Musical Instruments; The Musical Instruments Workshop which is equipped with the necessary tools and machines for making instruments; The Research Section where the instruments manufactured in the Vadyalaya are tested for precision, and care is taken to see that the tonal quality of the instruments is not compromised, and The Library which has a collection of books on musical instruments, their functioning and manufacturing.

The Vadyalaya's Gallery of Musical Instruments is not a random collection. Its possessions range from the oldest and rarest to the most modern instruments. The exhibits have been artistically and carefully displayed for the delectation of visitors. To a student of musical instruments the Gallery provides invaluable glimpses into a whole history of innovations, because innovation is the life-breath of the Sangita Vadyalaya.

The Gallery has nearly 300 instruments collected from India and abroad classified and arranged, and they tell their own story, more eloquent than words, of the evolution of musical instruments.

There are such string instruments as *ektar, tuntina, tambura, veena, violin, sitar, guitar, sarangi, sarod, gottubadham, gettuvadyam* etc.; such wind instruments as *ekkalam, tiruchinnam, taarai, kombu, flute, nagaswaram, mukhaveena, magudi,* etc.; and percussion instruments like *pamboi, nagara, damaru, mridangam, tabla, dholak, tavil, kanjira, chenda* etc.

Placed on a wheeled platform is a replica of the traditional *Panchamukha Vadyam,* which with its five faces and commanding appearance serves as the central piece of the gallery; it is the heaviest instrument of the drum class weighing as much as 30 maunds.

## Innovations

The Research Section is obviously the most important wing of the Vadyalaya. Innovations are tried and perfected in this section. Instrument-making is a field which should strictly conform to rules not only governing the manufacture of instruments but also the materials used. One example: Jack wood is generally used for making *Veena.* The rule is that all the wood chosen for the various parts of the *Veena* should belong to the same tree, because this will ensure the appropriate tone. The age of the wood selected for all the parts should be the same. If different parts are made of jack wood from different trees, the resonance will not be even.

The Sangita Vadyalaya, while

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generally conforming to this rule, has succeeded in making a number of innovations. Instead of jack wood, other varieties have been tried and found better.

The Vadyalaya has further succeeded in effecting alterations in the conventional *Veena*. Instead of hewing a block of wood to produce the shell, the institution uses splinters and joins them to make the shell; this improves the tonal quality and is considered better than the shell of conventional instrument.

Another departure is that the gourd in the *Veena* has a hollow screw which opens into the stem; the result is that instead of being passive as in the conventional *Veena*, the gourd is also resonant and adds to the tonal quality of the instrument.

### Fine Mixture

The six-stringed Western guitar and the Indian *sitar* have been combined into one instrument which possesses all the fine qualities of both. This new guitar is fitted not only with the frets of the *sitar* but also with its additional row of strings to produce sympathetic vibration.

The Vadyalaya has plans to popularise this instrument in Western countries, particularly in the United States.

The Research Section has also developed an automatic *tambura* which, if nothing else, represents an interesting innovation from the point of view of instrumentation. The *Svavaadita Tambura*, as it is called, is played automatically by an electric motor fixed inside the body of the stem and can be used both in concerts and for teaching.

Once the *tambura* is tuned properly, kept in the correct posture and switched on, it will give a steady and faithful performance for as long as is required. In the event of non-availability of power, the *Svavaadita Tambura* can be used like an ordinary *tambura*.

The Research Section is now concentrating on special types of *veena*, which being light and portable, will be useful to travelling musicians.

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Another interesting and useful development is the use of indigenous horse-tail hair and guts in violins; these were being imported till recently.

Special types of parchments, which are water-proof to a high degree, have also been developed for percussion instruments.

**Cultural Milieu**

The Vadyalaya has an unending exploratory role to play in the manufacture of musical instruments, which it seeks to do by taking the music-lovers, including purists, into confidence.

Prominent musicians are invited for a demonstration whenever any innovation is successfully evolved. Needless to say that most of the innovations receive their approbation.

The Vadyalaya also keeps its Gallery of Musical Instruments open to the public on all days. Tourists and parties of students visit the Gallery with great enthusiasm.

The Sangita Vadyalaya, headed by Shri B.K. Mishra, an eminent musician, is ably assisted by a devoted band of experts. It has already trained nearly 300 craftsmen in making concert instruments which are in vogue in the South as well as North India. The craftsmen have also been trained in making instruments used for temple rituals and those used by folk artistes.

One of the main activities of the Vadyalaya is to help museums in the country procure Indian instruments.

The Sangita Vadyalaya is a mighty atom with tremendous possibilities and potentialities in the cultural life of India. The way it is blossoming into an all-India institution is as interesting and elevating as the subject it deals with.

Courtesy : Yojana

* * *

## PHYSICIANS

*The rich patient cures the poor physician much more often than the poor physician the rich patient; and it is rather paradoxical that the rapid recovery of the one usually depends upon the procrastinated disorder of the other. Some persons will tell you, with an air of the miraculous, that they recovered, although they were given over: whereas they might with more reason have said, they recovered* because *they were given over.*

—Lacon.

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*"...There was truth*
*in the system and to*
*further resist*
*and oppose it would be, it appeared to*
*me, to resist truth..."*

# The story of my conversion to homoeopathy

DR. MAHENDRA LAL SIRCAR

IT would not, I think, be uninteresting as an episode in the history of homoeopathy in India to relate how my conversion was brought about.

At the preliminary meeting for the establishment of a medical society as branch of the British Medical Association I made a speech in which I contemptuously alluded to homoeopathy as one of the various systems of quackery which, I said, owed their rise and temporary triumph to the regular profession being unmindful of the following facts namely, that all diseases are not curable, that many diseases which our interference can do nothing for, are sometimes better left alone and to nature, and that quacks and charlatans stepping in when we desert our patients, often effect cures which perhaps we had been retarding.

I was thus, equally with the professional brethren, a hater and denouncer of homoeopathy, and perhaps the most furious of them all.

Like them I had no knowledge of it except from its caricatures by orthodox opponents. This distorted knowledge derived from misrepresentation of the science of homoeopathy aided by the apparent absurdity of the law of similars and the infinitesimal dose, was enough to justify my refusing to read works on homoeopathy by

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homoeopaths, that is by those who had practically investigated its claims and found them based upon fact.

The contemptuous allusion to homoeopathy in the speech referred to met the eye of the late Babu Rajinder Dutt, the most distinguished among the few laymen who had taken up the cause of the despised and the persecuted system.

He, a millionaire, out of pure disinterestedness, had in his earlier career been one of the chief instruments in bringing into favour the European allopathic system. And with that disinterestedness associated with an acute discernment, he saw the superiority of homoeopathy over the prevalent system of medicine.

He took up its cause with his usual earnestness and did his best to diffuse its blessings among his fellow citizens of Calcutta. By effecting cures some of which were the most brilliant in the annals of the homoeopathy in India, he had succeeded in making converts of some highly intelligent and educated laymen, among whom was the Pandit Iswar Chandra Vidyasagar.

But not only did he fail to influence professional men, many of whom were his friends and some of whom had owed their advancement to his exertion but he began to be looked upon by them as one who had lost his head and was spoiled by one of the most audacious and mischievous of quackeries.

But such treatment by his friends did not deter him from pursuing the course he had taken. His conviction of the truth of homoeopathy from personal experience was so strong that he was sure he would be able to impart those convictions to any medical man if he would but listen to him and watch his cases.

When he read my speech he found something in it, as he told me afterwards, which inspired him with the hope that he has at last found a professional whom he would be able to bring over to his side, that is, to the side of truth, if only he could be induced to hold in abeyance his professional pride for a time.

That hope would in all probability have remained unfulfilled, had it not been for a pure accident. Babu Rajinder Dutt was untiring in his endeavours to make a convert of me, but with an obstinacy which was characteristic of deep-rooted prejudice, I was repelling all his arguments and refusing even to watch his cases on the plea that I could not afford to lose time and professional dignity to watch cases under a layman.

While such struggle was going on between us, a lay friend ill-disposed to homoeopathy handed me a homoeopathic pamphlet for review for a periodical of which

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he was one of the editors.

The pamphlet was Morgan's *Philosophy of Homoeopathy*. This I thought was a very good opportunity for me to smash homoeopathy and silence Babu Rajinder. The book was the first on homoeopathy I condescended to read, and I thought I would write up a review on it in no time.

But what was the impression after a cursory glance at the pamphlet? I was convinced that I could not review it properly before reading it a second time. On a second careful perusal the conviction was forced upon me that no opinion could and should be passed on *a priori* grounds alone on a system which was alleged to be based upon facts, and which boldly challenged an appeal to facts.

But how to get at the facts? I had no other alternative than to turn to Babu Rajinder. He was the only practitioner whose cases I could watch and though he was a layman, I now did not hesitate to sacrifice professional dignity, and made up my mind to be as it were his clinical clerk in order to arrive at the truth which appeared to me to vitally concern the profession and humanity at large.

Before taking this step I made a stipulation with Babu Rajinder. I told him that, as I believed his cures were effected by the strict regimen that he enjoined and not by his infinitesimal nothings—globules or drops, I would agree to observe cases with him, provided he would agree to keep the patients for a time at least under strict regimen alone, and give them no medicine till it should appear that further expectancy would be injurious.

He readily agreed. Strange to say, and to his dismay, a few cases did recover under regimen alone, and without any medicine. But my triumph was not to continue long, for others proved refractory and I had to give my consent to administer his medicine to them.

A great many recovered, and the incurables were benefited. This fact staggered me; the efficacy

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was too evident to be gainsaid; and I was compelled much against my will of course, to make trials of the medicines myself in the cases which resisted my own treatment. The result, to my mortification, was something bordering on the marvellous if not miraculous.

These trials were begun in 1865. and in the course of a year the conviction became strong that homoeopathy was not the humbug and the quackey I had thought it was.

In order to be sure of the degrees of their actual attenuation I prepared with my own hands some of the medicines and I was surprised, as I have said, at efficacy when administered acc ing to the principles of the tem.

There was truth in the sy and to further resist and op it, would be, it appeared to to resist truth.

And as the truth was con ed with my professional life, as I was a member of a pro sion whose sacred duty it wa avail themselves of every m for the cure of diseases, the a lioration of suffering, and the longation of life, I thought it duty to lay my experiences be the profession.

★★




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# ...Without Comment

PEOPLE in the age group of 50-80 need not celebrate their birthdays. It is the privilege of the young and the very old.

—*Smt. Indira Gandhi*

BEAUTIFUL girls attract men but, when it comes to marrying, they prefer the intelligent type with an overall pleasant personality.

—*Mr. S.K. Goel and Dr. A.K. Sen* in their doctoral work on Comparative Study between married and unmarried male groups regarding choice of their life-partners.

THE Muslim League is bound to harm the interest of the Muslims. The Pakistanis themselves have buried the Muslim League.

—*Sheikh Abdullah*

YOU (Reporters) are bound to write whatever you want to write, no matter what I say. So, go ahead and write whatever you want.

—*K. Kamaraj*, Congress (O)

FEW would miss the pictures of Saira Banu and Dimple Kapadia if the publication of these film journals was stopped and the paper thus saved used for the dissemination of news and views.

—*S.S. Mohapatra*, M.P.

THE Confucian school remains a formidable obstacle to socialist development.

—*A provincial radio* in Red China

THE people are the masters, we are the servants.

—*Smt. Indira Gandhi*

## TAILPIECE

*After bearing the rough shave for a while in silence the customer remarked:*

*"Half a minute! Have you got another razor?"*

*"Of course, sir." replied the barber coldly. "Why?"*

*"Oh, I thought I'd like to defend myself!"*

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# Maxims of Chanakya

V. K. SUBRAMANIAN

विषं विषमेव सर्वकालम् ।

Poison is always poison.

नैकं चक्रं प्ररिभ्रमयति ।

One wheel alone cannot move.

सहायः समदुःखसुखः ।

Help should be of the same order in adversity and prosperity.

मानी प्रतिमानिनमात्मनि द्वितीयं मन्त्रमुत्पादयेत् ।

The proud one should give advice to one who is similar to him.

निकृतिप्रिया नीचा :

The wicked are fond of evil.

नीचस्य मतिनं दातव्या ।

Don't heed a low one.

तेषु विश्वासो न कर्तव्यः ।

Don't trust them (low men).

त्रयाणामेकवाक्ये सम्प्रत्यय : ।

The unanimous opinion of three (a committee of three) can be depended upon.

कार्याकार्यतत्वार्थदर्शिनो मंत्रिणा : ।

Ministers see the inner truth of things.

षट्कर्णं भिद्यते मंत्रः ।

Secrets are revealed if they are heard by six ears.

आपत्सु स्नेहसंयुक्तं मित्रम् ।

In times of danger, one requires a loving friend.

मित्रसंग्रहणे बलं सम्पद्यते ।

In the acquisition of a friend, one gains strength.

बलवानलब्धलोके प्रयतते ।

The strong one strives in the unattained world.

कदापि पुरुषं नावमन्येत ।

None should ever be disrespected.

क्षन्तव्यामिति पुरुषं न बाधयेत् ।

One should not bind a person because he is a pardon-seeker.

मंत्राधिकं रहस्युक्तं वक्तुमिच्छन्त्यबुद्धय : ।

The unintelligent wish to speak out what is spoken in secret.

दातव्यमपि बालिशः क्लेशेन परिदास्यति ।

A miser gives what is to be given with difficulty.

अलब्ध लाभो नालसस्य ।

The lazy do not get what has not been obtained already.

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# Dr. EDWIN FLATTO'S answers on health

*Q.* I am 32 years old. I have married recently. Before and after marriage also I am suffering from backache. Before my marriage I consulted a doctor who gave me B.Complex injections and some tablets. They worked for a few days, but again I got pains. Then I used two or three bottles of another tonic. I could find some relief with that. But if I stop taking the tonic the pain starts again. I feel it is very costly to use the cited tonic continuously and moreover how far one can use the tonics when the pain starts immediately after stopping? In this connection I want to have your valuable suggestions.

*A.* It's hard to convince a person that she needs abdominal and back exercises after doing housework all day. But, over 80 per cent of low back pain is due to muscular deficiency from lack of proper physical activity.

Exercise is preventive medicine that doesn't cost a thing. Pain in the back frequently begins because the muscles do not support the underlying vertebrae joints or perhaps there may have been a severe injury or a sudden twist, or the patient may have been sitting in a draught.

Whatever the apparent reason, the basic cause is the failure of the muscles to be able to take the strain, and the joint, being unsupported, becomes painful. The joint lesion may prove to be a simple strain, but in the lumbar and cervical regions, as intervertebral disc is often affected, either by compression, disintegration, or protrusion.

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To prevent recurrence of strain, the patient must learn to assist the lumbo-sacral vertebral joints, by the active, protective, supporting action of the muscles. At the beginning, this may not be possible because the muscles have become weak and atonic from lack of proper exercise. A period of rest is therefore indicated.

As soon as the pain has gone, however, she may practise isometric exercises to strengthen the supporting muscles so that a recurrence of the condition will not be possible. It is most important to learn the proper means of lifting in order to avoid much of the lumbar-sacral disc problems.

Many cases of sprained back are due to trying to lift with the back instead of bringing the load as close to the body as possible and then lifting with the knees.

All persons with back problems should *try sleeping on the floor or mat as most orientals do or on a very firm mattress.* "Creeping" and "sit-ups" are the basic exercises for backache, to be performed daily. Also, lying on stomach, face down, fists at sides, raise legs as high as possible and then lower slowly to floor.

*Q.* I am suffering from Dysuria —painful micturition and pus-cell in plenty in my urine. Kindly suggest treatment.

*A.* There are many causes for pus in the urine. Your question does not tell me much about causes, merely effects. However, before any further treatment, I would eliminate all salts and condiments from the diet. Get plenty of bed rest, be sure to drink plenty of distilled water, substitute vegetable proteins, such as nuts and seeds for meat products. If the elimination of your bad habits does not result in improvement of your condition I would suggest a fast under competent supervision.

*Q.* For the last 20 to 25 years I am having some trouble in my chest region. It comes off with movement of body and it appears like a type of seizure which gives me discomfort—but with rest and taking of caruisonic mixtures it disappears. I have consulted many doctors. They have taken X-rays.

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etc.

Anyway, I feel it is gas. Perhaps poor and delayed digestion and hence fermentation. With movement, gas rises and presses against the heart causing the complained discomfort. So I cannot walk long distances. After some distance the seizure takes place, but, if I rest, stand still or sip some aerated beverage or tea, with a few belches, relief comes. At times before the seizure takes place, I feel some sensation starting from the rib ends on both sides below the armpits, sometimes right up from the stomach. If I eat any pungent. spicy food, egg etc., I get the complaint. Could you please advise me with a treatment? I would like to get rid of this nuisance. I am 62 years old.

*A*. First, you must understand that all diseases result from wrong living habits. From your question it is obvious that your dietary habits are in need of correction. In fact, you have answered your own question. You say that if you eat any pungent, spicy food you get the complaint. If you have poor, delayed, digestion, and hence fermentation resulting in gas, you should stop eating the foods which cause this fermentation.

By this I mean you should primarily eat unprocessed fruits and vegetables, predominantly salads, (see my books—*Revitalize Your Body with Nature's Secrets*, and *The Pictorial Encyclopedia of Exercise for Health and Therapy*, obtainable from Nature Cure Ashram, District Poona. Walking is beneficial to relieve gas pains. Exercise within moderation prevents many diseases, including heart disease.

It is always important to keep upper most in mind the principle of progression when doing exercises. Start the exercise either passively or very moderately, and very gradually increase the time and resistance. Do not overdo. I am sure if you will eat correctly, get proper exercise and rest, cultivate proper mental habits, and eliminate any bad habits you may have, you will experience a complete recovery. □ □ □

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# Laugh wi
# Ralph Waldo Emerso

AMERICAN POET, ESSAYIST & PHILOSOPHER

Democracy becomes a government of bullies tempered by editors.

* * *

The end of the human race will be that it will eventually die of civilization.

* * *

And what is a weed? A plant whose virtues have not been discovered.

* * *

We do not count a man's years until he has nothing else to count.

* * *

Cunning egotism: If I cannot brag of knowing something, then I brag of not knowing it; at any rate, brag.

* * *

Every hero becomes a bore at last.

* *

Every man is wanted, and no man is wanted much.

* * *

Fame is proof that the people are gullible.

* * *

A hero is no braver than an ord man, but he is brave five minutes lo

* *

It is easy to live for others; everyb does.

* *

The louder he talked of his hon the faster we counted our spoon

* *

Men lose their tempers in defen their taste.

* *

People do not deserve to have F writing, they are so pleased with bad.

* *

Society is a hospital of incurable

* *

Speech is better than silence; silenc better than speech.

* *

Take egotism out, and you w castrate the benefactors.

* *

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# Notes and News

## BHAVAN'S U. K. CENTRE, LONDON

THERE had been visitors from India to the Bhavan. Among these visitors was Shri R. Chandrashekariah of Mysore. He has been very well known for his musical compositions which range over 300 or more. They are in Sanskrit and Telugu.

Shri Chandrashekariah's purpose of visiting Britain was as a tourist. But Shri Mathoor Krishnamoorthy, having known about his talent and achievement took the opportunity to arrange a musical evening. It was on August 9.

In the midst of holiday season and in spite of very short notice, the hall was fairly full for the function. The learned and honourable composer gave his recital in the presence of an audience consisting of scholars, educators, music directors and critics. He was accompanied by Dr. Ekambaram on mridangam. Shri Chandrashekariah explained (in English, for the benefit of the audience) the intricate interweaving of his compositions pointing to the subtlety of its meaning and sources of inspiration which prompted him to compose each piece.

## August 18: Independence Day Celebrations

THE actual function in full significance was celebrated on 15th in a modest way but the extended celebration was held in Mahatma Gandhi Hall (Y.M.C.A.). The Bhavan was fortunate to have Sant Keshavdas for a musical discourse (Harikatha). He was accompanied by his son Hareesh.

His powerful voice, and depth of devotion in his Bhajan captivated the hearts of listeners. Shri Mathoor Krishnamoorthy, Registrar, emphasizing the importance of the occasion, welcomed the guest and admirers. Sant Keshavdas, true to his name, donated the collections of the day to the Bhavan.

## August 21: Shree Krishna-Jayanti (Janmashtami)

THE Bhavan's hall was specially decorated for the day to celebrate Krishna Jayanti. Devotees brought flowers, fruits, and other offerings. The Bhavan was slowly but steadily being filled with visitors. Promptly Shri Mathoor Krishnamoorthy chanted the initiation prayers. This was followed by the main item—music. Devotional songs were by Mrs. Rajam Aiyer. The songs were in Sanskrit, Tamil and Telugu. The melodious rendering of devotional songs by Mrs. Aiyar, coupled with highly perfected accompaniment on violin by Dr. Lakshmi Jayam and the very rhythmic beat on mridangam by Dr. Ekambaram

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SARATH

blended such a good musical
that those in audience were
and in reaction cheered fre
Mrs. Aiyer was followed
Janaki Eswara Iyer. Her conc
was mainly in South Indian K
ragas. Mrs. Eswara Iyer th
amateur lover of music
professional perfection duri
recital. Special mention must b
of the accompanying violin
Lakshmi Jayam. With a docto
zoology—violin being only a h
she showed a high calibre of
of the instrument.

**August 22: Sanskrit Classes**

THIS had been a red letter
the history of the U.K. C
launched the Sanskrit Classes
dozen students on the regist
Aiyer (M.A.) who had been
turer in Sanskrit in India had
to take one class a week.
Mathoor Krishnamoorthy in
ted the class.

**August 30: "Gauri Pooja":**

THIS was performed principa
Mrs. Vijayalakshmi Ananthan
the Bhavan's premises.

**August 31: Ganesh Chaturdhi**

IN right earnest all the membe
thered to celebrate श्रीगणेश चतु
August 31. Shri Mathoor K
moorthy performed Pooja. Th
followed by devotional songs b
Eswara Iyer and Mrs. Rajam
(Vocal) Dr. Lakshmi Jayam (V
and Dr. Ekambaram (Mridan

Mrs. Aiyer started with
devotional songs. Some of her
were in Tamil which added
to the occasion as there was
dominantly South Indian au
Mrs. Janaki Eswara Iyer re
her ragas in classical style b
ginning her recital with a so
praise for Lord Ganesha.

Both these vocal artistes were
accompanied by Dr. Lakshmi

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on violin and Dr. Ekambaram on mridangam.

The recital programme lasted for 2 hours and with the final आरती all admirers and devotees stood in reverence.

## GANDHI JAYANTHI CONCERT:

GANDHI JAYANTHI was celebrated under the auspices of the Bharatiya Vidya Bhavan (U.K.) London. From the posters and leaflets circulated, one could say that the function was mainly a musical tribute to Gandhiji.

For the function there were the artistes who were conducted to rooms specially reserved for them, the High Commissioner for India, Shri B. K. Nehru, Princess Irene of Greece, Lord Thomson of Fleet, Mr. and Mrs. Rasgotra, Miss Yamini Krishnamurti and her sister, Mrs. Shakuntala Devi, the great mathematician, scholars in Indology, research workers in Indian Culture and a large section of admirers of the culture and spiritual message of India.

A 40-page booklet was distributed. The Hall was gaily illuminated for the purpose.

The function commenced with the chanting of vedic mantras. Shri B. K. Nehru, High Commissioner for India, was really very glad to attend the function on Gandhi Jayanthi Day. Then came the turn of Lord Thomson who paid tribute to Gandhi and thanked the sponsors of the Bhavan for the opportunity given to him for associating himself with the celebrations.

Lastly came Yehudi Menuhin. He introduced the first musical item, Sarangi by Ram Narain. He said in the course of his introduction that the very word India means esteem and charm of the highest order, and that her culture has attracted him ever since he came into contact with it. He spoke of his long association with Shri Ram Narain and explained how

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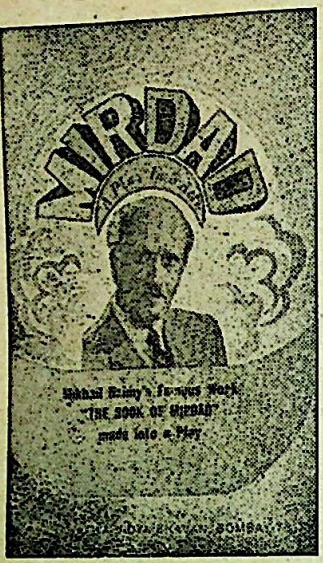
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Naimy also speaks of the law of karma and of incarnation in his own way. T is the greatest juggler and Wheel of Time is the source of delusion—maya. who moves from the rim to the axle of the Wheel wins God's freedom.

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intricate the Sarangi was with 23 strings. To play such an instrument, one really required life long dedication and devoted hard work, he added.

Ram Narain played Rag Marva—as a first piece with **alap, Jor** and gat followed by a semi-classical **thumri-khayal,** a short piece. In the midst of loud repeated applause Ram Narain concluded his instrumental solo.

Then there appeared on the stage a solitary person with violin in hand. The lonely violinist was Yehudi Menuhin. Right from the moment go' there poured out magical melody from that tiny violin. In striking contrast to the previous artiste Shri Ram Narain, who had the onerous task of managing a 23-stringed instrument Menuhin played Bach.

The final item-vocal music by Smt. Lakshmi Shankar—commenced after the interval.

Smt. Lakshmi Shankar acted as her own compere. She explained in English the North Indian songs she was to sing. The range of her voice with the drone base of **tambura** and the accompanying **tar shehanai** showed how human voice can be rendered to produce sounds that match musical instruments. Her first two pieces though semi-classical in style, were rendered with such perfection that she took the audience by storm. Her last bhajan which was Gandhiji's favourite **Vaishnava Janato tenay kahiye.....** was such a well chosen song both from the point of view of the occasion and the manner in which it was sung.

With ear-piercing sound of applause the function came to a close.

## CENTRAL BHAVAN:

PROFESSOR S. K. KSHIRASAGARA, Head of the Department of Politics, and Prof. G. D. Shukla of the Department of History, of the Sardar Patel University, visited the Bharatiya Vidya Bhavan on November 6, 1973. They discussed research problems with Bhavan's Joint Director, Professor S. A. Upadhyaya. They appreciated the services of the Bhavan in the fields of history and indology.

DR. P. L. BHARGAVA, Head of the Department of Sanskrit, University of Rajasthan, Jaipur, visited the Bharatiya Vidya Bhavan, on November, 13, 1973. He discussed with Professor J. H. Dave, Hon. Director, of the Bhavan and Professor S. A. Upadhyaya, Joint Director of the Bhavan, the Sanskrit Researches today. He appreciated the Bhavan's activities in keeping the torch of Sanskrit bright. Dr. B. N. Bhargava, Director, Indian Institute of Geomagnetism had also accompanied Dr. P. L. Bhargava. They visited Bhavan's Library and praised its rich collection.

## PANDIT GAUTAMLAL SHASTRI DEAD:

PANDIT GAUTAMLAL BHANUDATTA DAVE, who recently passed away at 68, joined Bhavan's Sanskrit Mahavidyalaya as teacher for Jyotish in 1940 and worked till he retired in the year 1968. Gautamlalji was proficient in Jyotish and Karmakanda. He was making a Panchanga for several years. He had acted as Acharya in several Yagnas such as Shatachandi, Vishnuyaga, Maharudra and installations of deities. He had produced several Acharyas in Jyotish.

The Bharatiya Vidya Bhavan and several prominent cultural institutions of Bombay convened a condolence meeting on November 17, at Bhavan. Shri J. H. Dave, the Hon. Director of the Bhavan was in Chair. Shri Dave, Smt. Lilavati Munshi, Acharya Bhaishanker Purohit and others spoke on the various facets of Shri Gautamlalji's life and expressed deep sorrow at his passing away.

In the same meeting a condolence

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**ANNOUNCEMENT**

**The first edition of ROSES IN DECEMBER—an autobiography by M. C. Chagla—priced at Rs. 45/- per copy has been completely sold out.**

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resolution was also passed on the death of Jyotishmarthanda Panchangkar Pandit Anant Pandharinath Chhatre and Jahangir Sorabji Chirivala both eminent scholars in Jyotish. The world of Jyotish is indeed poorer by the eclipse of these giants of this shastra.

## SHRI K. N. RAMASUBBA IYER DEAD

NOT many outside the circle of his close friends and associates would have noted the demise of Shri K. N. Ramasubba Iyer on July 19 at his house in Kadayam, Tirunelveli District.

He was born in 1884 in the erstwhile Travancore State where his father was a Tahsildar. The family was well-to-do and his father Nanu Sastrigal was a renowned Sanskrit scholar and Travancore Court Pandit. After graduating, Shri Iyer entered the Travancore State service as a probationary officer.



Subsequent services were to the then bay Improv Trust as its tary and Accountant the Calcutta Karachi Mu Corporations, Chief Exe Officer of Karachi Mu lity, Shri Iye to his credit several notable a ments including, in particular construction of the new extens the city and the excellent h and other arrangements made a short notice for the annual ses the Indian National Congress Karachi in 1931 presided o Sardar Vallabhbhai Patel.

What was remarkable abou Iyer's life and career was t much their content as their q In whatever capacity he work great integrity and single-mind votion to duty and to the principles attracted the attenti all. His reputation and the qua his work were such that at on the great C. R. Das invited h come over to the Calcutta Co tion as its Chief Executive on a manent basis, but the proposa not pursued owing to C. R. untimely death soon after. (H he worked as the Calcutta Co tion's Re-organisation adviser period of nearly two years).

Shri Iyer functioned in the f service of the country in the decades of the present century the British Government's au was paramount and the country nationals could scarcely assert own independence beyond understood limits. In this phere Shri Iyer had the rare tion of functioning fully in dently and courageously in post he held. Of simple austere and a born disciplinarian h

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able to run any organization efficiently by his moral force and the shining example he set to his subordinates. Under his directions his colleagues and subordinates worked with enthusiasm inspite of his being a hard task master. His fearless courage and passion for maintaining the highest standards of honesty were such that he did not hesitate to punish even errant British Officers. Total impartiality was combined in him with a rare sense of justice. To quote an example, he was bold enough to place under objection the T.A. bill of the Dewan of Travancore in his capacity as the Chief Accounts Officer and His Highness the Maharajah of Travancore upheld the objection.

His versatality was such that several other qualities went to make up his rich personality. Besides his deep scholarship in English and Sanskrit and wide culture, he possessed not only a legal background but a legal acumen of a high order which came to notice when, subsequent to his retirement he worked for some time as an adviser to the State Aided Bank of Travancore and had the distinction of winning a Privy Council case on appeal from a Bombay High Court decision in which the Bank appeared as a defendant; this Privy Council decision has now become a recognised precedent in our courts and law books.

Intensely religious by nature and born in a very cultured Hindu Brahmin family his life was marked by continuous spiritual growth. This process perhaps had its origin in his younger days by his association with Swami Devakinandanasrama, a well known sanyasin of those days.

Shri Iyer's exceptional courage in every situation attracted the attention of all.

A keen student of yoga all his life he had great faith in the efficacy of yogic breathing exercises as a cure for many mental and physical ailments.

He was a keen student of Sankara's Advaita philosophy.

He is survived by two daughters and one son.

□□□

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—Samuel Johnson

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*(To be continued)*

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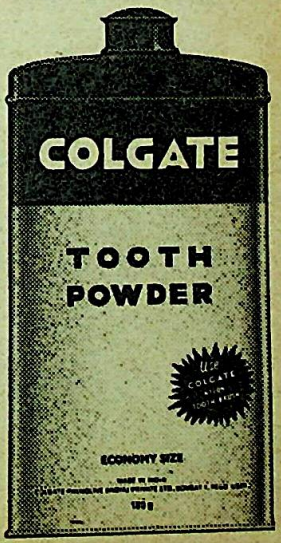
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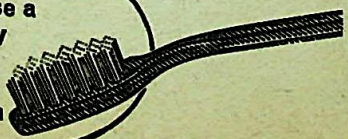
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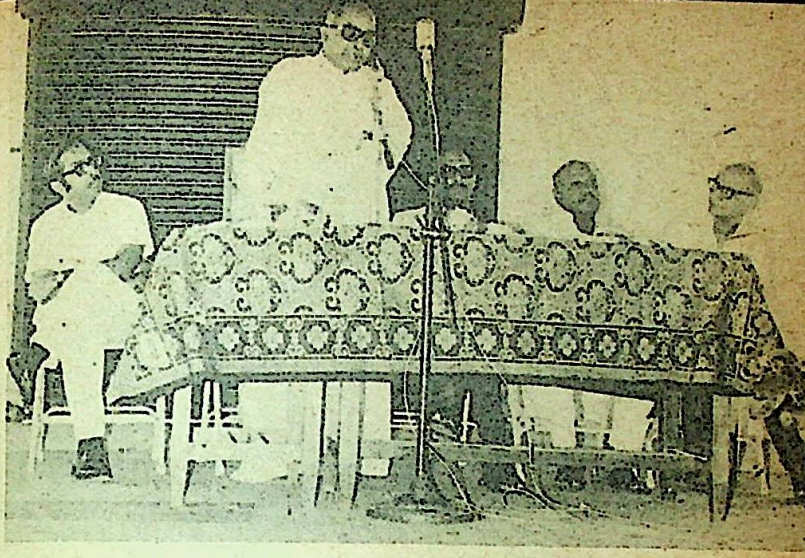
*Shri M. Surder Ram Shetty, Chairman, Vijaya Bank Lim*
*meeting Lord Thomson of Fleet, during the Gandhi Jayanti c*
*brations, on October 2, of the Bhavan's U.K. Centre, Lon*
*Shri R. K. Bagri, Vice-Chairman of the Centre, looks on.*

# PHOTO FEATURE

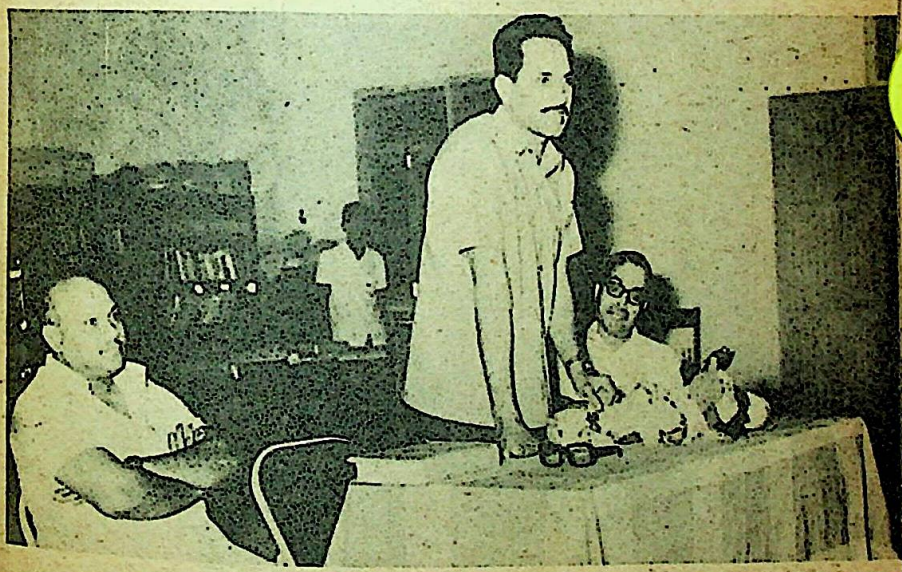
*Swami Bhavyanandaji, Head of the Ramakrishna Vedanta Ce*
*London, inaugurating a 12-week lecture course in* Ramayan
*the Bhavan's U.K. Centre, London, on November 10. To*
*right is Shri M. J. Nagda, one of the Vice-Chairmen of*
*Centre, who presided and to his left Shri Mathoor Krishnam*
*Registrar of the Centre, who conducts the course. The first*
*of 50 students includes Englishmen and women numbering*
*Similar courses in* Bhagavad Gita, Mahabharata, *and Indian*
*ture are planned for future.*



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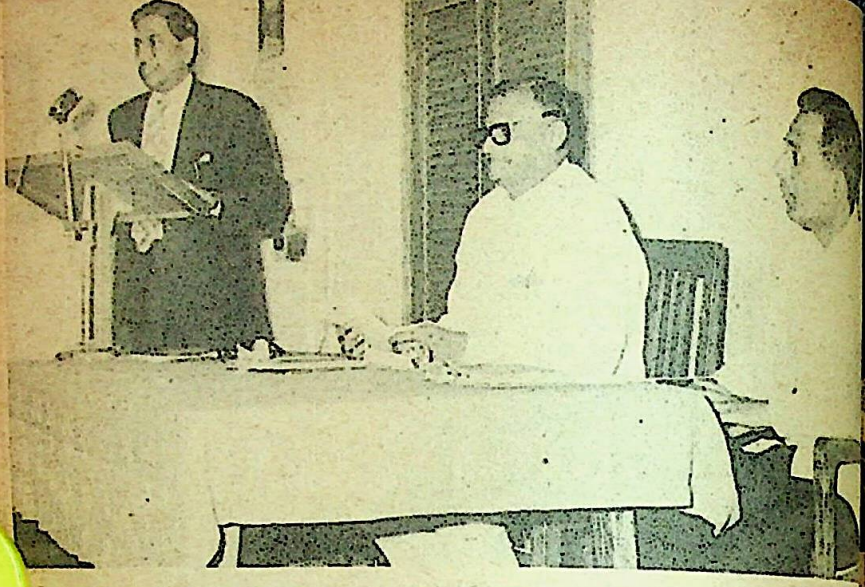


*Shri S. Ramakrishnan, Executive Secretary of the Bhavan, addressing a meeting of the members of the Guntur Kendra at the Kendra's auditorium on September 24. To his left are Shri K. Jayabharata Reddy, Collector and Chairman of the Kendra, Shri V. Bhanumurthi, Deputy Transport Commissioner and Vice-Chairman, Shri V.P. Rao, Secretary, and to his right Shri P.V.J. Raju, Chief Personnel Manager, I.L.T.D., and Vice-Chairman of the Kendra*

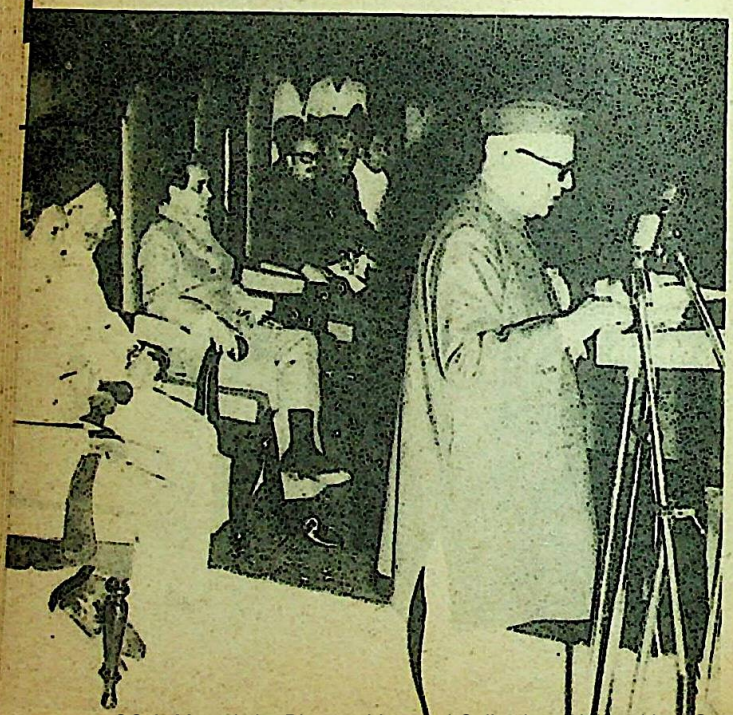


*Shri K. Jayabharata Reddy, Collector and Chairman of the Guntur Kendra, replying to the felicitations at a function to bid him farewell on October 20. Also seen are Shri V. Bhanumurthy and Shri P.V.J. Raju.*

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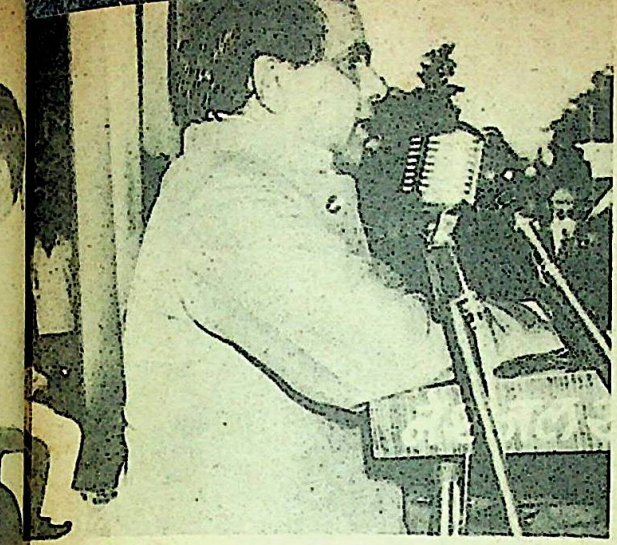


*Professor B.B. Lal, Jiwaji University, Gwalior, delivering the Seventh Series of R. K. Ramadhyani Memorial Lectures at the Bhavan's Delhi Kendra on October 20 and 22. Sitting (left to right) are Shri Jaisukhlal Hathi, Chairman of the Kendra and Professor B.R. Kulkarni, Director.*



*Shri G.S. Pa... President of In... rating the Ke... roha (Kalidas ... Ujjain, Madhya ... Novembe...*

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*Shri P.C. Sethi, Chief Minister of Madhya Pradesh, delivering his welcome speech at the festival.*



*A beautiful scene from* **Kalidasa Sangitam** *(Ballet), one of the dance items during the Kalidasa festival at Ujjain.*

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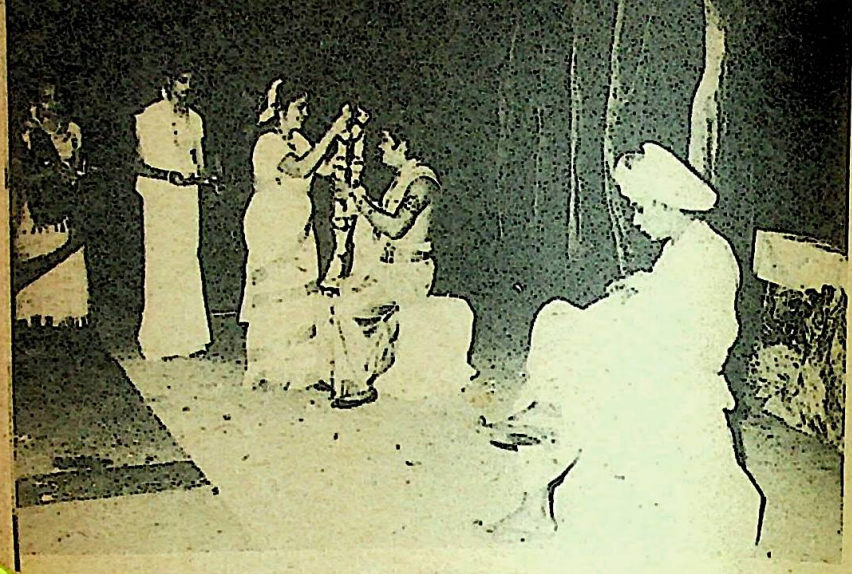
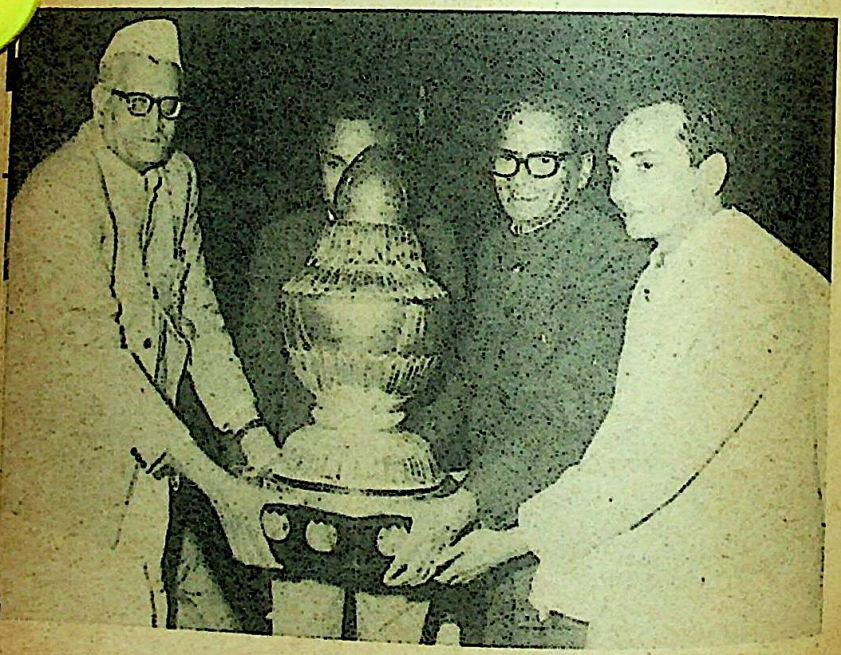


*Photo showing a scene from* Vikramorvashiyam, *a Sanskrit drama staged as part of the Kalidasa festival.*

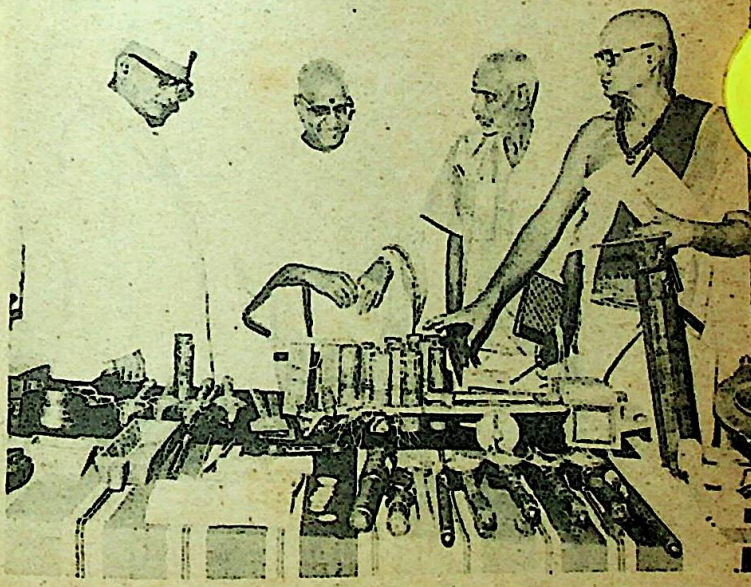


*Shri M.P. Dube, Minister for Public Health Engineering, Madhya Pradesh, presenting the Golden Trophy to the winners—representatives of the Banaras University.*

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*H.H.Sankaracharya of Dwarka speaking at the inauguration of the Kaira district (Gujarat) conference of the Vishva Hindu Parishad at Nadiad on November 3.*

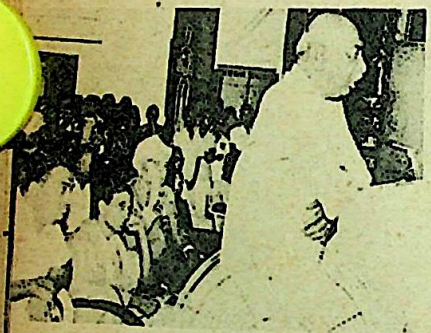


*Shri K.K. Shah, Governor of Tamil Nadu, having a look at the Vedi, Agni Kunda and other Yaga implements displayed at the Yaga Sala of the Srowtha College, Kumbakonam (Tamil Nadu) during his visit to the College for its convocation on October 28.*

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*Padma Bhushan Shri N. Ramaswami Ayyar, founder of the Seethalakshmi Ramaswami College, Tiruchirappalli, Tamil Nadu, holding the silver casket in which a civic address was presented to him by the Tiruchirappalli Municipality on his 78th birthday on October 30. To his right is Dr. V. K. Ranganathan, Chairman, Tiruchirappalli Municipality.*



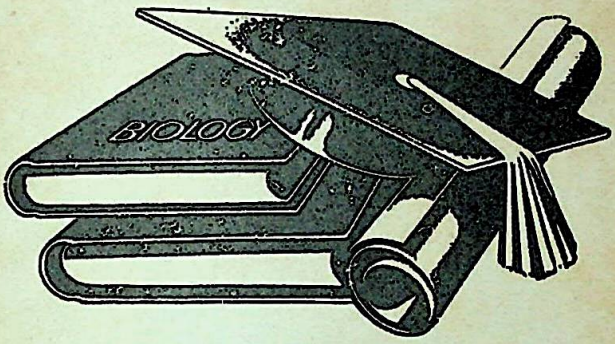
*Shri K. Kamaraj Nadar, former Chief Minister of Tamil Nadu, delivering the Founder's Birthday Address.*



*Shri N. Ramaswami Ayyar replying to the address presented to him.*

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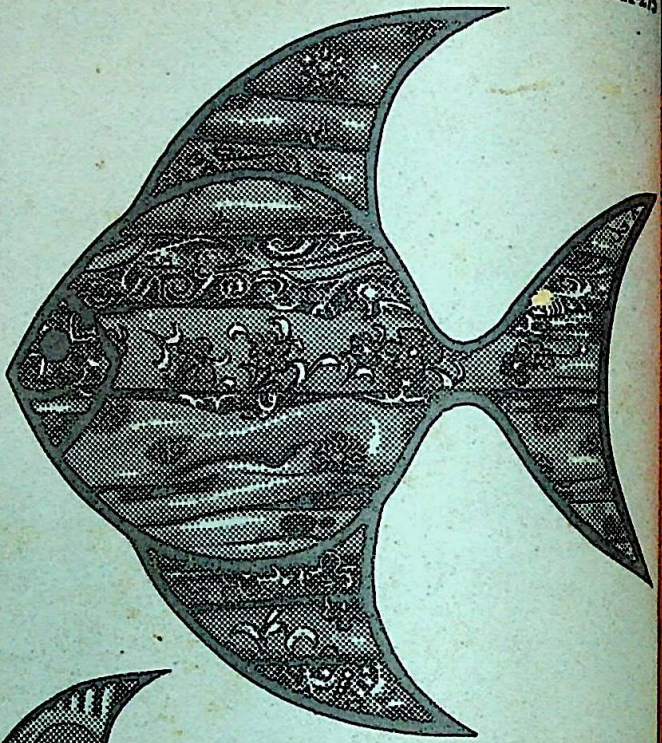
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BHAVAN'S JOURNAL

Vol. XX, No. 2

SEPTEMBER 2, 1973

BLESSED are the poor in spirit: for theirs is the Kingdom of Heaven.

BLESSED are they that mourn: for they shall be comforted.

BLESSED are the meek: for they shall inherit the earth.

BLESSED are they which do hunger and thirst after righteousness: for they shall be filled.

BLESSED are the merciful: for they shall obtain mercy.

BLESSED are the pure in heart: for they shall see God.

BLESSED are the peace-makers: for they shall be called the children of God.

BLESSED are they which are persecuted for righteousness' sake: for theirs is the Kingdom of Heaven.

—SERMON ON THE MOUNT



The message of Jesus, as I understand it, is contained in his Sermon on the Mount. The Spirit of the Sermon on the Mount competes almost on equal terms with the Bhagavad Gita for the domination of my heart. It is that Sermon which has endeared Jesus to me.

M. K. Gandhi

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| मानसिक शक्ति ( ,, ) | ४.५० |
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| (प्रिंसिपल चमनलाल शर्मा तथा स्वर्णकान्त शर्मा, एम. ए.) | |
| ,, (केवल छात्र के लिए) | ५.०० |
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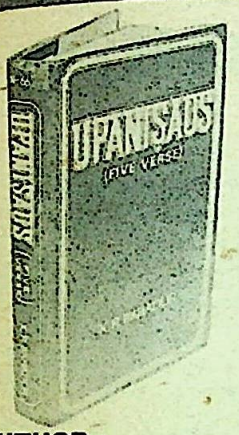
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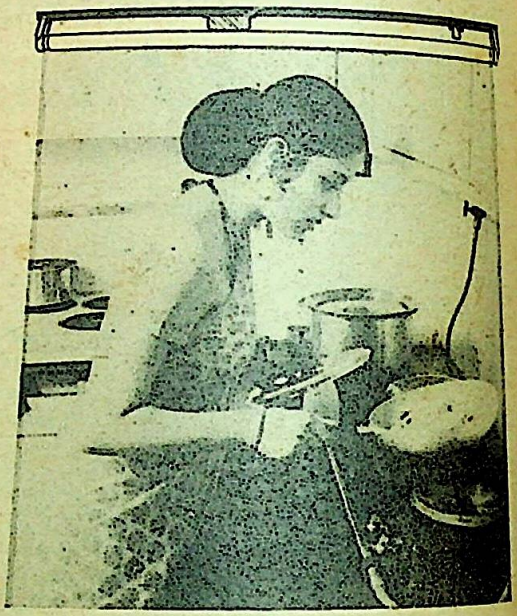
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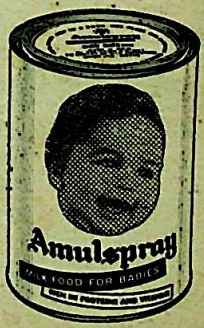
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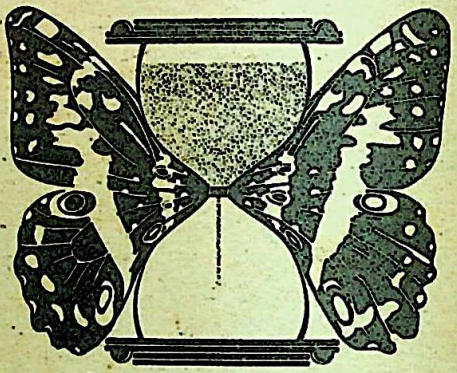
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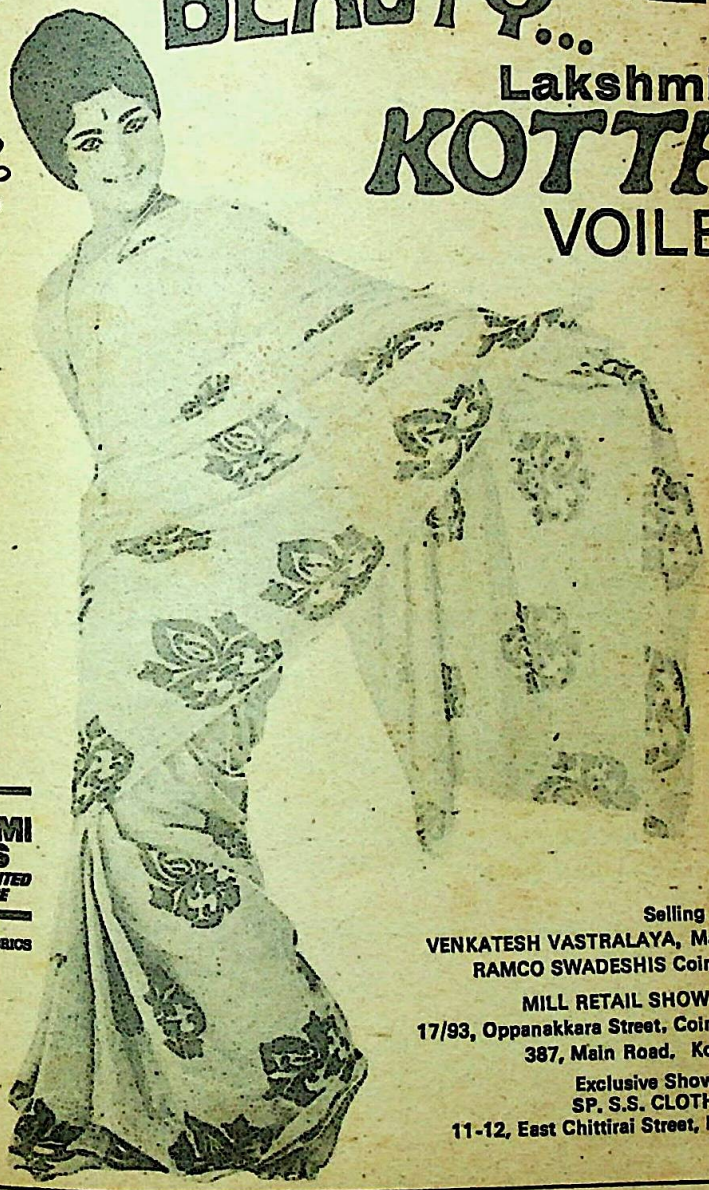
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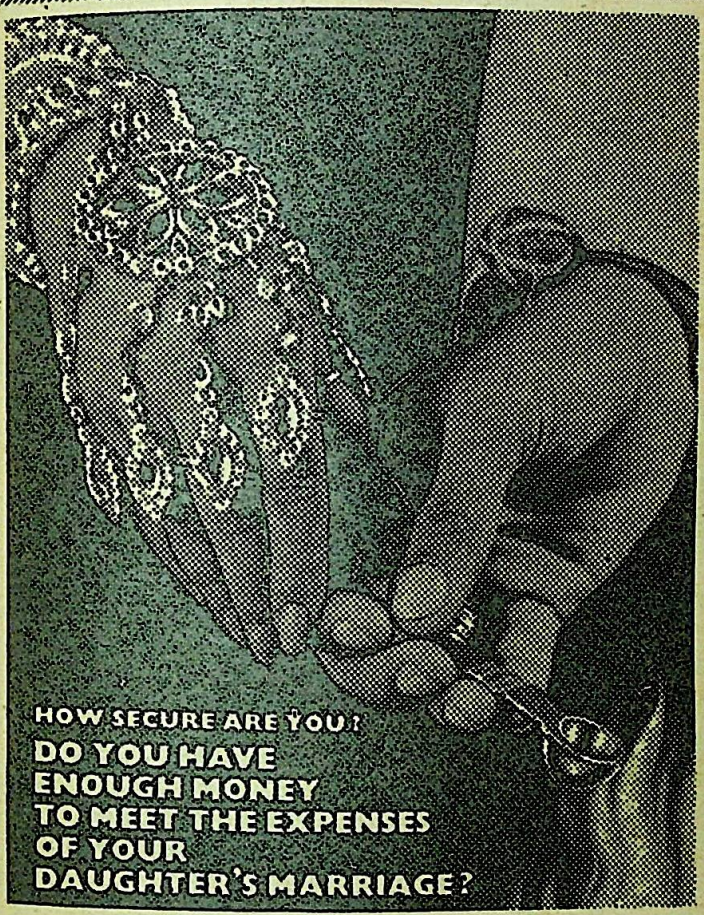
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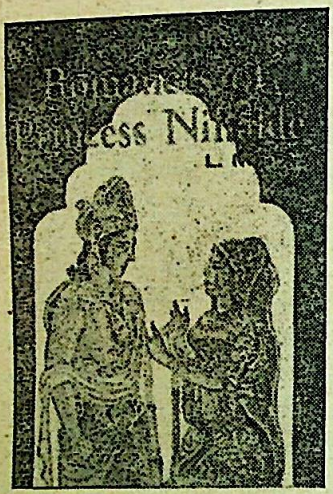
## CONTENTS

* Prayer to Ganesa .. .. .. .. .. 11
* Wisdom Through the Ages-Gems from Tagore .. .. 12
* Kulapati Vani—Self-realisation .. .. .. .. 13
* Letter to Kulapatiji-37—Smt. Lilavati Munshi .. .. 14
* Pilgrimage to the 'Pilgrim Pope'—Shri S. Ramakrishnan 19
* Saints of Maharashtra 2—Sant Jnaneshwar-2 —Smt. Savitribai Khanolkar .. .. .. .. 27
* Death of Yama .. .. .. .. .. 34
* Upadesa Saram—Ramana Maharshi .. .. .. 39
* Guru Transmits Power—Swami Ramdas .. .. 41
* Our National Dharma—Swami Rama Tirtha .. .. 47
* Love Begets the Lord—Shri Hanuman Prasad Poddar .. 53
* What Buddha Taught Us—Dr. S. Radhakrishnan .. 59
* Philosophy of the Siddhas—Shri Parijatha Kannan .. 63
* The Call of Sabarimala-3—"Sanku" .. .. .. 65
* Dr. Edwin Flatto's Answers on Health ... .. .. 69
* Without Comment .. .. .. .. .. 73
* Notes and News .. .. .. .. .. 75
* Laugh with Lord Chesterfield .. .. .. .. 83
* Book Review .. .. .. .. .. .. 85
* Photo Feature .. .. .. .. .. .. 89

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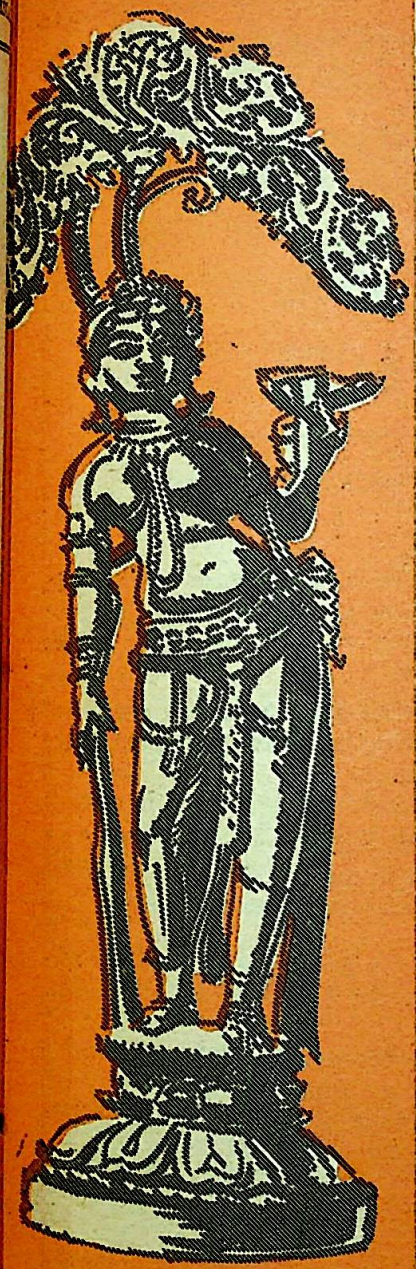
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आ नो भद्राः क्रतवो यन्तु विश्वतः।

*Let noble thoughts come to us from every side*
Rigveda 1-89-i

BHAVAN'S JOURNAL

## PRAYER TO GANESA

जेतुं यत्त्रिपुरं हरेण, हरिणा व्याजाद्बलिं बध्नता,
स्रष्टुं वारिभवोद्भवेन, भुवनं शेषेण धर्तुं धराम्।
पार्वत्या महिषासुरप्रमथने, सिद्धाधिपैः सिद्धये,
ध्यातः पञ्चशरेण विश्वजितये, पायात्स
नागाननः ॥

May that elephant-faced God (Ganesa) whom Shiva worshipped before conquering Tripura; Vishnu worshipped before tying up Maha Bali; Brahma worshipped before starting creation; Sesh Nag worshipped before carrying the earth on its heads; Parvati worshipped before destroying Mahishasura the Siddhas worshipped for accomplishments and the god of Love (Cupid) woshipped before conquering the Universe—may He protect us.

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# WISDOM THROUGH THE AGES

## GEMS FROM TAGORE

The foolish achieve success, the worthy glory.

* * *

Deeds, however harsh, are better than the hell of uncertainty.

* * *

Judge a flower or a butterfly by its looks, but not a human being.

* * *

There is no greater nuisance in a country than an argumentative person.

* * *

Every child comes with the message that God is not yet discouraged with man.

* * *

We can be staunch in our own convictions, but we have no control over those of others.

* * *

There is nothing like eloquence to attract women.

* * *

Merely to be independent is not to be truly free.

* * *

Men reveal themselves in m not in dissonance.

* *

Men are heroic only be wives.

* *

Humorists have a knack making themselves felt even in dark.

* *

People resent a joke if there some truth in it.

* *

It is easy to drive people. W is hard is to lead them.

* *

Trust love even if it brings s row. Do not close up your he

* *

Sweet are the fruits of delay

* *

You can swallow the medici you cannot get rid of its taste.

* *

Kicks raise dust, not crops.

* *

(Compiled by Laxmi Nara New Del

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# KULAPATI VANI

## Self-Realisation

AT the root of this elaborate structure is the faith that man is not a struggling worm who lives and dies and is no more. He is a divine essence with a supra-physical destiny, which he can only realise through truth, consecration and self-discipline.

When he attains self-realisation, he rises above the lures of sense-experience and his personality becomes integrated.

This process implies two inter-dependent processes; by the first, the ego is surrendered and by the second, the individual self is broadened into a universal self.

This consummation is variously named self-realisation (*Samsiddhi*), emanicipation (*Mukti* or *Moksha*), freedom (*Nirvana*), enlightenment (*Jnana*), bliss (*Ananda*), or the absolute integration of human personality (*Kaivalya*).

The attempt to lead a life in conformity with the Cosmic Order to attain self-realisation may be termed the Highest Good.

□ □ □

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# Letter to Kulapatiji-37

SMT. LILAVATI MUNSHI

Dearest Bapaji,

AS you already know we returned to Bombay from Rome on the 11th June. It is human nature that one likes to be in the old surroundings and I am no exception to that.

On the 15th, as usual, Bhavan celebrated Shri Vyas Jayanti. Swami Akhandanandaji graced the occasion.

On the 20th there was a reception function in the Bhavan in honour of Navin who this year is unanimously elected as the President of the Indo-American Society. About 35 institutions and nearly 30 persons sponsored the function. Amongst the speakers were the Mayor, the Sheriff, Shri G. L. Mehta, Dr. Johnson of the USIS and Mr. H. H Ismail. As the President of the Bhavan I was asked to preside. A great number of associations and individuals garlanded Navin. Much goodw for him was in evidence. It w a very good function which w attended by a large number o people. Very few people c claim as much goodwill as Na I could not resist the temptation quoting the following at the ti

"Blessed is the man who has t gift of making friends. It involv many things; but above all, t power of going out of one's s and seeing and approaching wh ever is noble and living in anoth man."

I have to give you a piece o good news. The All Indi Women's Food Council, Bombay has decided to build a Convales cent Home in the Bhavan's Cam pus which is one of the objectives given in the appeal of the Bhavan's 30th year celebrations. This is how the Food Council is repaying its debt to you who were instru

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mental in forming the Council when you were the Food Minister.

The parents of the Andheri School also have started the building operation of the School for which they had undertaken to collect money and to meet the cost.

On the 23rd July I inaugurated a newly formed organisation called the 'Sanmarg' with many aims and objects similar to those of the Bhavan as well as to some other associations, the chief amongst them being helping the students by giving them books, scholarships etc. I spoke in Hindi.

Among the other things, I said:

"Here I recollect a conversation I had with an engineer of Banaras Hindu University of old days when we were travelling in an aeroplane together. He had mentioned that in their time an engineer had to be an all-rounder and not only specialise in one particular subject which nowadays is taught very indifferently. He narrated the story of a learned professor who had gone to inspect a particular factory. In that place formerly he had recomended a student about whom he enquired and when he was taken to that student who was supervising some work, he asked him to show his hands. They were clean and so were his clothes. The professor who had come for inspection showed him his own hands. They were dirty and his clothes were stained. Then he exclaimed "How did you manage to keep yourself so clean when you are supervising the work? You see, when I go to inspect a place, I see every instrument and machine and handle them with my own hands." This was an object lesson to the pupil. He also gave another example. A professor was invited to show some method of mixing the concrete. Everybody thought that he would need two or three assistants. He came alone and did the work with his own hands and showed the correct method of mixing the concrete. Then he said. "This is the difference between their teaching and ours and that is how most of our engineers hardly can do any work with their own hands."

With regard to the old peoples' ashram they were going to establish I expressed the following views:—

"The one aim which struck me in your aims and objects was the establishment of an Ashram for the destitute and old people 'where not only they will be accommodated but also will be provided with training to be self-sufficient and where they can stay without any worry.' May I say that it is not only the lack of comfort which worries the old people. There are many other things which make them unhappy. There are many homes for old in foreign countries where the old people who are generally not wanted at homes are sent away by their grown up

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children for stay.

"My husband and I had visited some of the residential places for the old in a foreign country. Probably it was in Czechoslovakia or Sweden, that we saw one such home where they were provided with every kind of comfort in their rooms. What was lacking was love and the family—the love and warmth of a family for which a person pines more than anything else. In one room one old woman showed us a picture of her three grandchildren on the piano with sadness and longing in her eyes.

"Old people of about the same age are no company to each other. They meet in a common hall in the evening. Some hear radio and get bored, very often they even do not talk to each other. There are no children or laughter which they miss the most.

"What the old people want more than anything else is to be surrounded with warmth and love and the company of children and laughter. To remedy this deficiency of the old peoples' home, a children's home should be provided nearby or in the same compound. Each old person can adopt at least one child, not in terms of monetary responsibility, but in terms of being with him and having company. The old person can accompany the child to the school or take him for outings. He can even tell him stories. This will give more satisfaction to both of them than anything else.

"Even in my own home Kilpatiji's mother, who was the grandmother of all our children, was always surrounded by children. She used to tell them stories of 'Ramayana' and 'Mahabharata' and heard their little grievances and did many other things. Not only the children of our home but even outsiders were attracted to her. She was greatly respected and loved. Nowadays I am sorry that in many homes respect and love for the old people are fast losing their value.

"Your other aims and objects are very laudable. But may I make a suggestion? Instead of starting a new society, why not strengthen some existing institutions with similar aims and objects so that you can achieve results quicker than starting from scratch or spending a number of years in collecting money?"

Don't you think, Bapaji that it was a good advice?

* * *

I congratulate the dock workers in preventing 25,000 bags of groundnuts and 7,000 bags of Basmati rice going abroad at this critical time while our own people are starving for oil and rice. I would even like the State Trading Corporation to stop all food stuffs and fruits like bananas, mangoes, oranges and others being sent out of India.

It is a wrong notion of economy

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to send our food stuff abroad and beg for foreign foods paying higher prices. This kind of policy of earning foreign exchange at the cost of allowing our own people to starve is something not understood by a common person.

Besides, at such a time all measures by which economy could be effected should be undertaken. For instance, nobody should be paid more than Rs. 3,000/- as total emoluments whether in public or private sector and the authorities should set up an example by cutting their own expenses as well as their expenses on travels. All the unproductive departments and the luxury hotels which are being proliferated can also wait for some years. Whatever money is saved out of such measures should be paid for lessening the national debts.

* * *

Sheikh Abdullah was in Bombay and addressed a Press Conference on the 2nd of August. He gave his usual tirade about democracy and secularism, but when somebody asked him whether he favoured a common law for all citizens, he became evasive. This question was not reported in the Press but I heard it from the person who asked it. He talks about secularism and democracy for Kashmir, but it is not clear whether he believes these virtues to be practised only by Hindus or Muslims as well.

It was one of the Himalayan blunders in putting Sheikh Abdullah on a high pedestal for which India has suffered so long.

* * *

The rains this year play hide and seek. In the beginning there was good rains for a few days and people were very much elated. Now except for a few drizzles now and then there is no sign of heavy rains to make up the deficit. Overcrowding and the indiscriminate cutting of trees have ruined Bombay—not only Bombay but the whole country.

There are morchas and strikes and what not. Life has become dearer for the common man. I wish I could at least do something concrete for the Bhavan's staff, but the present state of outside forces is such that with all the goodwill that we have, specially for the low paid staff, we may be able to do very little. I do not want to resort to retrenchment. Our staff members are so good that all along they have behaved without complaint as the good members of the Bhavan's family. Somehow we all have to pull together.

Bhavan is suffering not because of any fault of its own but because of outside forces over which it has no control.

Babaji, I may tell you that Bhavan needs money—lots of money. Prices, wages, bank rates, papers and everything else are go-

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ing up and nowadays all the money is being spent because of the higher cost of living. There may be some people who may be spending their surplus money to get things done or moving, but Bhavan has no concern with such people. What Bhavan wants is friends who can help it to tide over the difficult time.

We could not fulfil the target of the Memorial Fund started in your name by Rashtrapatiji, because immediately refugees from Bangla Desh began to come in large numbers. Pakistan war also started. Then the elections for which all the politicians began to collect money and now there is the drought condition.

People expect great things from the Bhavan which is the only one nowadays so far standing up for values cherished by our ancestors and by our people.

Even the reprint of new editions of the books which are out of print cannot be taken up at present and the Bhavan's message all over the world can only reach through our books.

God Krishna came in the guise of Shamal Shah and honoured the 'hundi' of Bhakta Narsi Mehta. I hope some Shamal Shah will be inspired to meet the growing needs of the Bhavan.

There are thousands of students who have gone out from our Colleges and Schools and are well settled in life. I hope many of them will come forward to help the Bhavan—their Alma Mater.

There are many institutions and individuals who have benefited because of their connection with the Bhavan and you. It is not proper to remember the services rendered in the past, but I cannot help doing so when the Bhavan is so much in need. I hope my voice will reach to all of them and they will voluntarily come forward to help the Bhavan to tide over the present difficulties which are more due to the outside circumstances than anything else.

I have no heart to write more. I would only quote a poem of Tagore which will give you an inkling of my present mood.

What matters if you are not
reckoned among the great?
Covet not for the praise of people.
Love all and do good to all;
Be good with all your heart and
soul.

Then only will you receive the
light.

Then only will you give it;
And feel the bliss of gratification
within.

I may even quote another poem with slight changes.

Dead I am not, Oh, die I cannot.
For death has drowned itself in me.
Like time and tide adrift afloat
I am afloat on endless sea.

Please forgive me if you think I am suffering from blues.

At this juncture I miss your encouragement the most.

With love,

Yours
Mummy.

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# PILGRIMAGE to the 'PILGRIM POPE'

S. RAMAKRISHNAN

SPIRITUAL fervour pervades the atmosphere as one approaches the vicinity of the Vatican City, the world's smallest Sovereign Republic, whose absolute Head of State, Pope Paul VI, reigns over the hearts of more than 580 million Catholics spread all over the world, including India where the origin of Christianity is traced to St. Thomas—a direct disciple of Jesus Christ—who is believed to have come to the Southern tip of India, in Kerala, about 25 years after the crucifixion of Jesus, one thousand ninehundred and seventythree years ago.

The well laid-out and well-kept Vatican City which incidentally has its own postal system, police force and railways, the magnificent and historic St. Peter's Cathedral with its charming and sparkling fountains, the Vatican Palace retaining its serenity and much of its old-world charm, the celebrated Vatican Museum, the eye-filling Vatican Gardens, are all there to captivate the visitors, but the greatest attraction, the cynosure of all eyes, is the Pope himself, a Minstrel of God.

A private audience with the Pope is a much-coveted privilege and three of us—Smt. Lilavati Munshi, Bhavan's President, Shri Jaisukhlal Hathi, Bhavan's Vice-President, and myself—were blessed to have such an honour on that sacred Friday of June 9, 1973.

Enthused by the encouraging response for the Bhavan's newly-started U.K. Centre, we were keen on exploring the possibility of starting a small centre in Rome, one of the foremost religious and cultural centres of the world, the citadel and centre of ancient European civilization.

"Nothing great was ever achieved without enthusiasm," declared Emerson. His Excellency Ambassador Apa B. Pant is an embodiment of purposeful dynamism and constructive enthusiasm. As India's High Commissioner in the U.K. from 1967 to 1972, he had

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won the hearts of not only most sections of Indians, but many leaders in the political, academic and industrial world of Great Britain.

I happened to attend the farewell party in the first week of October 1972 when Shri Apa Pant was retiring as the High Commissioner, after having been posted as Indian Ambassador to Italy. Apart from many Ministers and dignitaries in British public life, Lord Mountbatten, though indisposed, made it a point to attend the function. Lord Mountbatten is the Patron-in-Chief of Bhavan's U.K. Centre. I greeted him. In the course of our talk, I mentioned: "Sir, we are very glad that you have made it convenient to be present here, in spite of your indifferent health, on this occasion."

Always genial and highly sociable, Lord Mountbatten's countenance suddenly assumed seriousness. In a tone tense with emotion he said: "My friend, to me this is a *sad* occasion. Few seem to realise the reality. One of the ablest and most popular High Commissioners sent out by India, one who has done so much for cementing Indo-British relations, is departing from our midst." This was a handsome and well-deserved tribute indeed.

The Bhavan is indebted to Shri Apa B. Pant in many ways. But for his encouragement, guidance and support, the Bhavan's U.K. Centre would not have been the reality that it is today.

## II

We could never think of a Bhavan's Centre in Rome without the blessings of the Pope, and there by hangs the significance of our 30-minute audience with the Pope.

As we were driving from the Indian Embassy to the Vatican City, memories of the Pope's historic visit to Bombay in 1964 for the Eucharistic Congress came surging to my mind—the Bhavan hurriedly bringing out a new edition of the book entitled *Message of Jesus Christ* by Gandhiji for presentation to the Pope and for sale at the Eucharistic Congress; the spontaneous and unprecedented welcome given to the Pope at the Santa Cruz airport where more than 80% of the welcoming multitude—over 5 to 6 lakhs—composed of non-Christians; the address by the Pope at the well-organised and disciplined Eucharistic Congress; the special visit to Bombay of the then President of India, Dr. S. Radhakrishnan, to meet the Pope; the Pope's address to a select gathering of about 100 invitees at the C. J. Hall and his greeting each one of us individually etc.

The century-old conversion activities of some missionaries, particularly among the poorer sections of India's population and the Hill Tribes have been condemned by many well-meaning Indians, even

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by Mahatma Gandhi, who held Christianity in very high esteem, who "regarded Jesus of Nazareth as one amongst the mighty teachers that the world has had"—and to whom "the Message of Jesus, as I understand it, is contained in his Sermon on the Mount. The Spirit of the Sermon on the Mount competes almost on equal terms with the *Bhagavad Gita* for the domination of my heart. It is that Sermon which has endeared Jesus to me."

The Mahatma was however vehemently opposed to conversion by compulsion or inducement.

In 1942, a Christian friend asked of this Apostle of Love and champion of the essential unity of all religions: "You oppose all conversion without conviction. But are you not inconsistent? You profess equal respect for all religions. Why, then, worry about how the conversion is brought about?"

Gandhiji averred: "Conversion without conviction is a mere change and not conversion, which is a revolution in one's life. You seem, too, to forget that equal respect implies respect for my own faith as much as for yours or any other neighbour's. My respect for my own faith forbids my being indifferent to my children abandoning their parents' faith without conviction. And I should have little respect for you if you led my children astray by making all kinds of worldly promises in which matters of spirit had no play."

The Pope's visit had, not unnaturally, given rise to some misapprehension in a section of the Hindus. As in all religions, the Hindu religion also is not free from its quota of fanatics. A move was afoot to organize a black-flag demonstration against the Pope. To chalk out the protest-programme, a meeting was organized by some Hindus and Kulapati Munshiji was invited to preside over it. Like Gandhi, the Master, Munshiji was a staunch believer in the tenets of Hinduism, but his allegiance to Hinduism did not breed hatred for other religions. To him, secularism was not godlessness, but appreciation —not mere tolerance—of other religions. At the meeting, he stressed that the cardinal principle of Hinduism is tolerance, catholicity in the real sense of the term, and it was the duty of every Indian, indeed it would be a repudiation of India's heritage and tradition not to heartily welcome men of God belonging to all faiths. The protest move was given up. Those who had come to condemn decided to commend.

## III

We entered the portals of the Papal Palace at 11.15 a.m. and were seated in the ante-room of the Pope's study. Shrap at 11.30 a.m. we were ushered into the august presence of His Holiness.

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Even before we exchanged any formal words of greetings with the Pope, what struck us most was his striking simplicity, *sthitha-pragna*-like composure, overflowing compassion and boundless love befitting a God-man.

Attired in a simple white cassock, Pope Paul exudes an almost palpable aura of spirituality.

True, the benign visage of the 73-year-old pontiff has a tinge of anguish which is understandable when we realise that the "most serious problem" for him today as to all men of religion the world over, is "atheism."

Though he gave open expression to this anguish in the first-ever encyclical he issued in 1964, there was no note of despair in that Papal pronouncement, but a positive expression of optimism that "even atheistic ideologies might one day be able to enter into a more positive dialogue with the Church."

Modern without being unorthodox, wise without being snobbish, good without being patronising, kind and considerate, Pope Paul is a picture of soul-stirring piety and ego-erasing humility. He is known to be prepared to effect reforms as regards the external forms, but won't brook any tinkering with the essential conception of the Church or its basic structure.

Certainly no "Prisoner of the Vatican," the forward-looking Pope Paul, who undertook tradition-breaking trips to Jerusalem, Turkey, Portugal, Columbia and India, has earned for himself the accolade of being a "Pilgrim Pope." Incidentally, he is the first Pope to use the modern conveyance of a helicopter.

## IV

As the three of us were ushered into the divine presence of Pope Paul, he greeted us with a benign bewitching smile and a warm affectionate hand-shake that immediately put us at ease.

Hathiji opened the conversation with extremely well-chosen words that at once struck a chord of extreme cordiality and set the pace for the 30-minute talk that followed. The Pope first conversed in English and then switched over to Italian, which a dedicated and efficient interpreter instantly translated into English and *vice versa*.

"We feel blessed to be in your august presence. Though non-Christains, we look upon you as one of the world's greatest living religious leaders. In our own country there is a great river, the holy Ganga, which we visit to wash away our sins. Likewise, when we thought of visiting Italy our first thought was to visit your Holy Father, to purify ourselves."

The Pope graciously replied: "We are honoured by your visit and the generous reference. Even though we are unworthy of such praise, the reference is a great honour to the office we hold...."

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"We have the need for knowing more about India. We are happy that there exist cordial relations between India and Italy."

Mummy presented to the Pope a copy of Swami Ranganathananda's book, *Eternal Values for a Changing Society*, which Prime Minister Indira Gandhi had released in 1972, a Bhavan's publication which has caught the imagination of the high-souled all over the world. We also conveyed to the Pope that *The Message of the Upanishads*, another book of the renowned globe-trotting Swami, one of the unofficial Ambassadors *par excellence* of India's religion, culture and philosophy, was also an equally good and much sought after publication.

The Pope graciously accepted our humble gift and remarked that Archbishop Angelo Fernandez of Delhi had told him about the greatness of Sanskrit, of the noble thoughts contained in the *Vedas* and the *Upanishads*. "We Westerners," he added, "do not know sufficiently about the great treasures of India."

We then proceeded to explain the purpose of our mission to Rome.

Speaking in a soft, measured tone, the Pope remarked: "We shall surely follow the activities of your Centre here with great interest. Obviously, your activities may cover several aspects of life. What concerns ethical and spiritual aspects we shall welcome and follow."

These words of the Supreme Pontiff of the Catholic world, needless to say, were a great source of joy and inspiration to us.

Then we explained how we had started a Centre in England last year and how it was going apace with the unstinted support of leading Englishmen and Indians there.

Nodding his head, the Pope said: "I am very happy to hear this."

Touching on our Project Rome, we said: "In Italy, Ambassador Apa Pant has put us in touch with several leading scholars, educationists, artists, men in public life, industrialists, book-sellers and publishers. We also find many areas of similarity and affinity in thought and approach to life between Italy and India."

The Pope: "It is true."

"In Rome", we elaborated, "we propose to begin in a very modest way. We are thinking of publishing some of our books in Italian and *vice versa*. Some of the leading publishers here have offered to help us in this effort."

The Pope: "It is good. This is only the first step."

"The books we publish are designed to resuscitate ethical, spiritual and moral values, and highlight the essential unity and universality of all cultures."

The Pope: "It is as it should be."

Explaining further, we said: "We believe that the quintessence

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The Bhavan's delegation had audience with the Pope at Rome on June 9, 1973, on

of all religions is one—*Satyam* (Truth), *Shivam* (Beauty), *Sundaram* (Love); *Shraddha* (Faith), *Samyama* (Self-discipline) and *Samarpana* (Dedication)."

The Pope: "We note that this forms the core of your books."

We elaborated: "We have a series of books known as Book University series designed to provide higher education for the common man about the fundamental values of life."

The Pope: "It is very necessary for everybody to understand the fundamental values of life."

We said: "We, though non-Christians, look upon you as one of the greatest living religious leaders, and follow your pronouncements with avid interest and derive immense benefit. We seek your blessings for the success of our humble effort in bringing about greater cultural understanding between India and Italy, indeed between the East and the West."

The Pope: "On our part, we heartily bless your project."

"The Bhavan is deeply beholden for the blessings. We value it immensely," we acknowledged.

The Pontiff then desired to know more about the Bhavan.

We said: "Our institution was founded by the late Dr. K. M. Munshi in 1938. It is solely dedicated to the promotion of education, literature and culture. All our activities are anchored to ethical and spiritual values. We have centres in almost all State capitals of India. Our membership is open to all irrespective of caste, region, religion or nationality. Our staff is also multi-religious and multi-regional. The prime condition for membership is faith in God and adherence to ethical and spiritual values."

The Pope: "Is your institution Government recognised? Do you award degrees?"

"We are not a government-sponsored institution. Our colleges of arts, science, commerce and engineering are affiliated to statutory Universities. Besides schools and colleges, we run several educational activities like Sanskrit Mahavidyalaya, Gita Vidyalaya, Sangeet Shikshapith, Institute of Mass Communication Studies etc. and award our own diplomas.....

"We have 46 constituent institutions covering all aspects of life, from K. G. to M.A., M.Sc., M.E. and Ph.D. The late Prime Minister Nehru, after visiting our institution remarked: "I am sufficiently impressed—almost overwhelmed —by the variety of activities which normally unfortunately are not encouraged in India and there are not too many places in the country where attention is paid to the cultural aspect of our life. The Bhavan has served Indian culture with ability and perservance and has made truly remarkable progress in many aspects of Indian culture. The Bhavan's past record gives assurance that this progress will continue in the future also,

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and the Bhavan will create fresh records in the service of India's culture."

The Pope: "I see your activities are very wide-ranging and comprehensive."

We added: "We may say that our institution commands considerable prestige and goodwill in our country. We may give an illustration. In 1968, India's former President Dr. S. Radhakrishnan, the world-famous scholar and philosopher-statesman accepted from the Bhavan the title of "Brahma Vidya Bhaskara." And the *Tamra Patra* (copper scroll citation) was presented to him by no less a person than the then President of India, the erudite and distinguished educationist, Dr. Zakir Husain."

With a beatific smile, Pope Paul said: "I am very happy to hear this."

The staunchest votary of Christianity, Pope Paul at the same time is keen on promoting an understanding between Christianity and non-Christian religions. "We desire to join with them (non-Christian religions)," he had declared, "in promoting and defending common ideals of religious liberty, human brotherhood, good culture, social welfare and civil order."

We were privileged to be photographed with the Pontiff.. He also gave us his divine benediction and graciously awarded a Medallion to each of us.

The audience with the Pope on June 9 was preceded by an hour-long meeting on June 8 with His Eminence Rev. Cardinal Pignedoli, Chief of the Secretariat for Non-Christians at the Vatican City. Well read and widely travelled, a very intelligent and engaging conversationalist, Rev. Cardinal Pignedoli has appreciation and understanding of the basic tenets of all religions.

On our return to India, thanking him for his courtesy and consideration, I wrote to Rev. Cardinal Pignedoli on June 26: "The talk with you were stimulating and we were deeply touched by your warmth and erudition. and your truly universal approach."

To this the distinguished Cardinal replied on July 4: "I too greatly appreciated our meeting at the Vatican on 8th June; my only regret was that it was so brief.

"I hope our mutual contacts will continue. The Vatican Secretariat for non-Christians, founded after the Second Vatican Council, has as its special goal, understanding and promotion of all authentic religious values of different peoples. The aims of the Bharatiya Vidya Bhavan coincide in many respects with ours. For this reason I welcome our continuing and friendly collaboration."

May the Lord give us the wisdom and strength to contribute our mite to accomplish this sacred mission of building up a Commonwealth of Faiths. □ □

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# Sant Jnaneshwar-2

SMT. SAVITRIBAI KHANOLKAR

JNANESHWAR, embarrassed by this great show of respect and pleased with their change of heart and humility, spoke humbly and kindly to reassure them all. The pundits gave him the place of honour and carried him in procession. They gave Nivrutti a letter for the learned men of Alankapur, stating that they were not fit to "make" Brahmins those who were already far above them and represented the very essence of Brahmins.

They gifted the buffalo to the children and wished them farewell as the little family was once more on its way. Wandering along and passing many a beautiful place with green orchards and fields by sparkling rivers, along steep mountain ranges graced with villages and sometimes a singing waterfall, or an enchanting little valley, they came to a village named Nevashe on the banks of the Pravara in today's Ahmednagar district. At the request of the inhabitants, they decided to settle there for a while.

### Jnaneshwari

Jnaneshwar with his mind always fixed on the reality of Brahman and the universal Oneness of God, was pained at the ignorance of the good people in the villages who did not understand the higher Truths in the sublime teachings of the *Gita,* since few apart from the higher castes ever understood Sanskrit. Why shouldn't it be made available to all in their own tongue Marathi? So he set himself forthwith to translate and explain the Lord's immortal song in Marathi, dressing it with the lively imagery that touched the hearts of simple folks.

It was an unforgettable sight.

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The crowds of young and old, men, women and children sitting spellbound in the little temple of Mhalasa and listening avidly to the honeyed words of the young boy in his early teens.

Leaning against a pillar, which can be seen even today, in the flickering lights of burning oil lamps, his eyes flashing and sometimes clouding with tears of compassion, Jnana Deva charmed and deeply touched his audience as he unravelled the mysteries of the *Gita* and expounded it for the first time in their mother tongue Marathi. Time itself seemed to have left the premises as none felt inclined to leave his presence. Scholars and peasants, all found their doubts cleared. Jnaneshwar's ideas and images did more than scholars in thousands of years. He showed a precious understanding of life which they well appreciated as sometimes he would cause them to give a hearty laugh by his humorous descriptions.

Jnaneshwar named that large book *Bhavarta Dipika* (Light on the inner Meaning) but people called it for all times to come the *Jnaneshwari*. It was completed when he was only 14 years old.

The annals of these days report that a man named Sachidananda was revived after death by Jnana Deva who took pity on his devoted widow.

"A name as true and pure as Sachidananda (which means Truth, consciousness and bliss) cannot die, therefore O Sachidananda, arise."

The man lived for many ye and was deeply devoted to Jna shwar. It was he in fact w wrote down the Jnaneshwari the young saint went on recit it.

Meanwhile at Alankapur, fame of Jnaneshwar and brothers and sister spread far wide and the people of that to repented bitterly for the ill-tre ment they had meted out to the therefore, Jnaneshwar, sens their feelings, decided to retu and there was great rejoicing Alankapur as the young fa family set foot again on the s of their birth while Nevas sorrowed in its loss.

Maharashtra which had not seen the Muslim invasions, enj ed at the same time, the bliss scores of saints from all walks life. Apart from Nivrutti, Jna shwar, Sopan and Muktabai, th was Nama Deva, the tailor's s and the foremost of the devot of Vittala (Krishna) also know as Panduranga, in Pandhar He was five years older to Jnane war. Narhari was a goldsmit Gora, an ordinary potter, Chok mela and his wife were outcast Sawata, a gardener, Janabai maid-servant, and so on.

They formed themselves into group called the Varkaris (p pilgrims) or the Vithala Sampr daya. They were on an incessa pilgrimage of life, the goal

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which was the complete immersion of their selves in the sea of Bliss that was God. Jnana Deva met these extraordinary devotees whose touching verses of pure devotion still echo throughout Maharashtra and they soon made him their leader.

The Varkaris made no distinction between Shiva and Vishnu, between Brahmins and outcastes; the keys to the sanctum of the divine Lord were simple enough: Love of Panduranga (God) and love of all his devotees.

Maharashtra with its ancient rugged land of weirdly shaped seismic mountains silhouetted against the brilliant skies, its graceful waterfalls and moody rivers encircling towns, villages and green fields, and orchards, resounded with their entrancing calls to the refrain of "Vithala, Vithala, Panduranga."

Entire villages were seen to dance in ecstasy as so many saints fired them with the enthusiasm of the holy Name. They were all united in the love of Panduranga. They all had a clear vision of the Unity in diversity, of Reality as expressed in universal Oneness through love. Such unalloyed love of God, completely free from selfishness and pride, sprang up naturally in their purified hearts. They were sincerely humble, bowed to all and embraced whosoever repeated the sacred name of the Lord.

Eighty of Nama Deva's *abhangs* have found a place in the Guru Grant Sahib of the North, just as saint Gora, the potter, is often quoted as far south as Kerala. Their verses are translated into several languages. They are in fact the initiators of Hari Katha and Nama Samkirtana and due regard is paid to them at the start of any such festival.

They were addressed as Sants (Saints) and recognizing Jnana Deva's superior achievement in the realm of yoga and knowledge and as one who had his senses fully under control, they looked upon him as a rare combination of intellect and love. He was thought to be the incarnation of Self Knowledge or Brahman.

No country has ever seen such a conglomeration of saints all at one and the same time. Blessed indeed is Maharashtra which nurtured these great souls. Apart from their contribution to the religious life, they also enriched Marathi literature to a very great extent.

Jnaneshwar spoke in clear and realistic words.

"I am related to the objects as waves are related to the sea."

He would ridicule the boastings of ostentatious devotees as "the vain who take pride in erecting arched gates of their merits and who are in reality like fools planting a broomstick on a temple spire."

He showed the greatest of regards to his Guru: "The spiritual Teacher is like a spring to the

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garden of Self-realisation of the aspirant and though formless, is the form of mercy incarnate."

"He cannot be described" explains Jnaneshwar, "Is it possible to add lustre to the sun?"

The world's unreality is expressed in most of his sayings: "Ignorance is insubstantial as a shadow. If ignorance is real as it seems, men would have been drenched by the rain painted on a picture."

Jnaneshwar transcended both knowledge and ignorance and merged into the formless aspect of God as he claimed: "I saw God without the eyes, touched Him without hands and embraced Him without a body."

One can judge by the following verse concerning the state of mind of a sage or devotee, how subtle and perceptive his thoughts were:

"The ideal sage does not even cross a stream for fear of breaking its serenity: he moves slowly as a crane treads the surface of the water lightly, or as a bee tenderly alighting on a lotus, lest its movements spill the pollen. He regards the very atom as a part of life and walks gently as if by compassion."

How can one express through words, the Knowledge and Feeling of the Ultimate Oneness? "It is beyond words and description," says Jnana Deva, "just like a puppet of salt which becomes totally absorbed when immersed in a vessel of water."

So Jnaneshwar constantly exhorted his followers to "plunge into the ocean of bliss that is God without any regrets," "Repeat the holy name of Ramakrishna and sing it in the 10 directions. You will attain peace at the feet of Hari."

These are a few of the sayings of a boy who chose the highest goal of the Sages and Rishis while others merely spent their time in games, squabbles or other boyish pursuits.

There lived not far from Alandi a yogi who, one hears, had succeeded by the correct use of Hatha Yoga (breathing and postures) in reaching up to the age of 1,400 years. Once a year he would renew his body cells through a method combining special breathing exercises and meditation.

Chang Deva, as was his name, had heard of Jnaneshwar and desired to meet him. His disciples numbered in thousands and yet he was unable to find which was the proper form of address to such a young sage. Therefore he sent him a messenger carrying a blank piece of paper in lieu of a letter. This of course caused great amusement among Jnaneshwar, his family and followers.

Chang Deva finally started with all his retinue of bellowing and thumping followers, beating drums, blowing trumpets and hollering to the four winds. He chose an appearance calculated to impress and strike terror in the young sage. Dressed in skins, astride a fierce

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tiger, with a cobra for a whip and his long matted locks beating the air, he approached the little valley cradling Alandi, like a raging tornado.

Jnaneshwar, Nivrutti, Sopan and Mukta were seated on a wall, enjoying the evening breeze. "What is this commotion up there in the hills?" asked Mukta.

"This is Chang Deva coming forward to meet us, riding his huge tiger", said Jnaneshwar. So all three asked: "Why don't we go and welcome him?"

"Right," answered Jnaneshwar. "We ought to go and greet the ancient one and show him our respect." So saying, Jnaneshwar patted the wall with his hand and ordered it gently: "Come on, O wall, rise and carry us towards the yogi."

The annals relate how the crowds accompanying Chang Deva fell silent in sheer amazement as they saw four figures riding a brick wall, descending from the skies. Chang Deva hurriedly got down from his tiger and as Jnaneshwar walked towards him with folded hands, he threw himself at his feet, drenching them with his tears.

"Alas," he cried again and again in agnoy, "I have been a fool. Though I lived 1,400 years, I have achieved nothing. The only power I have is on living things, whereas you, Jnaneshwar, at such a young age are already an accomplished yogi who masters and controls even inert matter. Instead of seeking the Truth of Self Realisation which is the goal of mankind, I have wasted such a long life in trifles like yogic powers."

Jnaneshwar's eyes were moist with compassion and he comforted the old one with kind words. He composed then and there verses of instruction to Chang Deva about the search after Truth which he had not obtained. Muktabai became his Guru and taught him true renunciation and how to rise above the differentiations of name and form. Chang Deva dismissed his thousands of disciples and became as a child to a child Guru. His *abhangs* testify to his deep devotion and realisation. "Speak words of silence," advised Mukta whose teachings surpass in subtlety many a modern or ancient thinker. "In divine ecstasy, you hear the beginningless sound and the mind gets regulated by the thread of breath, then you enjoy a state which goes beyond deep sleep and consciousness."

Muktabai's poetry is one of the gems of Marathi literature.

Chang Deva was fortunate indeed to sit at the feet of these four saints. He compares them in touching words: "Jnana Deva drinks in full the essence of pearls, Nivrutti holds in his hands the shade of the clouds. Sopan wears the garlands of fragrance and Muktabai cooks diamonds for her supper, and the secret of all four

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comes into my hands."

Visoba Khechara was an elderly man who disbelieved in Jnaneshwar and never ceased to trouble him or his brothers and sister. At last Jnaneshwar's compassion touched his heart and he changed completely and became their most ardent disciple. He became in turn Saint Nama Deva's Guru.

Nama Deva became greatly attached to Jnaneshwar. They both relished each other's company. Nama Deva found the reasoning power of Jnaneshwar soothing to his restlessness and Jnana Deva rejoiced in the unabated devotion Nama Deva showed for Vithala whom he treated as his near and dear one.

Both left on a pilgrimage to the North, accompanied by many other saints and taught people all along their way.

It was on their return to Pandharpur that Jnaneshwar suddenly declared his intention of leaving the world and even his body by a voluntary act of deep samadhi, at Alandi.

There was great consternation everywhere. He could not be dissuaded as he told his friends and followers, his mission was accomplished and it was time for him to go. He was leaving behind his monumental work the *Jnaneshwari*, the *Amrut aanubhava* and countless *abhangs*, devotional poetry or teachings in verses.

Most reluctantly the crowds of saints and devotees followed the young sage to Alandi, causing similar distress to its inhabitants. Nama Deva recounts the incident in detail through his own *abhangs*.

They dug a pit to the left of the Siddheshwar temple, at the foot of an Ajana tree. They spread a mat or Kusa grass and covered it with a deer's skin.

The crowds sang *kirtans* for three days and nights uninterruptedly. The valley resounded with the tunes of "Ramakrishna Hari Vithala Panduranga."

Then Jnaneshwar, dressed in a saffron cloth, his curls playing round his serene face as if trying to distract him from his resolve, smiling lovingly, prostrated himself before all: "Forgive me, my friends, if I have ever offended any of you, and kindly grant me permission to go."

With tears streaming down their faces, the villagers approached him and applied auspicious marks on his body and garlanded him with fragrant blossoms. Sobbing bitterly, they sought his blessings and parting words. Mukta particularly, Sopan and Nama Deva felt like forsaken orphans and the ancient yogi Chang Deva wept like a child.

Jnaneshwar consoled them all with sweet words full of affection and asked them to rely entirely on Vithala; "Let Him be your support, grieve not."

So saying, he slowly descended the steps to the bottom of the pit

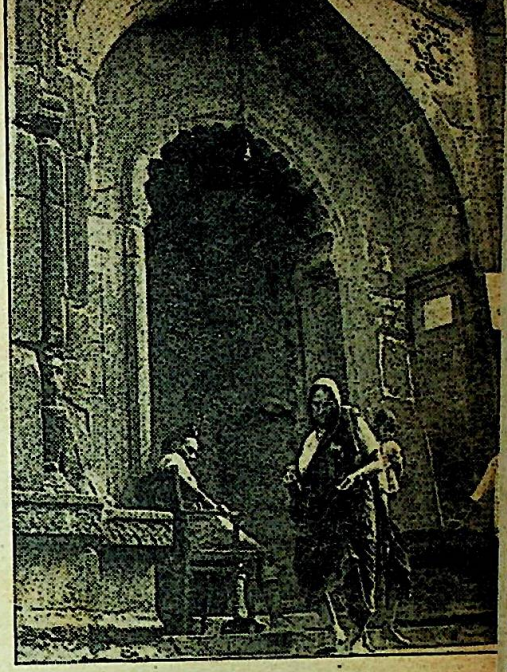
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saluted the ten directions and prayed silently. He sat cross legged, his hands resting on his knees and his eyes fixed upwards and he plunged into deep concentration. drawing his life-breaths up, stage by stage and discarding the body in the process. The final Samadhi set in and Jnaneshwar's soul pierced the last obstacle in the Brahmarandhra (at the top of the head) and merged blissfully into the Infinite.

All the assembled saints and followers cried in unison: "Jaya Shri Jnaneshwar." (Glory to Jnaneshwar) and rained flowers on him and prostrated themselves for the last time. With heads bowed in sorrow, men heaved a heavy slab over the cave's orifice and sealed it forever.

This is how Jnaneshwar at 21, left this world on the third day of the dark fortnight of Kartika, in 1296, having fully conquered himself and guided thousands on the path of God-realisation.

Three hundred years later, thanks to Saint Ek Nath's efforts, a temple was built over the *Samadhi* which exists to this day.



*A devotee coming out of the west gate of Sant Jnaneshwar's Samadhi at Alandi, in Poona district of Maharashtra, after paying her respects to the saint.*

*Photo: P. L. Sugandhi*

Within one and a half year, Sopan, Mukta Nivrutti and Chang Deva followed his example in that order and left this world for the peace and bliss of Brahman which they had obtained. □ □ □

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## *MAKE YOUR MANNERS CHARMING*

*"Politeness," says Witherspoon, "is real kindness kindly expressed," an admirable definition, and so brief that all may easily remember it. This is the sum and substance of all true politeness. Put it in practice, and all will be charmed with your manners.*

—Lydia H. Sigourney

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*Sanatsujatiya* is a famous passage in the *Mahabharata.* Like the *Bhagavad Gita,* this has also been commented upon by Adi Sankaracharya. This passage constitutes chapters 41-46 of the Udyoga Parva of the *Mahabharata.* Its context is as follows:

Before the outbreak of the war between the Pandavas and Kauravas, during the course of negotiations for an amicable settlement between the parties, Sanjaya returned to Dhritarashtra with a message from the Pandavas. When, however, he met Dhritarashtra, he said he would deliver the message in the Assembly on the morrow and censured Dhritarashtra.

Dhritarashtra's conscience pricked him. So, he sent for Vidura

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# DEATH

विदुर उवाच–

भगवन् ! संशयः कश्चित् धृतराष्ट्रस्य मानसः ।
यो न शक्यो मया वक्तुं त्वमस्मै वक्तुमर्हसि ।।

Said Vidura—

Lord! Dhritarashtra has some doubts in his mind. I have not been able to clear them. I request you clear his doubts.

यं श्रुत्वा मनुष्येन्द्रः सर्वदुः खादिगो भवेत् ।
लाभालाभौ प्रियद्वेष्यौ यथैनं जरान्तकौ ।।
विषहेरन् भयामर्षौ क्षुत्पिपासे मदोद्भवौ ।
अरतिश्चैव तन्द्री च कामक्रोधौ क्षयोदयौ ।।

"Hearing your explanation, this lord of men (Dhritarashtra) can overcome all sorrow and may not be troubled by gain and loss, the agreeable and the disagreeable, old age and death, fear and intolerance, hunger and thirst, pride and pelf, disgust and laziness, power and prosperity (and their cause sin and virtue).

वैशम्पायन उवाच–

ततो राजा धृतराष्ट्रो मनीषी
संपूज्य वाक्यं विदुरेरितं तत्
सनत्सुजातं रहिते महात्मा
पप्रच्छ बुद्धिं परमां बुभूषन्

Said Vaisampayana—

Then the intelligent high-souled King, valuing highly what Vidura had said (that Sanatkumara has said that there is no death) in seclusion about the highest knowledge asked the great Sanatsujata with a view to becoming a Brahma-Jnani.

धृतराष्ट्र उवाच–

सनत्सुजात ! यदिदं शृणोमि
नमृत्युरस्तीति तव प्रभाषम्

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who explained to Dhritarashtra some spiritual and moral truths. This teaching goes by the name of *Vidura Niti*.

At the end of his teachings he said: "I cannot go beyond this level, having been born of a low-born mother. I would therefore request you to learn from Sage Sanatkumara the higher truths."

Being requested by Dhritarashtra, the Sage Sanatkumara appeared before them. After being properly received and seated, Sanatkumara cleared Dhritarashtra's spiritual doubts in an effort to impart Gnana.

A sampling of *Sanatsujatiya* is given in this article to whet the appetite of the reader—Ed.

# OF YAMA

देवासुरा ह्याचरन् ब्रह्मचर्यं
अमृत्यवे तत्कतरन्नु सत्यम् ।।

Dhritarashtra said—

"O Sage Sanatkumara! I hear of your thesis that death does not exist and also that the Devas and Asuras practised Brahmacharya for overcoming death. Which of these is true?



सनत्कुमार उवाच—

अपृच्छः कर्मणा यच्च
मृत्युर्नास्तीति चापरम् ।
शृणु मे ब्रुवतो राजन् !
यथैतन्मा विशङ्किथाः ।।

Said Sanatkumara:

"Some hold that freedom from death results from actions (enjoined in the Vedas). Others hold that death is non-existent. O King! Listen without misgiving, to my explanation (of the contradiction).

उभे सत्ये क्षत्रिय ! एतस्य विद्धि
मोहान्मृत्युः संमतोऽयं कवीनाम् ।
प्रमादं वै मृत्युमहं ब्रवीमि
तथाऽप्रमादं अमृतत्वं ब्रवीमि ।।

"Both the points of view, O Kshatriya, are true. The wise hold that delusion is death. I say that indifference to Atmagnana is verily death and therefore I consider giving up indifference as immortality!

प्रमादाद्वै असुराः पराभवन्—
नप्रमादाद्ब्रह्मभूता भवन्ति ।
नैव मृत्युर्व्याघ्र इवात्ति जन्तून्
नह्यस्यरूप मुपलभ्यते हि ।।

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"By *agnana*, indeed, did the Asuras come to grief and by Atma-gnana people become Brahman. Agnana eats away living beings (by throwing them in the ocean of samsara) unlike the tiger, by not showing its form.

यमं त्वेके मृत्युमतो ऽन्यमाहुः
अत्मावसन्नं अमृतं ब्रह्मचर्यम् ।
पितृलोकं राज्यमनुशास्ति देवः
शिवः शिवानामशिवोऽशिवानाम् ।।

"Some say that this Yama who dwells in the self is different. The practice of Brahmacharya leads to immortality. The God rules over Pitruloka where he does good to the virtuous and harshly deals with the bad. (Note: By Brahmacharya is meant Atmanusandhana).

अस्यादेशान्निः सरन्ते नराणां
क्रोधः प्रमादः लोभरूपश्च मृत्युः ।
अहं गतेनैव चरन्विमार्गात्
न चात्मनो योरामुपैति कश्चित् ।।

"At the command of this Yama flow in devious ways, death in the shape of anger, forgetfulness and greed. Channelled through egoism, it prevents union with Self.

ते मोहितास्तद्वशे वर्तमाना
इतः प्रेतास्तत्र पुनः पतन्ति ।
ततस्तान् देवा अनुविप्लवन्ते
अतो मृत्युः मरणाख्यमुपैति ।।

"Deluded by it they, continuing under its influence, depart from this world and fall again into Yamaloka where the gods gather around them. And therefore forgetfulness of Atman constitutes real death.

कर्मोदये कर्मफलानुरागाः
तत्रानुते यान्ति न तरन्ति मृत्युम् ।
सदर्थयोगानवगमात् समन्तात्
प्रवर्तते भोगयोगोन देही ।।

"Those desiring the fruits of virtuous actions when they reach heaven, but they do not overcome death (Salvation does not automatically arise shuffling off the moral coil.) Not having striven for the attainment of Brahman through Yoga, man desiring enjoyment (of fruit) is born in some form or other in this world.

तद्वै महामोहनमिन्द्रियाणां
मिथ्यार्थ योगस्य गतिर्हि नित्यं
मिथ्यार्थयोगाभिहितान्तरात्मा
स्मरन्नुपास्ते विषयान् समन्तात् ।

"Verily that is the greatest and eternal delusion to the senses, man's seeking to acquire unreal objects. Poisoned by the love of unreal objects the inner self is always poised contemplating on sense-objects from all around.

अभिध्या वै प्रथमं हन्ति लोकान्
कामक्रोधौ अनुगृह्याशु पश्चात् ।
एते बालान् मृत्यवे प्रापयन्ति
धीरास्तु धैर्येण तरन्ति मृत्युम् ।

"Contemplation of sense-objects is the first to kill men. Next follow desire and anger, in quick succession. These lead the immature to death. The brave (who have conquered their senses or who

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not desire for themselves the fruits of their virtuous actions) vanquish death by their courage.

सोऽभिध्यायन् उत्पतितान्निहन्यात्
अनादरेणाप्रतिबुध्यमानः ।
नैनं मृत्युमृत्युरिवात्ति भूत्वा
एवं विद्वान् यो निहन्ति कामान् ।।

"That Yogi (who desires to vanquish death) contemplating on the Self, must kill the desires rising in the self by ignoring them, without even the slightest thinking. Him who kills desires thus, *agnana* fails to swallow, fearing him to be Yama

*Note*: The inference is Nishkama has little to fear from Yama.

कामानुसारी पुरुषः कामाननु विनश्यति ।
कामान् व्युदस्य धुनुतेयत्किञ्चत्पुरुषोरजः ।

"One who indulges in desire perishes just like the desire. One who discards all desires, would have washed himself clean of the dust of all sorrow.

तमो अप्रकाशो भूतानां नरकोऽयं प्रदृश्यते।
मुह्यन्त इव धावन्ति मच्छन्तः श्वभवत्सुखम् ।

"This desire or *agnana* has thrown a pall of darkness on the horizon. It makes people's vision indistinct. So much so it makes it all look hell (what is dark). That is why they run about like drunken men and seek pleasure (indiscriminately) like dogs.

अमूढवृत्तेः पुरुषस्येह कुर्यात्
किं वै मृत्युस्तार्ण इवास्य व्याघ्रः ।
अमन्यमानः क्षत्रिय ! किञ्चिदन्यत्
नाधीयत निर्णुदन्निवास्य चायुः ।।

"What can Yama do to that person who is devoid of desires? To him, death is like a tiger made of straws. O King! Ignorance being the life of desire, he should never entertain thoughts of desire (like women and money) and scotch them.

*Note*: The total ignoring alone of sense-pursuits as being inconsequential is the means of rooting out evil. Yama is not any external object, it is only a mental picture.

स क्रोधलोभो मोहवानन्तरात्मा
स वै मृत्युस्त्वच्छरीरे य एषः ।
एवं मृत्युं जायमानं विदित्वा
ज्ञाने तिष्ठन्न विभेतीह मृत्योः ।

"Yama is none but anger and greed. He deludes the Atman. He is in your own body. Knowing his origin thus, stay in *gnana* (or superior knowledge). Do not fear!

विनश्यते विषये तस्य मृत्युः
मृत्यो र्यथा विषयं प्राप्य मर्त्यः ।

"Just as Death is born out of sense desire, the repudiation of desire is the death of Death itself."

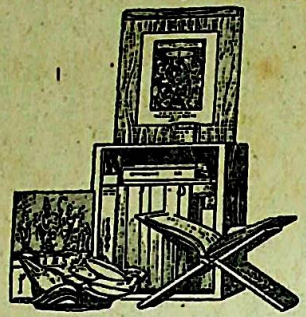
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ACTION (Karma) bears fruit (in action), for so the Creator ordains. But is it God? (It cannot be for) it is not sentient.

The results of action pass away, and yet leave seeds that cast the agent into an ocean of action. Action (therefore) does not bring Liberation.

But acts performed without any attachment, in the spirit of service to God, cleanse the mind and point the way to Liberation.

This is certain: worship, incantations, and meditation are performed respectively with the body, the voice, and the mind and are in this ascending order of value.

One can regard this eight-fold universe as a manifestation of God; and whatever worship is performed in it is excellent as the worship of God.

The repetition aloud of His name is better than praise. Better still is its faint murmur. But the best is repetition within the mind —and that is meditation, above referred to.

Better than such broken thought (meditation) is its steady and continuous flow like the flow of oil or of a perennial stream.

The lofty attitude 'He am I' is preferable to the attitude 'He is not me.'

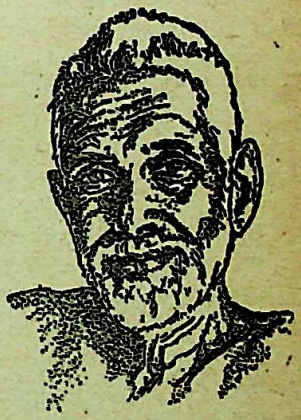
Remaining in the Real Being, transcending all thought, through intense devotion, is the very essence of Supreme *Bhakti*.

'Absorption into the source' or

# UPADESA SARAM

## *The Essence of Wisdom*

RAMANA MAHARSHI



*The Sage of Arunachala compresses in a few words the quintessence of Knowledge*

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core of Existence (or the Heart) is what the paths of *Karma, Bhakti, Yoga* and *Jnana* teach.

As birds are caught with nets, so by holding the breath, the mind is restrained and absorbed. This (breath-regulation) is a device for effecting absorption.

For mind and life-breath (*prana*), expressed in thought and action, diverge and branch out, but they spring from a single root.

Absorption has two forms, *laya* and *nasha*. That which is merely absorbed in *laya* revives; if it is dead, it does not revive.

When the mind gets absorbed by breath-restraint, then it will 'die', (i.e. its form will perish) if fixed to a single point.

The great yogi whose mind is extinguished and who rests in Brahman, has no *karma*, as he has attained his true nature (Brahman).

When the mind withdraws from external objects of sense and beholds (i.e. engaged in mystic introspection of) its own effulgent form, that is true wisdom.

When the mind unceasingly investigates its own nature, it transpires that there is no such thing as mind. This is the direct path for all.

The mind is merely thoughts. Of all thoughts, the thought 'I' is the root. (Therefore) the mind is only the thought 'I'.

'Whence does this "I" arise?' Seek for it within; it then vanishes. This is the pursuit of Wisdom.

Where the 'I' vanished, there appears an 'I-I' by itself. This is the Infinite (*Purnam*).

This is always the true import of the term 'I'. For we do not cease to exist even in the deepest sleep, where there is no waking 'I'.

The body, senses, mind, life-breath (*prana*), and ignorance (*avidya* or *sushupti*) are all insentient and not the Real. I am the Real (*Sat*). These (sheaths) I am not.

As there is no second being to know that which is, 'that which is' is conscious. We are that.

Creatures and Creator both exist. They are One in Being. Their differences are the degrees of their knowledge and other attributes.

When the creature sees and knows himself without attributes, that is knowledge of the Creator, for the Creator appears as no other than the Self.

To know the Self is to be the Self—as there are not two separate selves. This (state) is *thanmayanishta* (abiding as That).

That is real knowledge which transcends both knowledge and ignorance. There is no object to be known There.

When one's true nature is known, then there is Being without beginning and end; It is unbroken Awareness-Bliss.

Remaining in this state of Supreme Bliss, past all thoughts of bondage and release, is abiding in the service of the Supreme.

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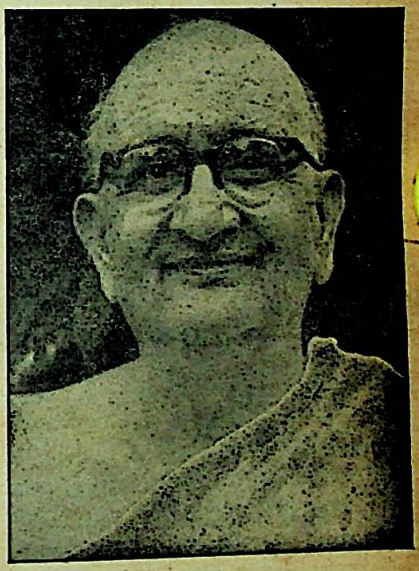
**Without God-realisation one can't be a Guru just as a beggar can't be a giver!**

# GURU TRANSMITS POWER

SWAMI RAMDAS

**Q.** By repeating the Mantra taken from a book, is it possible to achieve the same results as Ramdas achieved by repeating the Mantra given by his Guru?

*Ramdas*: There is a great difference between taking a Mantra from a book and taking it from a Guru. Just before Ramdas received the Mantra from his Guru, he was repeating 'Ram, Ram' day and night. But, his mind was not brought fully under control by such repetition. He used to have some moments of peace, but not absolute peace which he was aiming at. One day, his father came to him and gave him the Ram Mantra—*Sri Ram Jai Ram, Jai Jai Ram*. This was done by him of his own accord, without Ramdas asking for it. He assured Ramdas that by repeating this Mantra, Ramdas would attain everlasting joy. So,



thereafter, instead of repeating simply 'Ram, Ram,' Ramdas started chanting to himself the Mantra given by the Guru. He found within a short time that his mind

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became perfectly calm and peaceful. He made out that this was due to the power which the Guru had infused into the Mantra when it was given.

The Guru transmits through the Mantra his spiritual power to his disciple. When you take the Mantra from a book, you deny yourself the help that you get from the Guru. Guru initiates you into the Mantra with a heart full of love and affection for you. It is like your helping yourself with food and the same being served to you by your loving mother. When a loving personality like your Guru gives you the Mantra, saying that you will realise immortal peace and joy by repeating it, the power of the Mantra should indeed be extraordinary. Even in ordinary life, anything given to us with love elates us so much. How much more should we be elated in the spiritual life when the Guru, with his blessing, gives us the Mantra that saves us from the bondage of life and brings us face to face with God!

Ramdas has compared the Guru with the mother. Mother, of course, loves her child, but the Guru's love is infinitely greater than that of the mother. Initiation from him gives a new birth to you. While a mother gives you physical birth, the Guru gives you spiritual birth,—a birth in which you realise eternal peace and bliss.

When Ramdas received the Mantra from the Guru, he felt very secure as he was inwardly assured that the Guru had taken the whole burden of his life on him and that the responsibility of seeing that Ramdas did not either fall or deviate from the path rested with the Guru. The all-protecting hand of the Guru was ever over him. Guru is considered to be a guard ever at your back. As a mother's care is essential for the baby, so a Guru's care is essential for a spiritually re-born disciple. One word about the Guru, and that is: Guru and God are one.

*Q.* Is receiving a Mantra from a saint the most powerful way of receiving influence from the saint?

*Ramdas*: Certainly; influence goes with the Mantra.

*Q.* My problem is that the person whom I looked to for help is no longer on this earth. I am going into a monastery shortly as I want to develop spiritually. I want to know who can give me a Mantra.

*Ramdas*: Has your Guru not given you any Mantra?

*Q.* He was dead already.

*Ramdas*: The Guru is never dead. When you want initiation and receive it from any saint, you must take it that your Guru has come in that form to give you initiation. Guru and the saint from whom you receive the Mantra are not different. Guru is one and eternal. He never dies.

*Q.* Do you say Guru is God?

*Ramdas*: The meaning of the

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word 'Guru' is 'Dispeller of Darkness' or 'Giver of Light.' Guru is the incarnation of God who has come on earth to liberate souls from darkness and bring them light. Guru is an awakener and saviour.

*Q.* Can a Guru refuse a Mantra to someone who asks for it?

*Ramdas*: Guru can refuse when he finds that the aspirant is not really keen on the quest of Truth. He may deny it to him for a time, but when that person comes another time with an intense longing, he may accept him as a disciple and give him the Mantra. But cases of refusal are very rare. Guru is all compassion.

*Q.* Can a Guru be asked to give a particular way of training if the aspirant feels it is necessary for his spiritual progress?

*Ramdas*: The Guru knows than the aspirant, and will do what is best for him.

*Q.* When one has a Guru, should he go to him with all questions or problems, or is it sufficient merely to think of him and the problems are solved?

*Ramdas*: Acceptance of the Guru by itself means removal of all doubts. When there are doubts, it means that the disciple has not really accepted the Guru. After Ramdas accepted his own father as Guru and took the Mantra, he had no doubts. After initiation, he got contact with many saints, but he had no questions to ask of them, because he had no doubts.

When the Guru has enjoined upon you to remember God constantly by repeating the Mantra, you have simply to follow his advice. What is the good of raising doubts and questions when you have not put into practice the initial advice the Guru gave you? Let us first do what he has told us to do. That is our duty. If only we sincerely follow him, all our doubts will automatically disappear. Otherwise, when one doubt is cleared, another doubt takes its place and there will be no end to that process. The best thing, therefore, would be to be silent before the Guru and receive his Grace, which will calm the waves of your mind and make it still. What you want is spiritual strength, light and peace. By questioning you cannot get these. You will only be churning the mind, which is like churning water. By churning water you cannot get any butter, just as by pounding husk you cannot get any grain.

*Q.* How can we know who is a real Guru? What happens if a man who has not realised God tries to guide another?

*Ramdas*: It would be like a blind man leading another blind man, with the risk of both falling into a pit. The Guru must be able to impart spiritual power to another, and one who has not found the Truth will not be able to do this. When one has nothing to give, how can he give anything? A begger cannot be a giver. In

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what way will an aspirant be benefited by such a Guru?

To be a Guru is no joke. He must have the strength or capacity to bear the entire responsibility of his disciple, to protect him in every way. When the disciple is in danger, a mere thought of the Guru who may be thousands of miles away is enough to ward it off. Suppose you are under a most alluring temptation; here again, a mere remembrance of the Guru will give you the necessary strength and courage to resist it. Guru should be a God-realised saint and the disciple should be one who has implicit trust in him.

Here is an instance taken from the life of a great saint, Sri Siddharudha, who lived in an Ashram at Hubli. On one occasion, some of his devotees were travelling from a long distance in order to see him. They had to pass through a dense forest. When they were walking through the forest, a huge tiger made its appearance and stood in their path. Naturally, the party got thoroughly frightened. They remembered and prayed to the great Swami, their Guru. What followed may seem strange to many. Suddenly they saw Sri Siddharudha standing near the tiger, with his hands on its back, and asking them to pass on. The Guru came in person to protect them. After covering some distance, they looked back. The saint had vanished, the tiger had retired to the jungle, and they were safe. This story was narrated by them on reaching the Ashram to several devotees there, and from them Ramdas came to know of it. There are many such instances in the lives of saints.

This is so far as protection from physical perils is concerned. The Guru also becomes your saviour spiritually and morally. There was a devotee sojourning in Japan many years ago, and his Guru was in India. One night, he happened to be in a peculiarly unfavourable environment in which a moral fall seemed to be inevitable. The temptation was very strong. The devotee who was an earnest disciple of his Guru, and whose faith in him was unusually firm, remembered his Guru in India, with the result that he came out safe from the severe ordeal. He confessed the circumstances to the Guru in person, after returning to India. He said a mere thought of the Guru in that distant land had filled him with a rare light and power which enabled him to resist the temptation.

The Guru is an invaluable help to you in your meditation. You sit for meditation and you find your mind is restless and difficult to control. The moment you bring in the thought of your Guru,—the all-pervading impersonal Reality manifest in human form,—your mind becomes calm, settled and serene. You are bathed in a sea of peace. Such is the influence of the Guru on the disciple who

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has taken complete refuge in him.

*Q.* If one has no opportunity to find a Guru, can one adopt a Guru from among the saints of the past?

*Ramdas*: If a person is earnestly desiring to have a Guru, he can have him. Till then he can pin his faith on some past saint and look upon his as his Guru. There is no objection to this. Later, should the aspirant meet a saint and wish to be initiated by him, he should take him as an embodiment of that Guru and be guided by him. All saints are one, all Gurus are one.

*Q.* If one accepts a Guru who gives instructions by mail and teaches a certain kind of yoga, and then one gets instructions orally from another saint who follows a different line of yoga, will it not lead to a certain amount of confusion?

*Ramdas*: It does cause confusion. He must be true to the Guru who has been guiding him all along.

*Q.* If the Guru who gives instructions in writing has given a Mantra in writing to all his disciples collectively, can that be considered as a Mantra received individually?

*Ramdas*: It must be taken as individual initiation, even though

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the Mantra is sent by post to his disciples collectively. As you advance on the path, guided by your Guru from outside, a stage is reached when the Guru guides you from within. You feel the Guru within, and the sooner you reach this stage the better for you. There is no use depending always on instructions conveyed to you externally. The aim of the Guru is to help you to realise Him in your heart. When you have found Him within, then external guidance stops. In Ramdas's case, after giving him initiation, the Guru has been watching and guiding him from within. All his spiritual disciplines were gone through according to the promptings he was receiving from time to time from the Guru enshrined in his heart. You should not hang on to the Guru externally for ever.

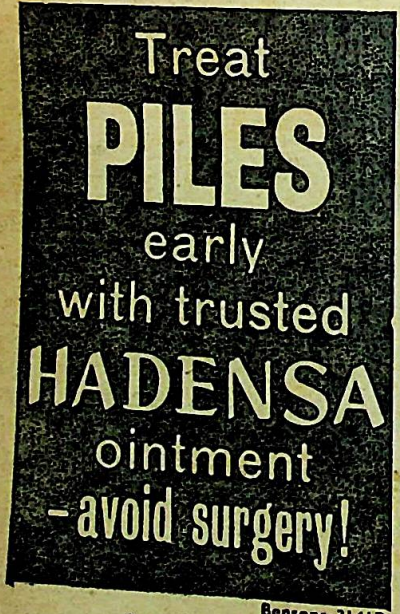
You should pray to Him to give you inner light and make you aware of the Divine Presence within you. The inspiration you get from Him is called intuition. It is verily God working in and through you. It is the inner voice that directs and controls you. This is the state of Jivanmukti. You are now safe and are led on the path of righteousness and hereby you become a blessing to humanity.

*Q.* So, a Guru is necessary in any case?

*Ramdas*: Yes. Just as in the learning of arts and sciences you require a professor under whom you can study, and after you have mastered a subject you yourself become a professor and teach others, so also, for studying the spiritual science you should have a spiritually illumined personality for teaching you and helping you in all your discipline, until you grow up to his likeness and become an experienced spiritual guide to others, which means you share with others the glory, power and joy of your realisation.

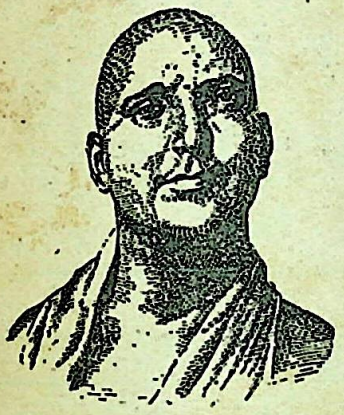
Guru is an incarnation of God—God Himself in human form—whose mission is to bring people who have gone astray, back to the right path. This is the work of the prophets, incarnations, great teachers and spiritual masters who appear on this earth from age to age.

★★




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*Never worry that you are born in critical times; be happy that a crisis offers more opportunities to serve your Motherland. Worship Mother India as God. Serve Her sons with the zeal of performing a* Yajna. *That way lies Self-realisation!*



# Our National Dharma

SWAMI RAMA TIRTHA

I want *active co-operation* from every child of India to spread the dynamic spirit of nationalism. A child can never reach youth except when he passes through boyhood. A person can never realise his unity with God, the All, except when unity with the *Whole Nation* throbs in every fibre of his frame.

Let every son of India stand for the service of the whole, seeing that whole India is embodied in every man. Almost every town, stream, tree, stone, and animal is personified and sanctified in India. Is it not high time now to deify the entire Motherland and let every partial manifestation inspire us with devotion to the whole?

Through *Prana Pratishtha* Hindus endow with flesh and blood the effigy of Durga. Is it not worthwhile to call forth the inherent glory and evoke fire and life in the more real Durga of Mother India? *Let us put our hearts together, the heads and hands will naturally unite.*

Let every man have equal liberty to find his own level. Head as high as you please, but the feet should be always on the *common ground,* never upon anybody's shoulders or neck, even though he be weak or willing. . . . When I sing the dignity of labour, I am not exalting *Tamas* over *Rajas* and *Sattva.* I simply say, enough have we decried *Tamas* in India, and by the very art of resenting and resisting it, developed it dreadfully in our midst. Let us learn to

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| | 1 | 2 |
|---|---|---|
| 1 | ART | DEATH |
| 2 | COMMUNITY | CONSCIOUS- |
| 6 | LAZINESS | PETTINESS |

| A | | | | B | | | |
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| 1 | 2 | 3 | 4 | 1 | 2 | 3 | 4 |

SEE AFTER COUPONS

## B: 12 CLUES

(1) Verily, it is ART/DEATH that gives Life its infinite perspectives.

(2) Today, though there are scientists in India, there is no "COMMUNITY/CONSCIOUSNESS" of scientists.

(3) If we are in real earnest about DEVELOPING/EDUCATING India, it can be done.

(4) In India the very soul of the dance is HARMONY/SPIRITUALITY.

(5) Art is a form of INDIVIDUAL/SOCIAL consciousness.

(6) Man is always inclined to LAZINESS/PETTINESS and greed.

(7) LIFE/LOVE has speech and is never silent.

(8) It is interesting to see how the PAINTER/PRINTER has been influenced by the character of the modern age; an age of great advances in science and technology.

(9) We cannot have peace without POISE/PRAYER.

(10) Men of property may believe in a thousand different gods, but they worship only one—the God of PROFIT/PROSPERITY.

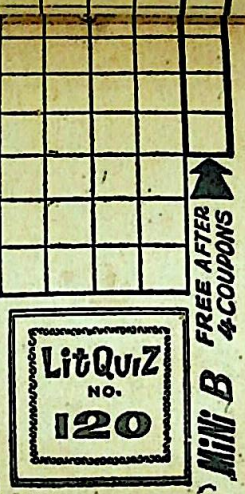
(11) RIGHT/THOUGHT is the most potent force in the world.

(12) Man must learn obedience to a higher WILL/WISDOM in order to overcome the stumbling-block of ego and its self-made deliusions.

(14) What are generally known as FAITHS/MYTHS are

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| | | |
|---|---|---|
| 6 | LAZINESS | JETTINESS |
| 7 | LIFE | LOVE |
| 8 | PAINTER | PRINTER |
| 9 | POISE | PRAYER |
| 10 | PROFIT | PROSPERITY |
| 11 | RIGHT | THOUGHT |
| 12 | WILL | WISDOM |
| 13 | BEAUTY | REALITY |
| 14 | FAITHS | MYTHS |
| 15 | CIVILIZA- | EDUCATION |
| 16 | INDEPEND- | INTELLI- |




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(14) What are generally known as FAITHS/MYTHS are items of true history, epoch-marking and deeply significant.

(15) As long as the world is ruled in terms of master and servant, CIVILIZATION/EDUCATION must fail.

(16) Can we dare to think and act for ourselves, or do we merely pretend to do so — merely make a superficial show of INDEPENDENCE/INTELLIGENCE?

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use *Tamas* and make it glorious that way. How could the gardens grow if we threw away the dirty manure and not used it? *Tamas* is the coal, without which there can be no fire and steam (*Rajas*), and no light (*Sattva*).

And in proportion to the large basis of the *Tamas* quality is the intensity and power of the *Rajas* fire, and *Sattva* light, in a country which the movement can evolve; a view in remarkable harmony with the conclusions of modern phrenology; where it is found that for heroic greatness and energy of character no development of the moral and intellectual organs, however favourable, is sufficient without a powerful basis in the animal or *Tamas* energies of man.

It is for this that Mahadeva, the Great Lord, was depicted as the Lord or Ruler of *Tamas* by the Hindus.

*If we are born in critical times of Indian History, let us be thankful, for our opportunities for service are more abundant. The work for us is more unique, more poetic and dynamic.* It is said that those who sleep well, wake well. India has had a long sleep; her wakefulness is going to be most remarkable for that. All that we have to arouse among the Indian people is: a spirit of appreciation and not criticism, the sentiment of fraternity, the instinct of synthesis, the co-ordination of functions and *aristocracy of labour.*

Oh! What an infinite amount of energy in the land is just recklessly wasted away in one sect criticising another sect! Let us try to find out the points of contact and emphasise those between us. There are people whom the Arya Samaj can reach and Sanatana Dharma cannot; there are others to whom the Brahmo Samaj only appeals, and so with Vaishnavism, etc. What right have I to find fault with those who do not care for the strength and joy which my creed brings?

Let them come, let them stay or leave. I let things flow, just flow. Why should you or I try to monopolise sympathisers? *My right is only to serve, to serve them all, to serve those who love and those who hate* (if any). A mother loves those children the most who are the weakest and play the mean. Those who differ from you, are they all wrong? If so, they also are needed by the country. Sad indeed would be the state of a walker who has only the right leg to hop along with. *True Education means learning to look at things through the eyes of God.*

'One drop of water is in the sacred Jamna,
Another is foul in the ditch by the roadside;
But when they fall into the Ganga,
Both alike become holy.'
—Sundara

*Our personal and local Dharma must never be placed higher than the National Dharma.* The keeping

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of right proportions only secures felicity.

Doing anything to promote the well-being of the nation is serving the Cosmic Powers, Devas or gods. This kind of sacrifice or *Yajna* is to be offered to the deity, India. It is to this kind of *Yajna* that the following verse of the *Gita* applies in these days:

> "The righteous, who eat *only the remains of the sacrifice,* are freed from all sins, but the impious, who dress food for their own sake, they verily eat sin.'

To realise God, have the *Sannyasa Spirit,* i.e. entire renunciation of self-interest, making the little self absolutely at one with the Great Self of Mother India. To realise God or Bliss, have the *Brahman Spirit,* dedicating your intellect to thoughts for the advancement of the nation.

To realise Bliss, you have to possess the *Kshatriya Spirit,* readiness to lay down your life for the country at every second. To realise God, you must have the true *Vaishya Spirit,* holding your property only in trust for the nation. But to realise Bliss and Rama in that world or this, and to give a living, concrete, objective reality to your abstract subjective Dharma, you have to work this *Sannyasa Spirit, Brahman-Kshatriya* and *Vaishya heroism through your hands and feet in manual labour, once relegated to the holy Shudras.* The *Sannyasa Spirit* must be wedded to the *Pariah hands!* This is the only way today. Wake up, wake up!

Even the foreign countries, through their practice, teach to-day this Dharma to our India—the only Brahman land in the world.

When a Japanese youth is refused enlistment in the army on the ground of his obligations to his mother (Domestic Dharma), the mother commits suicide, sacrificing the lower (domestic) for the higher (national) Dharma.

What heroic deeds could compare with the sacrifice of personal, domestic, and social Dharma for the sake of the National Dharma on the part of that Ideal Guru of Glory (Govind Singh).

People hanker after power. What an infinite power can you not find at your command when your self stands in unity with the Self of the whole Nation?

In conclusion, let me illustrate this spirit in the beautiful words of the Prophet of Islam:

> "If the Sun stand on my right hand, and the Moon on my left, ordering me to turn back, I would not obey!"



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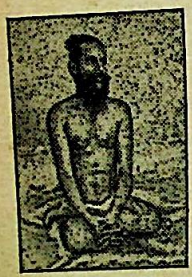
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# Love Begets the Lord

HANUMAN PRASAD PODDAR

अव्यावृतभजनात्

*"Through ceaseless Bhajan (success is attained in the practice of Devotion)"*

—Narada Bhakti Sutra



BHAJANA (worship) is the primary factor in the practice of Devotion; this is both a discipline and the goal. For one who has attained Divine Love, ceaseless, uninterrupted Bhajana becomes natural; and one who aspires to develop Divine Love should begin to practise ceaseless Bhajana. He who seeks either salvation or Divine Love without the practice of Bhajana is under a delusion.

Goswami Tulasidasji says: "Butter may be rather churned out of water, and oil may be pressed out of sand; but without Bhajana none can cross over the ocean of births and re-births; this truth is unshakable."

Therefore, the practice of Bhajana is indispensable. It has, again, a special value and significance so far as the practitioner following the path of Devotion is concerned. If after withdrawing the mind from worldly objects, it is not fixed on

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God, it is bound to return with velocity to worldly objects.

Renunciation of worldly objects is Vairagya (dispassion), and Bhajana is Abhyasa (practice.) Through dispassion and practice, Divine Love in its purest form is attained. The Bhajana which is irregular, which has no continuity, which is practised one day and abandoned the next, is not ceaseless Bhajana based on Love or reverence. Success is attained only in the Bhajana which continues without any break, and which is governed by the sentiment of reverence.

In his *Aphorisms on Yoga*, Maharishi Patanjali says: "Practice becomes rooted when it is ceaselessly carried on with reverence for a length of time." Realization of God becomes easy through such ceaseless remembrance of God. The Lord Himself says in the *Gita*: "O Arjuna, he who constantly thinks of Me, without any other thought, I am easily reached by that Yogi, who is thus ceaselessly attached to Me."

Therefore, all activities of the body—eating, bathing and performance of other daily duties—should be carried on, simultaneously with unbroken remembrance of God. Because of the background of Divine remembrance everyone of these activities will be transformed into an act of worship (Bhajana). There should thus be not a moment's break in the thread of continuous Bhajana.

If remembrance of the D Form is not always possible, the Divine Name be remembe Through remembrance of Name, the mind and the vital will be purified, and this puri tion will develop exclusive L for the lotus-feet of God.

The easiest method of tice of the Japa of Divine N is to fix the mind on the bre and mentally utter the Name with the incoming and outg breath. There may be slow utterance together with the m utterance. This Japa may be p tised under all circumstan whether the practitioner is wa or seated, or engaged in any activity. When the practice is solidated, the mind will get all distractions and will auto cally engage itself in contin remembrance of God. Almost the famous saints and devo have made use of this practic

Mahatma Charanadas s "When Japa is performed thr the breath, all doubts cease exist." Similarly, Kabir says: member (God) through breath; this is, indeed, the best methods."

God's Form, glory, secrets, lities, sports and Name—all should be remembered, and remembrance should be like ceaseless flow of oil. This is less, uninterrupted Bhajana.

लोकेऽपि भगवद्गुणश्रवणकीर्तन

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The mind should, no doubt, be engaged in constant remembrance of God; but when in the midst of other people, let the ears and the voice be engaged only in hearing and uttering the glory of God. The effort of the mind to practise constant remembrance of God will succeed when the senses are engaged in activities connected with God.

Most of human activities are based on hearing and speaking. If the ears hear only talks about worldly things, or the voice gives utterance to worldly thoughts, it should be regarded as almost impossible for the mind to succeed in the remembrance of God. But if the ears and voice are attached to God, and they find no time to do anything else, then the other senses and the mind will themselves become devoted to God.

Therefore, the ears and lips should be always occupied in hearing or singing the Name, glory or sports of God. This is how the object of life may be realized.

The realization of life does not lie in mere living, breathing, eating or procreating. If that were so, does not the tree live? Do not the bellows take in air? Do not beasts eat and procreate? That is why the *Bhagavata* says: "He through whose passage of the ears the Name and glory of God have not entered, that sub-human creature in the shape of man is worse than a dog, a swine, a camel or an ass. O Suta, the ears that do not hear the stories of the sports of God are like holes in earth where snakes dwell; the tongue that does not sing the praises of God is as useless as the tongue of a croaking frog."

Goswami Tulsidas recorded this very sentiment in his *Ramacharitamanasa*: "The cavities of ears that do not hear the glories of God are like the dwelling place of snakes; the tongue of him who does not sing the praises of Rama is like the tongue of a frog."

In the conclusion of the *Bhagavata* it is stated: "Words which instead of expressing the glories of God express only low, worldly thoughts are unreal, fruitless words. Words which reveal the glories of God, which describe the praises of God, it is such words that are real, propitious, virtuous, sweet and tasteful; it is such words that eternally acquire newer and newer flavour; it is such words that give supreme joy to the mind and dry up the ocean of man's sorrow."

Therefore, the ears should be engaged in hearing the Names and glory of God, and the tongue in the Kirtana of the Divine Name. Divine Love in its purest, unadulterated form is manifested through this practice.

Again it is recorded in the *Bhagavata*: "The Lord said,—He who fixes his mind on Me, and hears, sings and praises the stories of My

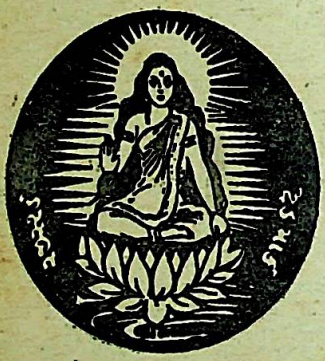
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Name, glory, and sports develops exclusive Devotion to Me."

"Sri Sukadeva said—O King, the person who with reverence sings of the birth and activities of God, the Lord of All Devas, gets absolved from all sins. Man attains supreme Devotion to God, which is attainable only by Paramhamsas, through hearing and singing of the sweet and blessed stories of God's descent on earth, His Power and the sports of His childhood."

"The Lord said—the pious soul who has gained Devotion to Me, the repository of infinite qualities, who am Brahman, the consolidated Form of Sat, Chit and Ananda (Existence, Knowledge and B what other object remains to attained by him? That is, he attained everything else."

The hearing and Kirtana of Divine Name confers the gre of virtues. The space thro which the sound of the Name verberates gets purified. He can utter the Name with his breath is bound to reach the preme state irrespective of sentiment through which it is tered. The emissaries of Y (God of Death) cannot enter place where the Divine Name sung. Therefore, it is the bo den duty of all to practise Japa and Kirtana of the N avoiding the ten sins against

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Name.

The *Bhagavata* says: "Utterance of the Divine Name even through its association with the names of children, or in jest, or through indifference and contempt destroys all sins, The Name, taken either knowingly or unknowingly, burns up sin just as fuel thrown into a fire is burnt up."

The glory of the Divine Name has been sung by all scriptures and all saints. The following verse of the *Bhagavata* is worthy of being thought over. Devi Devahuti, addressing Kapiladeva, says: "He whose tongue bears Thy Name is, indeed, the best of souls, even if he is a Chandala (pariah) by birth; for he who performs the Kirtana of Thy Name derives the merit of all austerities, of all Yajnas (sacrifices), of bath in all sacred waters, and of study of the Vedas."

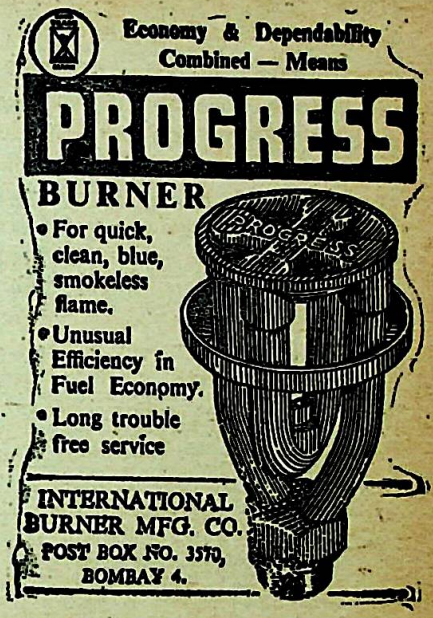
Again, "A person involuntarily shouting "Haraye Namaha" (adoration to Hari) when he either slips, falls from a height, sneezes, or suffers from sorrow, is released from all his sins. Just as the sun removes the darkness of mountain caves, just as the powerful wind cuts up a heavy cloud and forces it to disappear, even so the Kirtana of the Divine Name, or Divine glory, entering the heart, brings all sorrow to an end."

This is the result of uttering the Name unconsciously and mechanically. But when it is uttered with reverence, how great and noble should be the result? That is why Tulasidasji says: "God's Name when uttered even mechanically burns up the accumulated sins of many births. The devotee who chants His Name with reverence crosses the ocean of metempsychosis as easily as one steps over the water held in the hoof-mark of a cow."

Therefore, the constant practice of Kirtana, hearing and remembrance of the Name glory and power of God is undoubtedly the best and supreme method for the attainment of Devotion.

[Excerpted from the author's book *The Philosophy of Love*.]

* * *




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# WHAT BUDDHA TAUGHT US

DR. S. RADHAKRISHNAN

IT is natural for man to strive to elevate himself above earthly things, to go out from the world of sense, to free his soul from the trammels of existence and gross materiality, to break through the outer darkness into the world of light and spirit.

The Buddha aims at a new spiritual existence attained through *jnana* or *bodhi*, absolute illumination. 'But I deem the highest goal of a man to be the stage in which there is neither old age, nor fear, nor disease, nor birth, nor death, nor anxieties and in which there is no continuous renewal of activity.'

The Buddha aimed at a spiritual experience in which all selfish craving is extinct and with it, every fear and passion. It is a state of perfect inward peace, accompanied by the conviction of having attained spiritual freedom, a state which words cannot describe.

Only he who has experienced it knows what it is.

Even as the *Upanishads* distinguish *moksa* from life in *brahmaloka*, the Buddha points out that the gods belong to the world of manifestation and cannot therefore be called absolutely uncondi-

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tioned. Existence has its correlative non-existence. The really unconditioned is beyond both existence and non-existence. The state of the *mukta*, the Buddha, is higher than that of Brahma. It is invisible, resplendent and eternal. There is a higher than the gods, a transcendental Absolute described in the *Udhana* as *ajata*, unborn, *abhuta*, unbecome, *akata*, unmade, *asankhata*, uncompounded. This is the Brahman of the *Upanisads* which is characterized as *na iti, na iti*.

The Buddha calls himself *brahmobhuta*, he who has become Brahman. The Buddha adopted an absolutist view of Ultimate Reality though not a theistic one. He felt that many abstained from action in the faith that God would do everything for them. They seemed to forget that spiritual realization is a growth from within. When the educated indulged in vain speculations about the Inexpressible, the uneducated treated God as a being who could be manipulated by magic rites or sorcery. If God forgives us anyway, it makes little difference how we live. The Buddha revolted against the ignorance and superstition, the dread and the horror, which accompanied popular religion.

Besides, theistic views generally fill men's minds with dogmatism and their hearts with intolerance. Doctrinal orthodoxy has filled the world with unhappiness, injustice, strife, crime, and hatred.

The conception of the world as *samsara*, a stream without end, where the law of *karma* functions, is common to all Indian systems, Hindu, Jain, Buddhist and Sikh. Nothing is permanent, not even the gods. Even death is not permanent, for it must turn to new life. The conduct of the individual in one life cannot determine his everlasting destiny.

The Buddha does not accept a fatalistic view. He does not say that man has no control over his future. He can work out his future, become an *arhat*, attain nirvana.

The Buddha was an ardent exponent of the strenuous life. Our aim is to conquer time, overcome *samsara* and the way to it is the moral path which results in illumination.

The Buddha did not concede the reality of an unchangeable self, for the self is something that can be built up by good thoughts and deeds, but yet he has to assume it.

While *karma* relates to the world of objects, of existence, in time, *nirvana* assumes the freedom of the subject, of inwardness. We can stand out of our existential limits. We experience the nothingness, the void of the world to get beyond it. To stand out of objective existence there must come upon the individual a sense of crucifixion, a sense of agonizing annihilation, a sense of the bitter nothingness of all the empirical existence which is subject to the law of change, of death: *maranantam hi jivitam*.

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We cry from the depths of unyielding despair: *mrtvorma amrtam gamaya.* Who shall save me from the body of this death, If death is not all, if nothingness is not all, there is something which survives death, though it cannot be described. The 'I' is the unconditioned, something which has nothing to do with the body, feeling, perception, formations, thought, which are all impermanent, changeable, non-substantial. When the individual knows that what is impermanent is painful, he becomes detached from them and becomes free. The indispensable prerequisite of this is a higher consciousness of an 'I' or something like it: *attenva va attaniyena.* This 'I' is the primordial essential self, the unconditioned, whose realization gives us liberty and power.

The self is not body, feeling, consciousness, etc. But from this it does not follow that there is no self at all. The ego is not the only content of the self, though it is the only content that can be known objectively.

There is another side to our self which helps us to attain *nirvana.* The two selves are contrasted when the one is said to reproach the other; *attapi attanam upavadati.*

When the Buddha asks us to be diligent, to strive for salvation, he is referring to the inward principle which is not swept away by the current of events, which is not controlled by outward circumstances, which protects itself from the usurpations of society, which does not submit to human opinion but jealously guards its rights.

The enlightened is free, having broken all bonds.

The ascetic is one who has gained mastery over himself, 'who has his heart in his power, and is not himself in the power of his heart.'

The Buddha when he attained *nirvana* is far from being dissolved into non-being. It is not he that becomes extinct but the passions and desires. He is no longer conditioned by the erroneous notions and selfish desires that normally go on shaping individuals.

The Buddha realizes himself to be free from the characteristics

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SARATH

that constitute an individual subject. He has vanished from the sphere of dualities. 'Whatever thought he does not desire, that thought will he not think.'

The Buddha taught us to pursue *prajna* and practise compassion, *karuna*. We will be judged not by the creeds we profess or the labels we wear or the slogans we shout but by our sacrificial work and brotherly outlook.

Man, weak as he is, subject to old age, sickness and death, in his ignorance and pride condemns the sick, the aged and the dead. If anyone looks with disgust on any fellow-being who is sick or old or dead, he would be unjust to himself.

We must not find fault with the man who limps or stumbles along the road, for we do not know the shoes he wears or the burdens he bears.

If we learn what pain is, we become the brothers of all who suffer. □ □ □

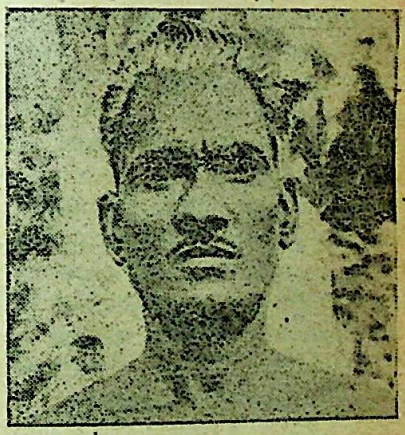


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*Granted that life is impossible without form' then the body becomes soul's form; the need to renew the form is obviated by eternising the soul, by which alone is meant final liberation.*

# Philosophy of the Siddhas

PARIJATHA KANNAN



THE philosophy of the Siddhas is straightforward enough to be set out in plain language.

Life cannot exist without form, and form implies possession of a body, which again, is of substance, material or celestial.

Before one form is cast off, life must already be in possession of another to habit itself in.

Form continues to be perishable till it is rendered deathless by life's special effort.

Life is under a perpetual urge to renew its transient form, till it stumbles in due time upon the method of weaving a perennial form, out of the material of the transient one.

As soon as a perennial form is so woven, the urge for the renewal of form ceases.

Outside the sense-world, life is incompetent to renew or eternise its form.

Form enables life to express or manifest itself; therefore, life with-

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out form is life bereft of expression or manifestation, that is to say, life without life, which is preposterous.

Birth is the gross *Modus Operandi* of life's embodiment or assumption of a new form, and death, of life's disembodiment or rejection of an old form.

In life's actual transmigratory history, the assumption of a new form is somewhat earlier than the rejection of the old; life's complete embodiment only through death.

As the soul can never subsist without a body, it follows—and this is the law of transmigration as taught by the Siddha—that so long as there is need for renewal of form, life must continue to wander through the realm of matter, ever putting on a new form, in sufficient advance of the rejection of the old.

If advantage is to be taken of the law of final liberation, the need for renewing the form should be made away with, by eternizing it; that is to say, the form once assumed ought not to be allowed to fall down as a corpse, unless it be for the sake of taking on a new form, fitter for eternisation.

While death is always a slip into the transmigratory whirlpool, birth is always an open door to get out of it, if only one endeavoured to do so in right earnest.

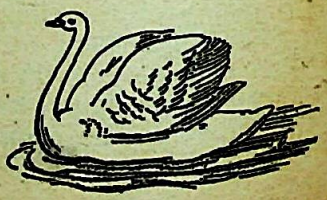
Final release can become an accomplished fact only through the annulment of bodily death.

Spirit and matter, life and form, or soul and body are, at bottom, no more than phases of the one eternal substance, phases that are featured by definite or provisional modes and grades, so much so, that the subtlest grade of matter, form or body, and the grossest mode of spirit, life or soul, may not be distinguishable from each other in point of texture and conscious or sentient quality.

The systems of speculation and the rules of reasoning evolved by men are as insubstantial or shadowy as the activity of his perishable intellect—activity that is circumscribed by conditions of health, states of consciousness and periods of life, and hence of no sterling value—and make in reality a dreamland-ideology in apt keeping with the floating Vanity Fair.

The rhythmic punctuation of one's unending, leap-lit procession of life with the dark, appalling pauses of death, will not cease so long as one is not weaned of one's proneness to a dogged, self-deceptive belief in the fancied achievement of one's permanent freedom from metempsychosis, to wit, from corporal death.

★★★



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# The Call of Sabarimala-3

"SANKU"

*THE STORY SO FAR: Rajan, an atheist by conviction, and the Bombay-based chief of a chain of tourist hotels, visits his native village in Kerala for his sister's marriage. "Swamiye Saranam Ayyappa"—that fervent cry of the devout is just so much meaningless noise to him. He scoffs at religious beliefs, gods, superstitions and bhajans that the simple villagers hold dear. He is even shocked to hear his cousin Ramu attributing the cure of his stomach-ache to the grace of Lord Ayyappa! But what strikes him about the illiterate villagers is their cheer amidst misery pitted against his own wretchedness in spite of riches. The humble postman is happy here on Rs. 300 a month. But his friend Kumar, the owner of a giant industrial complex, is far from contented and wants Rajan to buy him some pieces of handicraft from Kerala so as not to be looked down upon by other snobs in his city. What a contrast, wonders Rajan in undisguised disgust. NOW READ ON....*

THE setting sun brought about a rapid change of colours in the distant horizon, investing the entire countryside with an yellow pallor. The sky turned to a transparent amber and then to a greyish white as the dying sun descended beyond the distant hills. Slowly the black background of the sky was filled with clusters of trembling stars peeping hesitantly into the world below. They glittered like myriads of diamonds stitched on to the velvetty robe of the dark heavens.

With the arrival of night, a shroud of gloominees spread over the entire countryside, plunging it into lethargy and inactivity. One by one, the flickering lights went off till the village was enveloped in utter darkness. Except for the howl of a stray dog or the footsteps of the night chowkidar, perfect stillness reigned.

To Rajan, the arrival of night was heralded by that troubled feeling of restlessness, an experience he was afflicted with since years. He noticed that his stock of sleeping pills, the only solace he had, was over.

"I have to spend tonight and

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probably many more nights to come without a wink of sleep! What a fate!", he muttered.

Were those villagers like him, fearing the arrival of night and spending sleepless hours till dawn? Rajan had his doubts. No, they did not appear so.

The radiant smiling face of his cousin rose up before him. Ramu, who had always been a grumbling, complaining type, who had always remained a worried man in the earlier days, looked now the very personification of happiness. He could not have been so if he did not have good sleep.

What about that postman? His face too was indicative of a happy life. He would not be having any such problem.

Rajan felt that nature had been too cruel to him. He could purchase anything with the money he had, but neither the happiness nor the mental peace of that low paid postman . Why should he alone be singled out to be tortured like this? What sin did he commit to be ill treated in this fashion with restlessness and lack of sleep?

In his younger days, his problem was something different. He needed money to go for higher education, to lead a life of some comfort. His parents could not help him much except pray for his health and happiness in life. He was blessed in a way, for he was healthy and he was happy, but he had no money.

Then his ambition in life was to become a rich man, a multimillionaire. He worked hard, he did odd jobs with the sole determination of a man possessed, to achieve his objective. In the process, he became wealthy only to moan the loss of his mental tranquillity, to weep over the lack of sleep in the night. What did he gain? What was his achievement?

Rajan felt bitter.

"Swamiye Saranam Ayyappa! Swami Saranam!" The fervent prayer of a devotee came piercing through the stillness of the night. It was so sincere, Rajan thought, so appealing. It seemed to originate from the very core of his heart.

Rajan liked to hear it again. It was so soothing, so refreshing.

Deep within him, his religious background stirred to life. It urged him to seek the blessings of the Lord. It conquered his protesting nature. It enslaved his critical attitude.

"If blind faith in something supreme yielded results to people, why not he too give it a fair trial?" it asked him. If religious faiths could survive centuries of stiff opposition there must be something eternal, something special in them which could keep them alive. Was he the only wise man to be critical of God and religion in all these centuries? Were there not reformers in the past who rebelled against superstitions and eradicated the evils in these faiths? Still they did not doubt the existence of a supre-

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me power.

At last his religious self mastered his ever critical attitude to religion and God. It overwhelmed his feeble objections. It beckoned him to pray to the Lord, to seek His blessings. It hypnotised him into chanting the words "Swamiye Saranam Ayyappa!"

Rajan chanted the prayers again and again. Slowly he was engulfed in its magic spell, in its soothing effect. His body responded to its powerful appeal. Enchantment befell him as a prelude to mental happiness and sleep.

The music of jubilant birds announcing the arrival of dawn gently woke up Rajan. He saw that the cold grey shade of the dawn had given way to a veritable conflagration of colours across the heavens. White smoke from house-tops soared skywards indicating that the housewives were busy with their daily chores. Another day of inactivity to be followed by a restless night, Rajan thought.

Suddenly he remembered that he had a comfortable sleep the previous night, that too without taking recourse to any drug. It was not a strenuous day either to dull him into instant sleep. In fact, there were days when he used to return from his office dead tired, still not getting even a wink of sleep. He could not recollect any special reason for such a transformation in him—from a monotonous state of sleeplessness into a blissful state of deep slumber.

Rajan tried hard to collect his thoughts.

Slowly he realised that he had a trouble-free sleep under the hypnotic spell of those magic words—"Swamiye Saranam Ayyappa!" The old timers had told him that those were the magic words which gave solace to many people; but then he had not accepted their contention. Now he recognised that he too got some mental relief by the very chant of those sacred words.

"Now that I am here, I shall go on pilgrimage to Sabarimala," Rajan thought. It did not matter if his friends made fun of his interest in religion. If he could get back that long lost peace and happiness, it was worth the trial, Rajan decided.

His cousin Ramu appreciated him, but he had his doubts about the strength of Rajan's conviction.

"You a townsman thinking of all these spiritual things? I can't understand that," Ramu said. "Anyway I am glad that you will also join us for the pilgrimage. But remember, it is not going to be that easy. You have to abide by certain religious rites inconveniencing yourself."

"I am prepared to undergo any trouble whatsoever if it gives me some happiness in the end. Please let me know what all I should do," Rajan was emphatic.

"You have to undergo rigorous austerities at least for 41 days. You have to wear a Rudraksha or Tulsi

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bead garland as a token of your determination to observe the *vrata*", Ramu said.

"Is that all? I can easily do it," Rajan was eager.

"Not only that, you have to withdraw from all social activities, which I am sure you may find difficult. And remember, no more drinks, meat and spicy food. You can have only 'Satwik' food. Can you, as a city dweller, suffer all these?" Ramu threw up a challenge.

After a pause, he continued. "Maybe that you can do all these. After all, I myself was a cynic like you before my eyes opened to the joys of such a life. With complete surrender to Ayyappa, you will not find any difficulty at all in leading the life of a pilgrim."

"From tomorrow you also join us. Black clothes, unshaven beard —in short, you have to be a *sannyasi*. May Ayyappa help you to get the mental peace you are seeking. Swamiye Saranam Ayyappa!"

Rajan joined him in repeating the sacred chant. He felt a new wave of joy surging within him.

*(To be continued)*

*If you pick up a starving dog and make him prosperous, he will not bite you; that is the prnicipal difference between a dog and a man.*

—Mark Twain


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# Dr. EDWIN FLATTO'S answers on health

### STAMMERING

*Q.* I am suffering from stammer. I got this when I was 3 years old and now I am 22. Whenever I am asked to speak, this trouble attacks me and raises the laughter of others and I am compelled to sit down. How can I cure this condition?

*A.* Stammering is primarily a nervous spasmatic condition and also that of habit. Many children stammer because one of their parents stammered and they follow suit.

However, it can be overcome largely by cleaning up the bloodstream through diet, exercise and deep breathing. Also, chiropractic adjustments, especially in the cervical area, have been proved successful. In addition to the foregoing, you should develop self-confidence by taking courses and practising public-speaking.

### SUGAR

*Q.* Sugar gives us energy. Why do you say we should not eat it?

*A.* Sugar does give energy if it is the natural sugar found in wholesome uncooked foods, such as grapes, and in a more concentrated form—the raisin. I advise you not to eat commercial sugar because it has been processed, refined, devitalized until it has absolutely no food value, but is practically all pure carbon. I believe it is misleading to refer to it as a food, because there is nothing in its composition to qualify it as such. When taken into the system it stimulates (this is misunderstood as giving energy), robs, and then depresses the body. It is deficient in organic salts because of the refining, and when it is eaten it causes a breakdown in the cells.

### SWEATING

*Q.* I get extraordinary sweating in the hands and feet. Often drops of sweat fall from the hands. Please advise me as to how I can overcome this.

*A.* Your condition of sweating

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*By*

**Dr. Edwin Flatto**

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shows primarily an improper dietary condition. It indicates a mucous condition and an impure bloodstream. This can be easily cleared up by means of a short fast and then proceeding with the proper diet.

*Q.* I have had very excessive sweating for more than a year. Also have burning in the sinus and lips. Will you suggest a remedy?

*A.* The burning suggests an irritation of that area, and would indicate that your health is not as good as it could be. Your sweating is probably the body's effort to rid itself of excessive toxins. If you take the advice given in my former answer, and improve your health, the burning and sweating should cease.

*Q.* I am a girl of 18. I *perspire profusely* in my head all the time and in all seasons. How can it be stopped?

*A.* It is probably due to a toxic condition. Nature is trying to dilute and eliminate toxins from your system. The condition will probably normalize when you correct your bad living habits. Try a raw food diet of fruits, vegetables and nuts.

## TEETH

*Q.* Sometimes blood comes out of my teeth, though I am using a famous tooth paste for the last two years and I am very careful about my teeth. What should I do?

*A.* There are numerous factors that can cause this condition. It may be that your gum tissues are not properly nourished and therefore bleed indicating a lack of proper nutrition. On the other hand, it may be a purely local or mechanical condition. Some people seem to think their teeth and gums are like stones and proceed to brush them several times daily with all their strength, using a stiff brush, and then wonder why they bleed. The gums should be massaged with a soft brush which has been thoroughly moistened, or with the finger. Another possibility is an infection of the gums. You should check with your dentist if this condition persists.

## THROMBOSIS

*Q.* I have been told I have a

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"thrombosis" in my large toe. What is the cause of this condition and can it be corrected without surgery?

*A.* A thrombosis" is a blood clot within a blood vessel. It is due to poor circulation of blood and an impure bloodstream. Many women who wear tight girdles develop a thrombosis in the lower extremities as a result of the impaired circulation. The condition may be prevented as well as corrected in many cases through proper exercise and proper diet. You must confine your eating to 100 per cent raw foods especially the green salad vegetables, eliminate salt and all condiments, and get on your back and do the cycling exercise with the feet above the head. Eliminate all impediments to a free and normal blood circulation such as girdles, garters, belts, corsets, and tight fitting clothing.

## TIREDNESS

*Q.* I am tired all the time. What can I do to increase my energy and vitality?

*A.* There are several ways of dealing with this common problem. In physics we have a formula: O equals E minus R (Output equals Energy minus Resistance). Let me give you an example to illustrate the formula. If you had a locomotive capable of going 150 m.p.h., but it had a wind resistance of 30 m.p.h. and a string of heavy freight cars it was pulling equal to 60 m.p.h. the engine could only achieve a maximum speed of 60 (150-60-30). Let us assume some bright engineer figured out how to reduce the wind resistance by streamlining the train, and to cut the weight resistance by substituting a lighter metal in the manufacture of the cars. The result would be an immediate increase in the speed of the trains *without a single unit of extra energy being used.*

The same principle can be applied to the human body. The average civilized person is loaded down with toxins and waste matter which he is constantly carrying around with himself and which cuts down on his available energy potential. (It has been estimated the average adult carries from 5 to 15 lbs. of toxic waste material in his intestine alone.) It is a common phenomenon to observe a person who has just undergone a fast to have more energy at the conclusion of the fast than he had before he started it. The obvious answer is that he reduced the resistance, or the "R" factor in our formula, which will automatically increase his "output" or available energy.

By the same token, you will have to study yourself and decide which of your living habits has resulted in increased "R". Do you overeat? Do you get sufficient rest? Are your thoughts right? Are you selfish? Do you harm

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yourself with hate or anger? All negative factors, mental and physical, increase one's "R" or resistance factors. No doctor can cure you. Only you can cure yourself of this condition by being completely honest with yourself.

*Q.* I am a young man of 24 with good physique. Nowadays I feel very tired right from the early morning. Even after 7 hours of sleep I feel down and out and have no strength at all. Often I am in a sleepy mood or I get a headache which is unbearable. Consequently, I am not able to concentrate on my studies. Please tell me how I can overcome this.

*A.* Your symptoms indicate that you do not have the proper knowledge of nutrition, diet, exercise, breathing, etc. Look into and improve these facets of health and you'll surely get rid of that "tired feeling". You should eliminate all the devitalized foods and try to eat most of your food in its natural uncooked state. Your present condition is unnatural and responds well to correct living habits. Under no condition should you use drugs or pep pills. Headaches and sleepiness are prime evidence that the bloodstream is over-loaded with toxic impurities.

## ULCERS

*Q.* My husband has just been informed he has a stomach ulcer. He is considering surgery for its removal. Will this cure it?

*A.* Ulceration of the stomach is a condition brought on by months and years of abuse of the stomach. It is not caused by something wrong done "yesterday" or even last week. Therefore, cutting out the ulcer is only getting rid of an effect, and another effect will surely follow unless the causes which brought on this condition are removed. People generally are looking for a "quick cure" that can be performed without any inconvenience or interruption of their habits. They are not interested in controlling their emotions, in employing a little will-power at the dinner table. Consequently, they prefer to submit to the most spectacular and senseless operations and then promptly return to their old habits which brought on the condition in the first place. No case of this nature should be considered cured unless the conditions which brought it on are removed.

*Q.* I am 16 years old. I am developing ulcers in the mouth. I have taken Vitamin B Complex with no effect. How can I get rid of this trouble?

*A.* Ulcers of the mouth is a wonderful condition. It is the voice of Nature telling you not to put anything in your mouth until the condition heals itself.

□ □ □

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# ...Without Comment

THE (President Bhutto of Pakistan) gave everything the trade unions wanted. But having conceded their demands he told them bluntly: 'Now get on with the work. If you go on strike, I'll flog you with a danda.'

—*Khushwant Singh* in *The Illustrated Weekly of India*

IF a Minister overrules his secretary and does something original, his term is cut short. If a minister feels helpless, he lasts for life.

—*K. Hanumanthaiya*, M.P.

IS Indian politics not a field for Indians? And if that is so, what happens to the Sheikh's reluctance in being called an Indian? In fact, if the Sheikh agrees to enter Indian politics, it means he agrees to being an Indian.

—Satiricus in *Organizer*, New Delhi

MUSIC-CRAZY taxi-drivers should be forthwith ordered to change their jobs to that of, say, baby-sitters.

—Item in 'Current Topics' in *The Times of India*

THE now familiar demographic problem created by incorporating one million Arabs, who reproduce faster than the Jews in Israel, will be accentuated. Annexation will increase the dilemma about Jewish supremacy in a democratic state.

—*The Guardian*

MORALLY, in spite of the findings of various commissions, nothing has been done to two ex-chief ministers of Orissa who were found to be corrupt or to the present ministers and administrators of Punjab who bought in auctions land meant for Harijans.

—*Mulk Raj Anand* in a letter to *The Times of India*

I HOLD the administration responsible for the flood havoc.

—*R.S. Pandey*, Cong. M.P.

I WANT every Indian to know this. I am Kashmiri. I am a Pakistani. I am an Indian. I am all this. I have the same love for Pakistan as for India.

—*Sheikh Abdullah*

**TAILPIECE**

*A Bombay book called "Planned Families" contains the following publisher's warning: "Any reproduction strictly forbidden without permission."*

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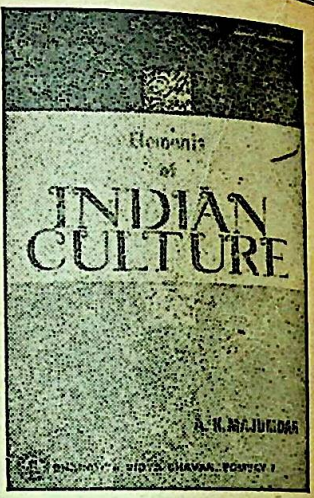
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# NOTES and NEWS

## VARSHA MANGAL AT BHAVAN'S CAMPUS

VARSHA MANGAL was inaugurated by Shri Sudhir Joshi, Mayor of Bombay, at the Bhavan's college campus at Andheri, Bombay, on August 25 under the joint auspices of Bhavan and the Bombay Agri-Horticultural Society.

Thanking the Mayor for gracing the occasion with his presence, Smt. Lilavati Munshi, President of the Bhavan, referred to the Bhavan's proposals to get up a botanical garden with emphasis on Ayurvedic plants on the land available in the campus area and requested the Municipality to help the same generously even by supplying free manure from the Municipal dumps. In the course of her speech, she said:

"Our civilisation was born in forests where one of its ancient founders sang: "May the Gods, the waters, plants and the forests accept our prayers, May the blessings of the 'Sinai' protect us for ever and ever." There were forests like Naimisharanya and Dandakaranya and many Taposvans where the rishis lived and where Mahabharata was recited and written. It was in Vrindavan that Sri Krishna gave us the message of the Life Eternal. In Gita he says 'Among the trees I am the Ashvatha.'

"Nowadays we are cutting the trees and not planting trees to replace them, but formerly and even now in some places, women observed vritas and worshipped the trees. Women always adorn themselves with flowers during festivals. Parvati herself brought up the 'Devadaru' tree as her own son. So our culture is born in forests and now we are suffering because we are destroying the forests and trees.

"I see every year Municipality is planting trees on Chowpatty beach, Marine Drive and may be in some other places, but I wonder how many of them live. The after-care and protection of the saplings are very necessary specially in a city like Bombay where vandalism is rampant. I am glad, Mr. Mayor, that you have taken up the cause of trees and environment to your heart."

The Mayor, Smt. Lilavati Munshi and Shri Navin T. Khandwalla and their friends planted trees in the campus.

Shri Sudhir Joshi, speaking in Hindi said that his experience of the Varsha Mangal at the Bhavan's Campus was very refreshing. In the past, whenever dignitaries planted trees, nobody looked after them and in some cases, on the next occasion, trees were planted at the same place again. The place remained the same but of the trees there was no sign. In the case of the Bhavan's Campus it has grown up into a fine green land because people looked after the trees after they were planted.

He complimented the Bhavan for the magnificent work and promised all help for the botanical garden and the

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herbarium that were being planned on the reclaimed 15 acres of land.

Shri Navin T. Khandwalla, Vice-President of the Bombay Agri-Horticultural Society, thanked the young Mayor whose sincerity and eagerness to do good work were impressive. Such a Mayor should have more than one year in office to complete the work begun. He hoped that the Mayor after giving up the mayoralty would as a social worker continue to help the Bhavan and the Bomaby Agri-Horticultural Society.

The planting of trees was preceded by a beautiful procession where graceful girls, dressed in spotless white, with water pots on their swaying hips and jasmine flowers adorning their hips, carried flowers, petals and coconuts and coaxed the rain god with their lilting songs to nurture the saplings.

## DONATION TO BHAVAN'S LIBRARY

SHRI R. P. BHOOPATKAR of Bombay has donated a valuable collection of 547 books to the Bhavan's Library in memory of his father Dr. Popatlal Bhoopatkar.

Dr. P. Bhoopatkar was a lover of books. He was also a member of the Bhavan's Library for a long time and used to take keen interest in building the Library's collection.

## JANMASHTAMI AT BHAVAN

JANMASHTAMI was celebrated at the Bharatiya Vidya Bhavan on August 21, 1973, at the Gita Mandir by a large gathering of members. Shri Satya Sai Baba Bhajan Mandali rendered devotional songs on Lord Sri-Krishna with fervour and devotion for about two and a half hours.

There was Veda Patha and recital of a part of the Bhagavata dealing with the birth of Sri Krishna by the students of Bhavan's Sanskrit Mahavidyalaya.

Puja of Sri Krishna was done by Shri J.H. Dave, Honorary Director of the Bhavan and Arati by the students of Sanskrit Mahavidyalaya led by Acharya Shri Bhaishankar Purohit.

Smt. Lilavati Munshi, President, Bharatiya Vidya Bhavan, attended and worshipped Sri Krishna after which Prasad was distributed.

## AWARD FOR PRINCIPAL OF BHAVAN'S SANSKRIT COLLEGE

ACHARYA Bhaishankar Purohit, Principal of the Bhavan's Mumbadevi Sanskrit Mahavidyalaya has been presented with the National Award by the Government of India for proficiency in teaching Sanskrit.



Acharya Purohit has been with the Bhavan for the last 33 years. He has passed Vedanta and Sahitya Acharya examinations and has won Gold Medal. He has a rare gift of eloquently rendering in immaculate Sanskrit diction extempore speeches of gifted personalities like Kulapati K.M. Munshiji, R. R. Diwakar etc. Besides he is an excellent speaker in Sanskrit.

He has composed distinguished poems like **Somanath Prashasti** and written many learned articles in Sanskrit. He has participated in Shastrathas at learned gatherings. He regularly gives broadcasts in Sanskrit and Gujarati on AIR Bombay.

At present he is also the Joint Editor of Samvid Bhavan's Sanskrit Quarterly and the Vice-President of the Bombay Vidvat Parishad. He is also the Secretary of the Bhavan's Shastriya Examinations.

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## BANGALORE KENDRA

THE Kendra had got up a sitar recital by Pandit N. R. Rama Rao, disciple of Pandit Ravi Shankar.

Some of these programmes, in future, will also be of a demonstration-cum-lecture type so that the participating public will not only be entertained, but educated too. Shri Rama Rao was accompanied by Shri Gurunandan Kalyanpur on the tabla.

## TALK ON MILK AND NUTRITION

THERE was a lecture programme on August 23, on "Milk, Milk Products and Nutrition" by Dr. M. Bhimasena Rao, Research Officer, National Dairy Research Institute, Bangalore. Shri R.A. Kashyap Registrar of the Kendra, introduced the speaker as a man not only well versed in the modern techniques of dairy research but also well acquainted with the various aspects of food and food technology as found in ancient Vedic and Sanskrit texts.

Dr. Bhimasena Rao emphasised the importance of milk for various categories of persons and made a thorough survey of the various aspects, economic, nutritional and other, in his brilliant talk. The meeting was well attended.

## VISIT TO DAIRY RESEARCH INSTITUTE

THE students of the Conversational English Class visited the National Dairy Research Institute as part of their learning programme on Friday, August 24. During their 4-hour visit the students had a brief acquaintance with the various aspects of the National Dairy Research Institute.

Many of them, after the visit, have also registered themselves for the short-term housewives' course in the preparation of indigenous dairy products and they will be sent in batches of 10 to 15, from October 1973 when these housewives' courses will start functioning at the National Dairy Research Institute. The students are making use of this visit in their actual project work of preparing reports in English so that their study of the language may be coordinated with the realities of life situations.

## COMMEMORATION VOLUME FOR MATHS GENIUS AN APPEAL:

SWAMI RAMANANDA BHARATI (Prof. K. R. R. Sastry) Chairman, Editorial Board, Prof. Srinivasa Ramanujan Commemoration Volume writes:—

Fifty three years ago, on April 26, 1920, passed away, Prof. Srinivasa Ramanujan, B.A. (Cantab), F.R.S., (London) and Fellow of the Trinity College, the great genius, whom Prof. Julian Huxley described as "The Greatest Mathematician of the Century."

His demise at the early age of 33 cast a gloom over the entire mathematics circles.

India and the world lost a giant the like of whom they have not known since; but he will live for ever enshrined in our memory.

To many, Prof. Ramanujan is a miracle; a supernatural phenomenon defying all analysis. The Prof. S. Ramanujan Memorial Committee, Madras will bring out The **Prof. Srinivasa Ramanujan Commemoration Volume** in English. There will be a Tamil section and a Hindi section also in the Volume.

It is a matter of gratification that the Volume will bear an international character with contributions from all over the globe. A committee of five distinguished mathematicians in India have agreed to edit the Volume of about 640 Pages. (Demy Size).

Eighty-six special articles on 'the Great Mathematical Prodigy' from 86 distinguished mathematicians in the world will be a special feature of the Volume. The Volume will be released at a public function at Madras on December 22, 1973.

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(86th Birthday of Prof. S. Ramanujan).

All those who are in possession of letters from Prof. Srinivasa Ramanujan, his photos, books on him and any other valuable material in connection with his life and works are requested to send them to my address given below on or before September 15, 1973 by Regd. Post.

Swami Ramananda Bharati, Chairman, Editorial Board, Prof. S. R. Commemoration Volume, "Agastiya Kudir", Sri Vaishnavi, Madras 600 062.

As we want to purchase books on Prof. S. Ramanujan and on his famous Note-Books and discoveries written by distinguished mathematicians and authors in India and abroad, the publishers of these books etc. are requested to send them by V.P.P.

Original material will be duly returned to the parties after the publication of our Volume. Due acknowledgment will be made in the Volume for the valued assistance and kind cooperation extended by the admirers of Prof. Ramanujan.

We also invite anecdotes, articles and poems on Prof. S. Ramanujan in English and Tamil for inclusion in the Volume; the typed articles should not exceed 5 foolscap pages. Double space typing on one side of the paper will be helpful. Reminiscences of his friends, admirers, classmates contemporaries, professors and teachers are specially invited for inclusion in the Volume.

## MANGALORE KENDRA:

PRESS is a very powerful weapon and for the successful working of a democracy, an independent and fearless press is a must, said Smt. Louella Lobo Prabhu, a journalist and a writer while inaugurating Bhavan's College of Mass Communication in Mangalore on August 19, 1973.

Commending the efforts of the Mangalore Kendra she said that the course in Journalism and Public Relations has been started just at a time when the fundamental rights of citizens are being curtailed in the country. Two important functions of a journalist are reporting and commenting; to report truthfully, he must have courage and to comment rightly he must have depth of knowledge, she added.

She called upon the journalism students to be fearless and wished them success.

Earlier, Shri G. R. Krishna, Honorary Course Director, in welcoming the chief guest and others, said that the Bhavan's course is being conducted in Mangalore next only to Bangalore in the whole of Karnataka.

Dr. M. P. Pai, Kendra Chairman, presided. Shri K. P. M. Prabhu, Honorary Secretary, proposed a vote of thanks.

## RELEVANCE OF GITA IN MODERN LIFE:

ACHARYA T. P. NARAYANA PISHARODY, a reputed scholar of Kerala State, gave a discourse on "The Relevance of the Gita in Modern Life" at the Mangalore Kendra on August 4, 1973.

In the course of his talk Acharya Pisharody said that the goal of all creatures is happiness. Happiness can be derived from material and spiritual activity. Man has reached the height of material prosperity, but he has not gained enduring peace (shanti). All wordly objects which he pursues with untiring zeal do not last long, and so he grieves when he loses the objects that are dear to him.

Continuing the Acharya said that by following the fourfold path of karma, bhakti, yoga and jnana we can realise our goal. Karma is service to god through body, bhakti through heart, yoga through prana and jnana through mind. Karma yoga is the most suitable path for this modern world. The Gita not merely asks us to do karma, but it teaches us how to do it, he said.

Earlier Dr. M. P. Pai, Chairman

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of the Kendra, welcomed the gathering.

Shri K. P. Mukunda Prabhu, Hon. Secretary, proposed a vote of thanks.

The talk was followed by a film show on Sri Satya Sai Baba's recent visit to South Kanara District. The film also covered the laying of the foundation stone ceremony of the Mangalore Kendra by Sri Sai Baba.

## CERTIFICATES DISTRIBUTED

The certificates of the Saral Sanskrit and Gita examinations of the Bhavan held in March and April last were distributed to the successful students on August 14.

The function was presided over by Shri Madhusudan D. Kushe, Vice-Chairman of the Kendra and Smt. Sarojini M. Kushe distributed the certificates. The Kendra Chairman Dr. M. P. Pai and Smt. Chandramathi Trasi and Smt. Sumathi Pangal both students of the Bhavan spoke.

Earlier Shri K.R. Susheele Gowda, Centre Organizer welcomed. Smt. Sharada Achar, Vice-President, Mangalore City Municipal Council who is also a student of the Bhavan, proposed a vote of thanks.

## AUROBINDO CENTENARY CELEBRATION

A valedictory function of Sri Aurobindo Centenary Celebrations was held on August 15, 1973 under the joint auspices of Mangalore Kendra of Bharatiya Vidya Bhavan, Mangalore Branch of Sri Aurobindo Society and the Kasturba Medical College, Mangalore.

Shri K. Chennabasappa, District and Sessions Judge, Mangalore, spoke on the integral yoga of Sri Aurobindo. Prof. G.R. Krishna who spoke said that Sri Aurobindo's philosophy was, in fact, addressed to common man.

Dr. M.P. Pai, Kendra Chairman presided. Earlier Shri K.P. Mukunda Prabhu, Bhavan's Hon. Secretary welcomed. Shri Kattemar Bhasker Shetty, Hon. Secretary of Sri Aurobindo Society, proposed a vote of thanks. The function was preceded by bhajans.

## SHRINE AND PRAYER HALL AT KALADY

SRI RAMAKRISHNA ADVAITA Ashrama, Kalady, has proposed to build a shrine and a prayer hall at Kalady, the hallowed birth place of Adi Sankara and to have it inaugurated before the next Sankara Jayanti in April 1974. Swami Gananda, the President of the Ashrama, has sent out an appeal to all well-wishers and philanthropists to donate generously towards the funds for the construction. It has also been decided to hold a classical music recital as a benefit performance at Quilon on September 23 and the famous musician, Dr. M. S. Subbulakshmi has agreed to sing.

In order to enable people from all segments of society to contribute according to their purse, various denominations of donation tickets ranging from Rs. 5 to Rs. 251 have been made available in addition to three kinds of membership: Institutional Rs. 5001, Patrons Rs. 2001, and Donors Rs. 1001.

## ELECTED PRESIDENT OF ORIENTALISTS' CONGRESS

PROFESSOR R. N. Dandekar, Director, Centre of Advanced Study in Sanskrit, University of Poona, and Hon. Secretary, Bhandarkar Oriental Research Institute, has been elected as the President of the 30th International Congress of Orientalists.

## MADRAS KENDRA

A plea to Universities to introduce astrology as a subject of study and institute a chair so that "something original might be discovered," was made by Shri B. V. Raman. He was speaking at a meeting held under the auspices of the Bharatiya Vidya

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Bhavan's Madras Kendra. He asserted that astrology was a science to the extent psychology or medicine was.

It could not be said that the science of astrology had no basis simply because it did not lend itself to occular demonstration in a laboratory. It applied to human beings, natural phenomena and weather forecasts. Certain facts must be assumed before they were denied.

More than 90 per cent of the people did not accept astrology because it was fashionable to do so. It was sad to see, he said, that this science was being criticised by the very people of the country (India) which was its cradle and where it grew up. In the West, many psychologists and psychiatrists were really practising astrologers.

The planetary positions, Shri Raman said, exerted influence on the emotions of man. Many people suffered tensions on new moon days.

It had been demonstrated that when Mars and Mercury were 90 degrees apart, there were solar flares and ionospheric disturbances. When the sunspots were directed to the earth there was change in radiation intensity. There was direct relationship between greater incidence of cardiovascular disorders and heart attacks and solar flares.

Shri K. K. Shah, Governor, who presided, said that in the Soviet Union and Czechoslovakia, astrology had been accepted as a science. Those who decried astrologers, were unwittingly consulting them. There were people who resorted to astrology to achieve political ends.

Earlier, Shri V.P.V. Rajan, Director of the Kendra, welcomed the guests. Shri T.V. Viswanatha Aiyar, Vice-Chairman, introduced the speaker and Shri M. Rajanikant Mehta reposed a vote of thanks.

## FILLIP TO ABHINAYA

Kalanidhi, a distinguished dancer of the Forties reappeared before a select gathering of rasikas at the Madras Kendra on July 18, and recaptured for them forgotten abhinaya excellences in a short and informal demonstration that covered lovely padams in Kalyani, Sankarabaranam, Bhairavi and the ever fresh and popular "Krishna Nee Begane."

She sang as she danced and her music too was very sweet and sensitive.

The occasion was the inauguration of abhinaya classes (to be taken charge of by Kalanidhi) which is the latest cultural project on which the Bhavan's Madras Kendra has embarked. Dance artiste Kamala inaugurated the project.

Shri Y. G. Duraiswami earlier spoke about Kalanidhi and the artistic background and equipment that rendered her a suitable choice for the responsible job of teaching.

## PLEA TO RENAME ROAD AFTER ADI SANKARA

ACCORDING to a press release of the Vedanta Mission, Powai, Bombay, the Mission proposes to instal a bronze statue of Jagadguru Adi Sankara in a piece of land at Powai being donated by Shri Chittaranjan Sharma, a landlord and philanthropist of Powai. The Mission, therefore, has appealed to the Bombay Municipal Corporation to rename the present Powai Road as 'Jagadguru Sri Adi Shankara Acharya Road' in whose vicinity the proposed statue will be installed.

## CELEBRATIONS AT SIDDHASRAMAM, MADURAI

UNDER the auspices of the Siddhasramam, Madurai, All India Sanskrit Day was celebrated on August 14. The celebrations included talks on the importance of Sanskrit, kirtans, distribution of certificates to successful candidates in the Sanskrit examinations.

The Siddhasramam also celebrated the Jayanthi of President Sri Siddha

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Narahari on August 10. There were recitals of Vedas and Upanishads, Homam, Gita parayanam by children and discourses.

## IN DEFENCE OF HINDU TEMPLES

A deputation on behalf of the Tamil Nadu Hindu Temples Protection Committee, met the Chief Minister of Tamil Nadu and presented a memorandum to him, pleading for the exemption of lands belonging to temples and mutts from the purview of legislation giving rights to cultivating tenants to purchase the land, says a press release of the Committee.

The deputation also impressed on the Chief Minister that the proposed legislation would make it impossible for private persons to donate lands to temples which in turn would affect the Dharmic qualities in man. They requested the Chief Minister to suitably amend the acts to meet the plea of the deputation.

The Chief Minister assured them that he would do the needful.

The Committee also has expressed its resentment, in a statement, to the recent circular of the Hindu Religious and Charitable Endowment Department of the Tamil Nadu Government directing that in all functions held in temples, the 'Tamizhtthai Vaazhtthu' (a song glorifying the goddess of Tamil) must be sung in the beginning and national anthem at the end. The Committee feels that this direction is against the age-old practice of singing religious prayer songs in the temple functions and as such constitutes an interference in religion and calls upon the Government to withdraw the circular.

## A PHILANTHROPIST PASSES AWAY

SMT. VIDYA WANTI, wife of Shri Hans Raj Pahwa, Managing Director of Avon Cycles Private Limited, Ludhiana, died recently at the ripe age of 54. She was very popular in mandir and gurudwara circles. Deeply religious, she was a noted philanthropist. She was so much esteemed in social circles that people still continue to convey their condolences to the bereaved family of Pahwa Brothers.

She has left behind to mourn her loss, two children, a sad husband and hundreds of relatives, friends and well-wishers.

May her soul rest in peace.

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## SRI MURUGANAR ATTAINS SAMADHI

SRI MURUGANAR, a great devotee of Bhagavan Sri Ramana Maharshi, who was ailing for some time, attained samadhi at 7.45 a.m. on Tuesday August 28, in the midst of devotees singing the praises of Sri Arunachala and Sri Ramana. He was 83.



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Born in 1895, Shri C.K. Subrahmanya Iyer—as he was then known—grew up in an atmosphere of Tamil learning and was a teacher by profession. His first collection of poems **Swatantra Geetam** owed much to his ardent admiration of Mahatma Gandhi and, like the early work of his elder contemporary, Subrahmanya Bharati, formed a disinct contribution to the national movement.

But when he came to Sri Ramana Maharshi in 1923 he renounced all other interests, completely effaced his personality and turned into 'a shadow of Bhagavan.'

Henceforth he was known as 'Sri Muruganar.'

He rendered the teachings of Sri Maharshi into Tamil verses, numbering nearly 40,000. He was instrumental in Sri Maharshi writing the famous **Forty Verses On Reality** and **Upadesa Saram**, in Tamil, the authentic teaching of Sri Maharshi in verse.

This great Tamil poet-saint, was interned within the premises of Sri Ramanasramam, Tiruvannamalai, in the midst of devotees and admirers.

## WOMEN IN DEFENCE OF GANESHA

IN India, for women, religiosity is as much an important virtue as chastity. This has been proved in the case of Shi Sakthi Vinayakar of Kalinga Colony, Ashok Nagar (now renamed Kalainagar Karunanidhi Nagar) in the suburbs of Madras.

The residents of the area felt the need for a temple for Lord Ganesha. Accordingly they obtained an idol from Mahabalipuram and installed in an open ground at a simple religious function. The Housing Board it seems, wanted the idol to be removed but the residents were not prepared to do so. Therefore, a guard was mounted to safeguard the idol. But one day, some men from the Housing Board came with the idea of removing the idol and starting work on the piece of ground, when all the menfolk were away at their offices. Sensing danger to their beloved Ganesha, all the women in the locality rushed to the scene and pleaded, with tears in their eyes, that the idol be allowed to remain there. The workers were touched and the idol was left untouched, according to a statement of the Sri Sakti Vinayakar Temple Trust.

Later on, however, the residents collected enough money to pay 25% cost of the site to the Housing Board and are now having an improvised temple of Lord Ganesha at the same site.

### An Appeal

It is their sincere desire to build a pucca temple at the site. But this needs, as per estimates, a few lakhs of rupees. Most of the residents of the area being of the middle-class with limited income they want generous minded persons to help them build the temple and have appealed to all philanthropists to respond munificently.

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# Laugh with Lord Chesterfield

## ENGLISH MAN OF LETTERS AND STATESMAN

If the multitude ever deviate into the right, it is always for the wrong reason.

* * *

If people are unwilling to hear you, better it is to hold your tongue than them.

* * *

He and I have been dead these two years, but we don't choose to have it known.

* * *

If a fool knows a secret he tells it because he is a fool.

* * *

Nature has hardly formed a woman ugly enough to be insensible to flattery upon her person.

* * *

Most people enjoy the inferiority of their best friends.

* * *

The manner of a vulgar man has freedom without ease- the manner of a gentleman has ease without freedom.

* * *

The less one has to do, the less time one finds to do it in.

* * *

To govern mankind one must not overrate them.

* * *

I look upon opera as a magic scene contrived to please the eyes and the ears at the expense of the understanding.

* * *

We, my lords, may thank Heaven that we have something better than our brains to depend on.

* * *

The only solid and lasting peace between a man and his wife is doubtless a separation.

* * *

Very ugly or very beautiful women should be flattered on their understanding, mediocre ones on their beauty.

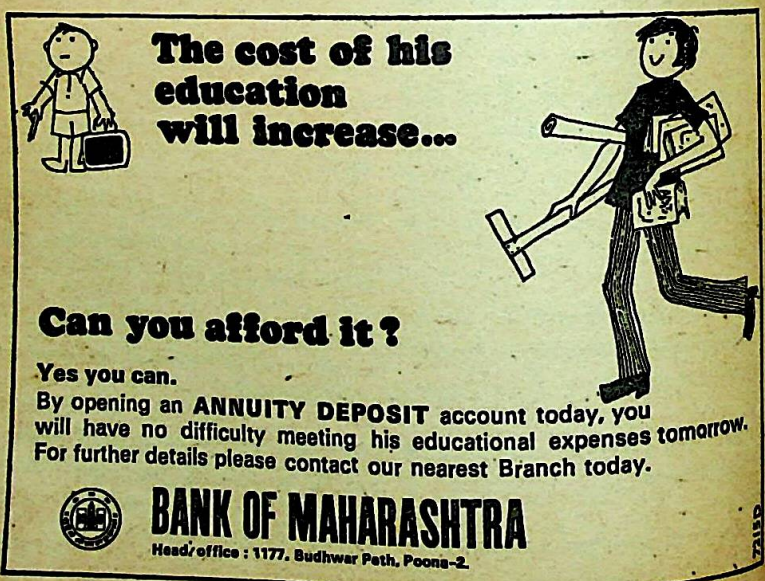
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To the Readers of BHAVAN'S JOURNAL

Due to various factors such as floods, rail strike, and newsprint shortage, our issue dated August 19, 1973 could not be despatched to many centres in time. The consequent inconvenience caused to the readers is regretted.

—Ed. B. J.




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**A MYSTIC SAGE: MA ANANDAMAYI** By Shyamananda Banerjee Published by the Author from P. 469, C.I.T. Keyatala, Calcutta 29—Price: Rs. 30/-.

THE greatest fact in the story of man on earth is not his material achievements, the empires he has built and broken, but the growth of his soul down the ages in its search for truth and enlightenment. Those who take part in this adventure of the soul secure an enduring place in the history of human culture. Time has discredited heroes as easily as it has forgotten everyone else; but the saints remain.

The book under notice brings to us the effulgent image of such a saint in the impersonal person of Sri Ma Anandamayi whom the author presents as a mystic. It has been very rightly stated in the Foreword that "this is not a biography of Ma Anandamayi. It is more an attempt to understand the spiritual significance and discipline behind the life of this great person."

It is an important book. With rare scholarship, obviously aimed at knowledgeable readers, the author traces the evolution of the inner life of this mystic sage—Ma Anandamayi. Unless one keeps in his mind the truth that the greatness of the Great is the greatness of the Divine in him, he won't be able to grasp the beauty and wisdom of this book. The author knows very well that it is always difficult to write about a spiritual personality, for there is nothing on the surface for men to see, far less to fully comprehend.

The author informs us in the Preface about his early meetings with Ma Anandamayi which afterwards became part of his life's endowing experiences. "They were something more, windows on the terra incognita of the Soul." And this happened just at the time when the author ventured into the deep of mysticism. And then her mystic utterance. 'I am, what I was, and shall remain now for ever more' evoked wonderful feelings in him and impelled him to write this book, which is in fact a meaningful commentary on the transcendental realisations of Ma Anandamayi.

Essentially the book is more or less a study on mysticism and it bears the hallmark of good writing about a difficult and important subject in which others flounder. "She is uncommon, unique and lives beyond the ambit of rationalistic thinking. If she is not a mystic sage, who else is!"

This cryptic statement appearing on page 95 of the book, appears to be the golden thread with which the author has woven the fine texture of his thesis.

Mysticism, as we understand, is the science of ultimates, the science of union with the Absolute, and nothing else, and the mystic is the person who attains to this union, not the per-

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son who talks about it. Not to know about, but to Be, is the mark of the real practitioner.

To be more precise, mysticism is not an opinion, it is not a philosophy. It is the name of that organic process which involves the perfect consummation of the love of God, the achievement here and now of the immortal heritage of man.

In India, training in mystical insight has been known from time immemorial under the name of yoga which teaches us that the mind itself has a higher state of existence beyond reason, a superconscious state. When the mind gets to that higher state, there this knowledge beyond reasoning comes, and then shows the truth in its full effulgence, and we know ourselves as identical with the Atman or Universal Soul.

This universal Soul, the author has discovered in Ma Anandamayi and according to his analysis and elucidation is based on various authorities. Ma Anandamayi abundantly represents a mystic sage in the true sense of the term.

The author has further established that she, as a mystic sage, has made possible our awareness of, and respect for, India's spiritual heritage as was done by Sri Ramakrishna, Sri Ramana Maharshi and Sri Aurobindo. All of them have fully re-established in our time the truth of the Vedas and the Upanishads.

We seldom come across such a rich and thought-provoking book, and as such we wholeheartedly commend it to all seekers of truth and light.

—Moni Bagchee

**MAHATMA GANDHI,** By Dhananjay Keer, Pub. by Popular Prakshan, 1973, Price Rs. 80.

DHANANJAY KEER'S earlier biographies of political and social leaders have received wide attention although they have been assessed differently by scholars. He has now given us a work which is intimidating in its size. Only the most intrepid spirits will undertake the ordeal of reading through its 784 pages of text. In 46 chapters, Keer narrates the life of Gandhiji from his early childhood to the day when he fell victim to the assassin's bullets.

Keer claims to have gone through 40,000 pages relating to Gandhi apart from newspaper files and other contemporary records. Yet at the end of this massive work the informed reader gets little that is really new. There are no fresh insights in understanding the complex personality of Gandhiji and few striking interpretations. But his criticism of Gandhi's outlook is often justified and they are made with restraint.

Regarding Gandhiji's views on the village economy, Keer writes: "His profound emphasis on the village economy was right, but it suffered because of his attitude to zamindars, to modern agriculture tools, implements and fertilizers and by his hos-

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tility to modern contraceptives."

He is critical of Gandhiji's social conservatism and his defence of the caste system and speaks of his "hotch-potch attitude" to the caste system. He describes Gandhi's socialism as being unrelated to the economic framework of society and he quotes Nehru's view of it as "a kind of muddled-humanitarianism." In a different way, Nehru's own ideas of socialism were fluid, if not altogether muddled, but it seems incorrect to say that Gandhiji's socialism had nothing to do with the country's economic framework. The author's broad-brush technique used on a giant screen does not adequately describe the subtleties of Gandhiji's nature, his insight into the psychology of the masses, the hazards of his experiments with Truth and his life-long endeavour to subdue his own passionate nature—an endeavour which often brought him on the edge of perversion.

The weakness of the book becomes evident if one comes to it from a fresh reading of Erik Erikson's psycho-analytical tour-de-force, **Gandhi's Truth.** This extraordinary work is not mentioned even once in the biography which Keer has given us.

The author's penchant for digression and his strained narrative style make the book somewhat dull. Inaccurate expressions and clumsy constructions frequently irritate the reader. Consider the following: "He got into contacts with schools in Durban" (p. 67); "Gokhale had given him a metal tiffin-box filled with sweet-balls and puris" (p. 71); "Gandhi enjoyed the soporific breezes in the Bombay High Court" (p. 72); "He allowed a life insurance to lapse which he had taken out...in India." (p. 77); "Cawas Lalcaca an Angloised Parsee ..." (p. 152).

This is essentially the work of a journalist but it is not journalism of a very high order. The extensive references given in abbreviated form may have been convenient for the printer but they are exasperating for a reviewer. Moreover, the citations furnish no publication details. Despite these faults and limitations the biography would be useful in view of the massive information which it contains.

—S. P. Aiyar

**STUDIES IN THE FOURTH GENERAL ELECTIONS** by Indian Council of Social Science Research. Allied Publishers 1972. Price Rs. 30/- Poges 294+vi.

EVERY General Election in this country since 1952 has been a vast field for the scholars—Indian as well as foreign—interested in behavioural research. The Indian Council of Social Science Research has been promoting studies in this field by encouraging Indian scholars to take up election studies. The book under review, consisting of seven project reports, is the outcome of such an effort.

Prof. Aloo J. Dastur's study of "The Bombay Voter" provides new insights in the voting behaviour in the city of Bombay. It is generally held, that a larger percentage of the people belonging to the younger age group exercise their vote in the elections than the people belonging to middle and older age-groups.

Secondly, it is believed that the percentage of people abstaining from voting is larger in higher income groups than in lower and middle income groups. Both these popular notions about the voting pattern of the people are disproved by this study. As the study shows: "while 80 percent of the older voters, above 50, voted, less than 70 per cent of the newly enfranchised did so." Again: "The percentage of voting increased to 88.89 of the high income group."

Prof. D. N. Pathak's study of "Political Behaviour in Gujarat with reference to the Fourth General Elections" shows that a large per-

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centage of his respondents were not happy with the Congress performance in the sphere of price control, food distribution and maintenance of law and order. Yet, it is worth investigating how at elections the Congress party manages to get a working majority in the several legislatures of India. The answer is provided in the study of "Voting Behaviour in Nagpur" by Prof. N.G.S. Kini. It is clear that largely, votes were secured "through effective articulation and negotiation with vote-leaders, brokers, link agents etc." He has also brought out, very convincingly, the several effects of such devices of vote-catching on the working of Indian democracy.

There are other studies in the book which report on the voting pattern in Madhya Pradesh, Punjab and Haryana, Rajasthan and Uttar Pradesh.

The book carries a foreword by the Chairman of ICSSR, which appears more like an informative leaflet of the ICSSR rather than a stimulant to the reader's interest in the book. The purpose behind the publication of these studies, obtensibly, is to facilitate their utilization in teaching and policy formulation. If this purpose is to be fulfilled, the ICSSR ought to strive at two things: Firstly, to publish these studies at least before the holding of a next general election and secondly, to price the publication at the minimum.

—P. M. Kamath

## SANSKRIT

**SRIMAT SUNITI BHAGAVATA OF RAMACHARYA** edited by Dr. G. K. Pai (Sukrtindra Indological Series No. 1) pub. by Sukrindra Oriental Research Institute, Cochin, pp. xv, 159, price Rs. 15-00.

SAGARA RAMACHARYA'S Srimat **Suniti Bhagavata** (17th Century) is an interesting metrical composition. It contains 470 gnomic verses containing traditional maxims of sententious wisdom based on the **Bhagavata Purana.**

The first half of the verse contains the moral maxims and the second half illustrates the same from the story of the **Bhagavata.** The verses are grouped into 12 skandhas following the pattern of the **Bhagavata.**

Thus, through the maxims, and their illustrations, the story of **Bhagavata** is broadly narrated in its due sequence. The style of the work is quite simple. The expression is just a statement of fact and is hardly elegant or embellished. However, the work successfully brings home the morals gathered from the various episodes of the **Bhagavata.**

Dr. G. K. Pai deserves hearty congratulations on the excellent edition of this work. Besides the earlier printed edition (A.D. 1922) of this work, the author has also utilised a palm-leaf manuscript. The date of this mss. is not given by the editor.

Besides the text, the editor has given an informative introduction, English translation of the text and the explanatory notes on the mythological allusions.

We hope, that the Sukrtindra Institute will follow up their programme of publications, well-begun with this carefully prepared edition.

—Prof. S. A. Upadhyaya

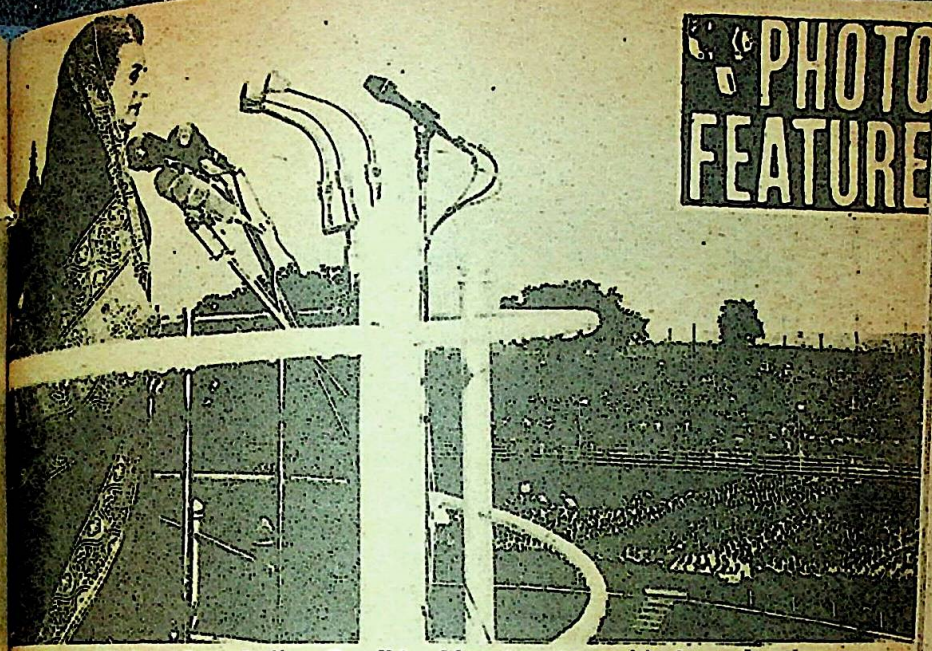
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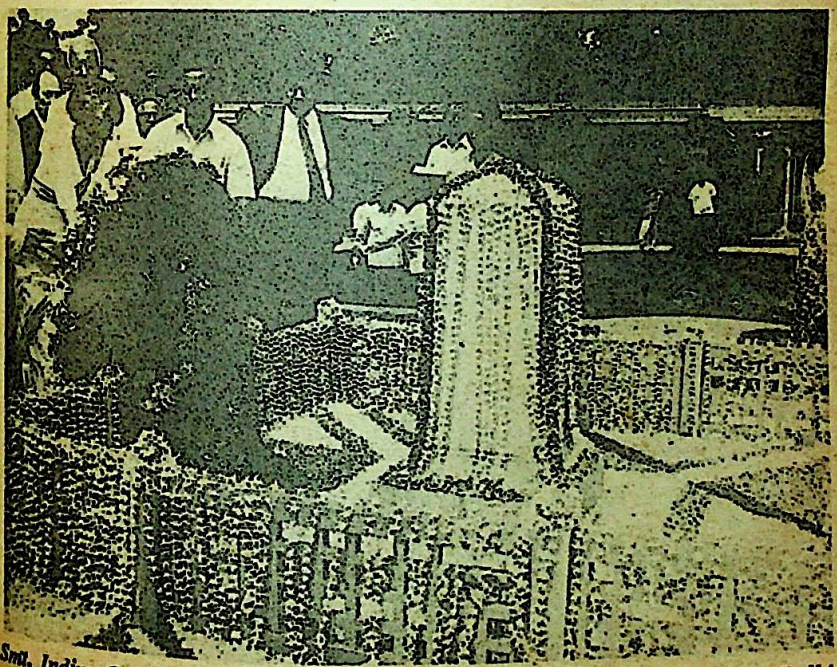
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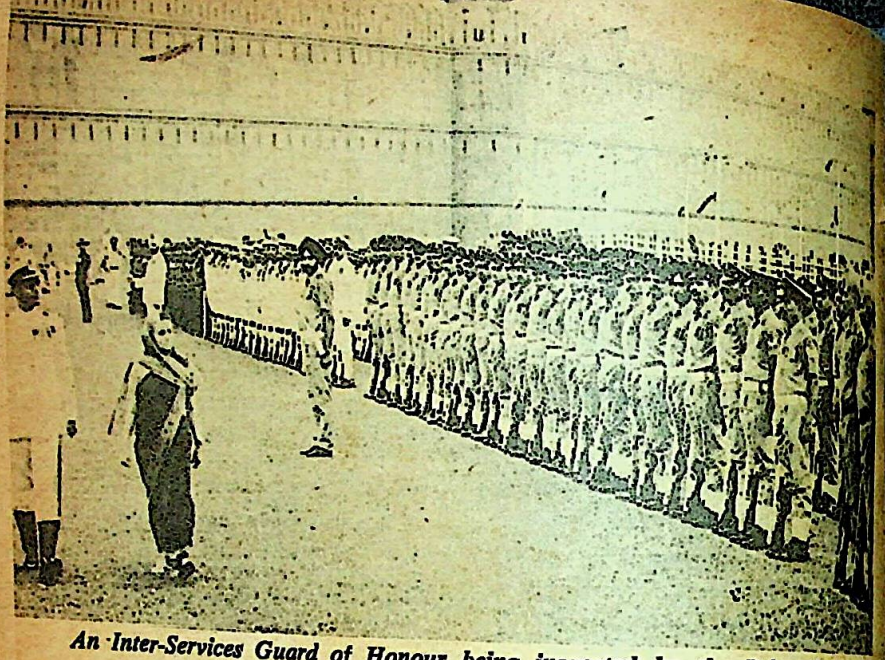


*Prime Minister Smt. Indira Gandhi addressing the nation from the ramparts of Red Fort, on the Independence Day on August 15, at New Delhi.*



*Smt. Indira Gandhi laying a wreath at the martyr's memorial at New Delhi*

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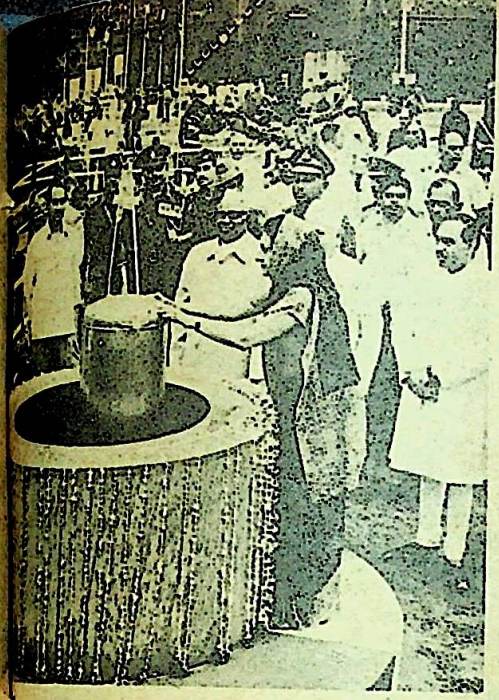


*An Inter-Services Guard of Honour being inspected by the Prime Minister on the Independence Day in the Capital.*




*A contingent of the Indian Navy taking part in the Flag March from Red Fort to the National Museum through the walled city of Old Delhi during the Independence Day celebrations.*

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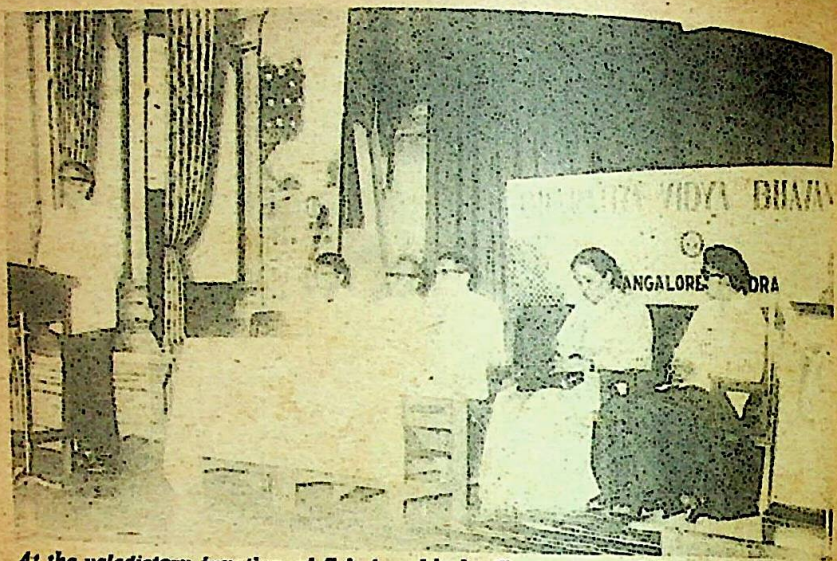


*The Prime Minister of India embedding the 'time capsule' made of stainless steel and containing a 20,000-word history of India covering the 25 years of Independence, at New Delhi, on August 15.*



*Smt. Sharada Achar, Vice-President, Mangalore City Municipal Council, and a successful student in the Saral Sanskrit and Gita Examinations of the Bhavan, receiving her certificate from Smt. Sarojini Kushe, at a function of the Mangalore Kendra on August 14. To her right is also seen Shri Madhusudan D. Kushe, Vice-Chairman of the Kendra.*

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*At the valedictory function of Sri Aurobindo Centenary celebrations on August 15 at the Mangalore Kendra. Photo shows Shri K. P. Mukunda Prabhu welcoming the gathering. L to R (Sitting): Prof. G. R. Krishna, Shri K. Channabasappa, District and Sessions Judge who spoke on the 'Integral Yoga' of Sri Aurobindo, Dr. M. P. Pai, Chairman of the Kendra, Smt. Kalyani D. Shetty and Shri Bhaskar Shetty Kattemar.*

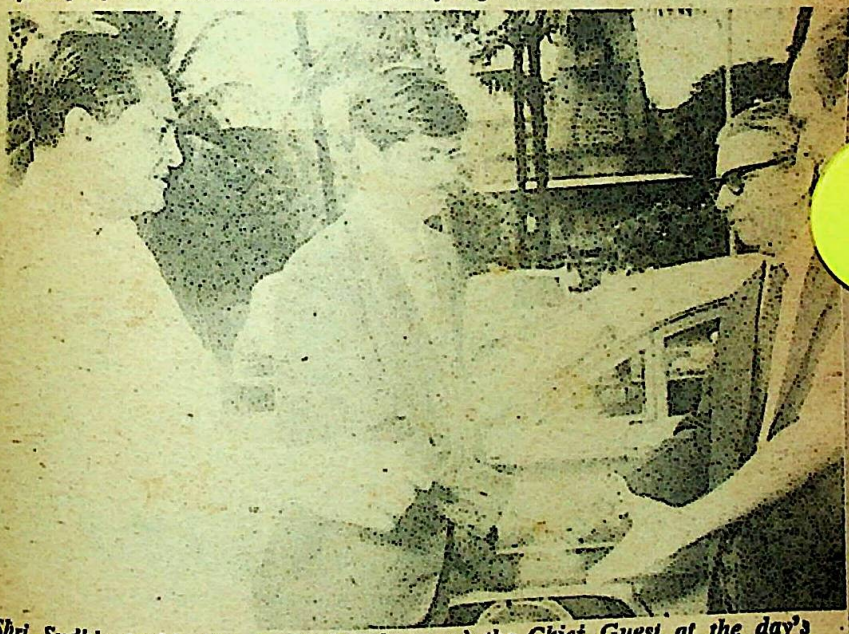


*Smt. Louella Lobo Prabhu, a noted writer and journalist, lighting a lamp to inaugurate Bhavan's Dilpoma Course in Journalism and Public Relations on August 19 at the Mangalore Kendra.*

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*Graceful girls, dressed in white and carrying water pots on their swaying hips walk in a procession followed by dignitaries on the "Varsha Mangal" day on August 25, at the Bhavan's college campus at Andheri, celebrated jointly by the Bhavan and the Bombay Agri-Horticultural Association.*



*Shri Sudhir Joshi, Mayor of Bombay and the Chief Guest at the day's celebrations, being received by Acting Principal Shri Shah, Dr. Kanu Patel and Shri Navin Khandwalla.*

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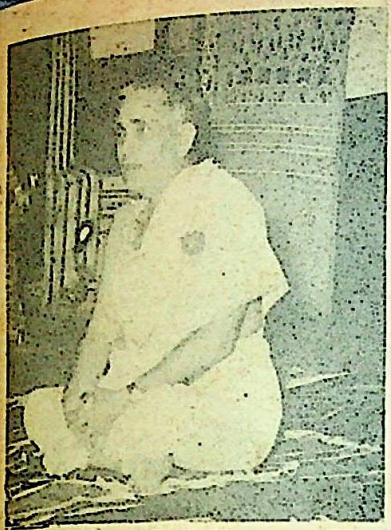


*Smt. Lilavati Munshi, President of the Bhavan, planting a sapling. Looking on is Mrs. Dahejia.*



*They were there to participate in the 'Varsha Mangal'—a day to propitiate the rain-god who is the sustainer of plant life. L to R: Mrs. Shelat, Mrs. Jer Mehta, Justice Shelat, Shri Navin Khandwalla, Mrs. Dahejia, Smt. Lilavati Munshi and Shri Sudhir Joshi, Mayor of Bombay.*

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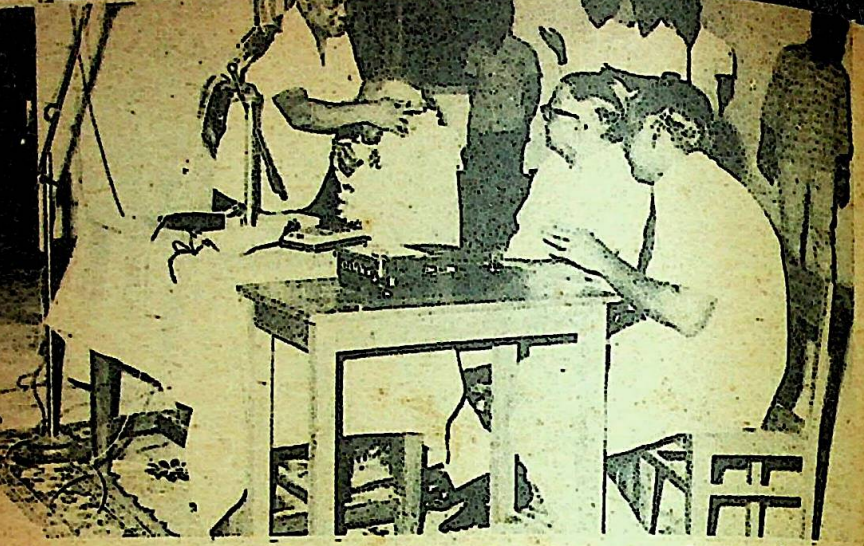
(Left) *Acharya T. P. Narayana Pisharody, a reputed scholar of Kerala, speaking on "The Relevance of Gita in Modern Life" at the Mangalore Kendra on August 4.*

(Right) *A playlet on Sri Krishna and Arjuna by kids in progress at the Maharashtra Samskritic Mandal, Tirupati, on Janmashtami Day.*

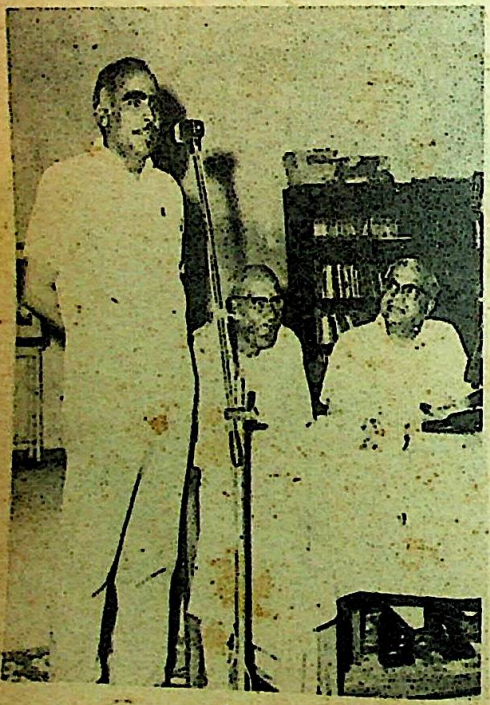


*Shri Viswanatha Satyanarayana, Padma Bhushan, recipient of Gnana Peetha Award, and winner of the Jawaharlal Nehru Award of one lakh rupees, speaking on 'Ramayana Kalpataruvu' at the Guntur Kendra recently.*

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*Shri V. Bhanumurthi, Deputy Transport Commissioner, garlanding the poet.*



*Shri C. V. Dhan speaking on the occasion.*

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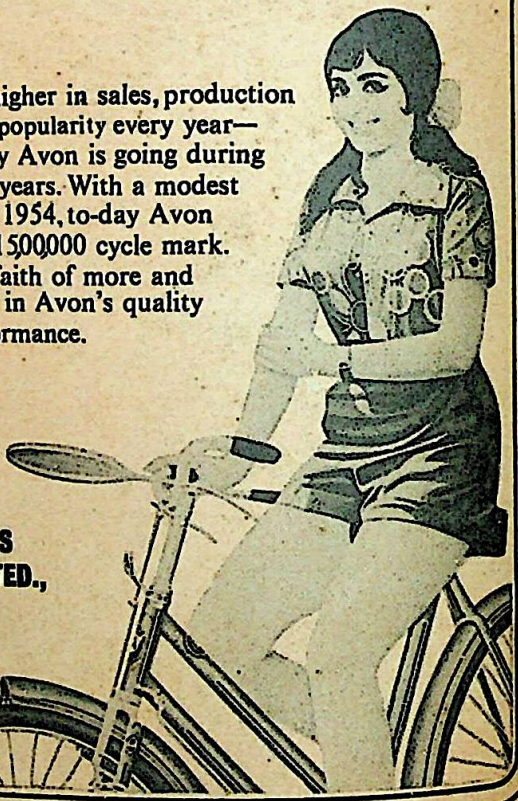
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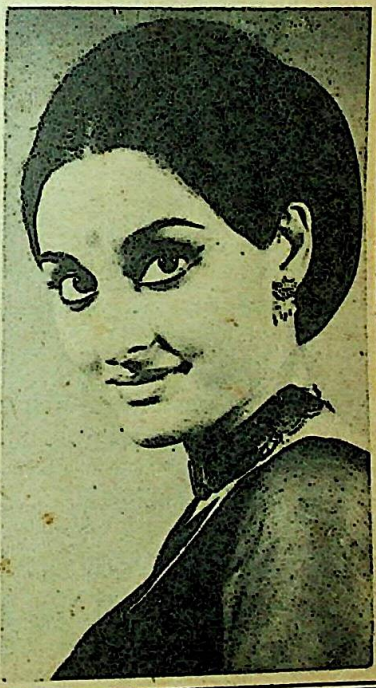
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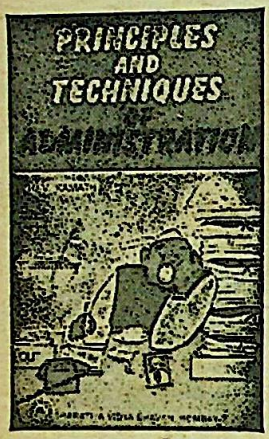
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## CONTENTS

* Prayer for Vision .. .. .. .. .. 11
* Wisdom Through the Ages-Gems from Emerson .. 12
* Kulapati Vani-Sankara Bhagavatpada .. .. .. 13
* Letter to Kulapatiji-38—Smt. Lilavati Munshi .. .. 14
* Saints of Maharashtra-3-Sant Nama Deva —Smt. Savitribai Khanolkar .. .. .. .. 20
* Nature of the Atman—Sri Sankara Bhagavatpada .. 29
* Uddhava Gita .. .. .. .. .. .. 31
* Spiritual Achievement of Sant Tukaram —Swami Shraddhananda .. .. .. .. 37
* "Prana" in the Upanishads—Shri A. C. Sarkar .. 41
* Be Happy, Here Itself-I—Swami Akhandanandaji .. 47
* Great Life of a Great Saint—Shri T. K. Jayaraman .. 54
* The Call of Sabarimala-4—"Sanku" .. .. .. 57
* Gauhati's Kamakhya Temple—Shri R. K. Bhatnagar .. 61
* After Dacoits' Surrender, What? —Shri Jayaprakash Narayan .. .. .. .. 65
* Dr. Edwin Flatto's Answers on Health .. .. .. 69
* Without Comment .. .. .. .. .. 73
* The Cockerel and the Peacock .. .. .. 74
* Laugh with Irwin Shrewsbury Cobb .. .. .. 76
* Leprosy Can Be Cured—Shri Avinash Godbole .. 77
* Notes and News .. .. .. .. .. 81
* Book Review .. .. .. .. .. 86
* Photo Feature .. .. .. .. .. 90

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Sant Nama Deva

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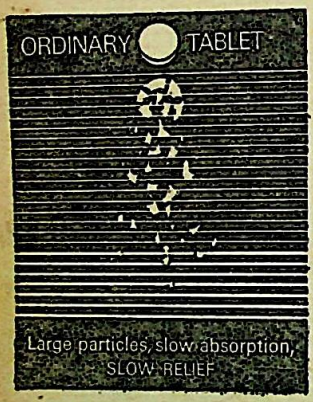
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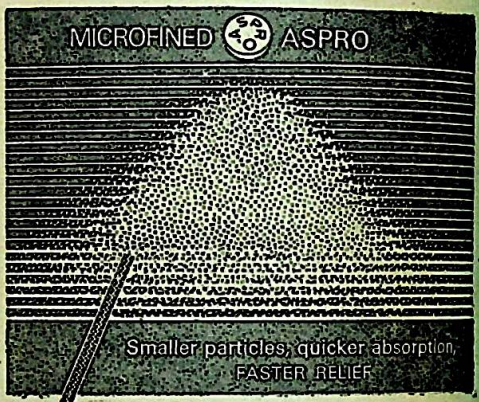
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आ नो भद्राः क्रतवो यन्तु विश्वतः

*Let noble thoughts come to us from every sid*

Rigveda 1-89-

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## PRAYER FOR VISION

चक्षुर् नो धेहि चक्षुषे
चक्षुर् विख्यै तनूभ्यः।
सं चेदं वि च पश्येम॥

Give sight to our eyes:
Sight to our bodies so that they can se
May we see the world as a whole, ma
we see it in detail.

—*Rigveda* X, 158-

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# WISDOM THROUGH THE AGES

## GEMS FROM EMERSON

All life is a compromise.

* * *

No great man ever complains of want of time. * * *

The aim of art is always at somewhat more than Nature; but the work of art is always inferior to Nature. * * *

Education aims to make the man prevail over the circumstances. * * *

Sorrow makes us all children again—destroys all differences of intellect. The wisest knows nothing. * * *

Everything is good which a man does naturally. * * *

The world is a glass dictionary. * * *

Poetry must be as new as foam and as old as the rock. * * *

Moral beauty is lovely, imperishable, perfect. * * *

Faith is a telescope. * * *

Age gives good advice when it is no longer able to give a bad example. * * *

There is no thought, which is not seed as well as fruit. It spawns like fish. * * *

It is remarkable that we cannot be willing to say, I do not know. * * *

Trust to that prompting within you. * * *

Heaven is not something else than Virtue. * * *

Literature is the conversion of action into thought for the delight of the Intellect. It is the turning into thought what was done without thought. * * *

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# KULAPATI VANI

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To him we owe the vitality which unified different religious schools and established the supremacy of *vairagya* and *bhakti*.

□ □ □

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# Letter to Kulapatiji-38

SMT. LILAVATI MUNSHI

Dearest Bapaji,

WERE my letters about our London trip interesting to you?

In a few days' time the election for the Presidentship of the Gujarati Sahitya Parishad is due. There are two literary men in the field, Shri Gulabdas Broker and Shri Chandravadan Mehta, both known to us. This reminds me of the last Nadiad Parishad which we attended and when you gave charge of the Presidentship to Smt. Vidyaben (Smt. Vidyagauri Ramanbhai Nilakanth), the first woman graduate of Gujarat.

On the last day of the session there was a competition of *pada-purti* (completing the couplet) and Vinodini composed a line for the competition,

નાશી જાશે ખટપટ બધી,
રંગ રહેશેજ ત્યારે.

which was completed by Shri Jyotindra Dave.

મુનશીજીએ પરિષદ તણો,
ચાર્જ છોડી દીધો છે
વિદ્યાબ્હેને નિજ કર વિષે,
આજ તેને ગ્રહ્યો છે.
વિદ્યા સાથે રસથી મળશે,
કૈંક વિનોદિનીઓ.
નાશી જાશે ખટપટ બધી,
રંગ રહેશે જ ત્યારે.

This poem was given to me by Shri Jyotindra Dave himself.

Gujarati people will understand the meaning of the poem (see footnote).

---

1. Munshiji has given away the charge of the Parishad which Vidyaben has taken over today. When so many Vinodinis will meet Vidya with interest, all conspiracies and intrigue will vanish and glory will be established.
2. Since writing the above, the result of the election for the Presidentship of the Parishad has been declared and Shri Broker has been elected.

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The hope expressed in the last line, if one goes through the paper reports, is not yet fulfilled though many years have elapsed. Still the intrigues in the Parishad are going on in spite of so many years of young men's (now old men) rule.

If I remember right when you were connected with Gujarati Sahitya Parishad, a resolution was passed to adopt Devanagari script if all the other Indian languages adopted it. Hindi and Marathi languages have already Devanagari script and Gujarati is Devanagari without the top line. This means more than 65 to 70 per cent of Indian people use the script. This idea never materialised as all other linguistic groups having non-Devanagari alphabet did not agree to this idea. So this resolution remained only on paper. Had this idea materialised, how easy it would have been to understand most of the literary achievements of all Indian languages!

All Indian languages have their base in Sanskrit. A large number of Sanskrit words are used in all languages in their original form, which can be understood by all Indians. In all Indian languages 'Surya' is the Sun, 'Jala' is water and 'pushpa' is a flower. The present alphabets of the most Indian languages are the varied forms of the original script.

* * *

There is a continuous talk about democracy and the rule of the majority all over the world. Does it mean that there should be a perpetual disagreement in every sector of life?

Does democracy always arrive at a wise decision? On the contrary the world is as much in a mess if not more today than when there was no democracy. Somebody's voice has to prevail ultimately. If the voice that prevails is a wise one, as in the family, as in the organisation or as in the nation, the decision arrived at will be good and beneficial. But if the opinion of many people with contrary views and ideologies is to prevail, then what happens and how much confusion is created is evident all over the world.

The old order changeth and giveth place to new but what is that new order?

The creation, preservation for some time, and the ultimate destruction are the rules governing the universe. The whole universe is subject to this law. Every moment many of the innumerable old stars and the so-called Suns are destroyed and new ones are created. Brahma, the creator; Vishnu, the preserver; and Shiva, the destroyer are symbols of this rule.

Has the 'Tandav Nritya' of Shiva begun?

* * *

On the 13th, the Bhakti Sangeet programme was given by the Hare Krishna Society. Out of the four Swamis who came for the programme, two were Americans and

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two were Indians. One American Swami's new name is Swami Achyutanand who was leading the *Bhajans*, and the other American Swami whose name is Tamal Krishna was playing on the mridanga. There were two other Indian Swamis. All of them joined in singing and refrains. They belong to the 'Chaitanya Sampradaya.' I think it is a great thing for American Swamis to leave their homes and hearths and come to a far-off land to follow an ideal.

I attended a pre-Independence day lunch of the International Club of India at "Flamingo" on the 14th August. The Chairman of this Club is Shri S.K. Patil and the Chief Guests for the occasion were Mrs. and Mr. Mohd. Usef Mehrdel, Consul General for the Republic of Afghanistan. This event I am referring to because in the speech of Mr. Mohd. Usef Mehrdel there were some passages about the history of Afghanistan which is rather uncommon in a consular speech. I am sure you would like to read some of the passages of which I am giving you a few extracts.

"Vedas, the oldest scripture, give traces of our relations. It means that our bonds existed much earlier than that period. The ancient name of the country now known as Afghanistan was Aryana with its capital Balikha as stated in the Vedas. Balikha or Balkh lies at the southern bank of Amu Darya in Afghanistan. Balkh, as far as historians recall, used to be the oldest city of the Aryans. It was later on destroyed by the invaders. Aryana has not been disputed by the historians as the junction of Aryan migration westward as well as southward. The name Aryana clearly shows that it was known as the homeland of the Aryan people. Aryana and Balkh are also quoted in the holy book *Avasta* of the Zoroastrians.

"While the genuine characteristic and originality of the people of Afghanistan is preserved, it has undergone various changes in the field of faith and religion. The Present Afghanistan believing in Islam was once a homeland of the ancient Hindu Dharma. Later on Zoroastrianism originated there and then Buddhism flourished in this country, while before Islam Ratbeel Shahan and Brahmin Shahian were in power. In spite of all these changes the basic links of the people continued to exist. Thus our mutual sentiments and attachments are inspired by our old ties.

"It could be confidently said that Afghanistan before as well as after the restoration of her Independence had shown very bravely, frankly and sincerely its interest and sympathy for the Independence of India at different levels and standards. All the great Indian leaders were known and respected by our people. We still remember that during the second

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World War how Shri Netaji Subhas Chandra Bose, a popular and brave leader of India, went to Afghanistan. He stayed with an Afghan family, who very carefully and guardedly made contacts to enable him to leave Afghanistan for the destination he was aiming for. Thus he was able to manage under his command a force of liberation in order to enter India.

"While after long struggle and sacrifices India was able to gain her Independence, Afghanistan very warmly rejoiced and welcomed this achievement. A new phase between the two independent and friendly countries—Afghanistan and India—started. On the one hand these countries showed rather common spirit in their approach towards the political issues with a slight difference according to their situation and on the other hand the trade and economic cooperation started to grow and develop further.

"As it is observed, we both claim to be the followers of the policy of neutrality and non-alignment. We both declare ourselves to be the believers of peaceful settlement of conflicts and differences. We believe in friendship with other nations and people of the world on the basis of reciprocity and mutual regard. We condemn aggression and segragation. Keeping in view the friendly and historical bonds of Afghanistan and India, one can be optimistic about the furtherrance of relations and cooperation between Afghanistan and India in various fields of life."

I shall give one more passage from his speech.

"In the present time while Afghanistan is guided by a dynamic regime there is much hope and scope for a speedy development of the already existing ties."

* * *

On the 15th August, the Independence Day, we had the usual flag salutation ceremony at the Bhavan followed by a few *Bhajans* by the Sangeet Shikshapith students.

Thereafter I was invited to Anantwadi by the 'Tarun Mitra Mandal' for flag salutation.

This meeting reminded me of the old time meetings of Satyagraha days. The meeting was held in the open chowk of the building which was filled with children and men and all the women were standing in the balconies up to fifth floor on all four sides. When I went there it was raining, but fortunately the rain later stopped. The young men of the building are running this Mandal for doing social service to the community. They have a very exhaustive scheme of the population record of their community, giving addresses, telephone numbers, occupation etc. of each one.

I wish all our colleges keep

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such records of their past students. How much social service and particularly the Bhavan's service they can do if they can be inspired to do so!

On the 21st August, Bhavan had arranged the yearly Janmashtami celebrations at night, from 9 to 12 P.M. The Satya Sai Baba Bhajan Mandali gave non-stop beautiful *Bhajans* for two-and-a-half hours. Men and women devotees alternatively led the *Bhajans*. It was a delight to hear them. This followed the 'Sanskrit Prashasti.' The birth of Sri Krishna was celebrated by having 'arati' at 12 midnight.

It is good to know that still there are so many people who like to observe these celebrations either collectively or at home.

This month we will be having Sanskrit Day celebration under the Presidentship of Shri V.S. Page and as usual we will be having Varsha Mangal (Vanamohtsava) ceremony at Andheri. The Mayor will come as the Chief Guest. For a number of years, so far we are generally having the Mayor on such occasions.

The present Mayor is young, full of common sense and very earnest in his work. His addresses delivered at different places so far are very good and far-sighted.

But about these events I may write to you in my next letter.

* * *

Bapaji, I would like you to inspire all your friends to take constructive interest in the Bhavan's work. I do not want that the Bhavan should have the same fate of some of the great institutions built up by great patriots which are now becoming second rate. Luckily most of the heads of our institution and departments are devoted to the Bhavan's ideals. But somehow I feel that it is not enough to do one's duty or allocated task. To keep an institution creative, progressive and running well, to keep up the Bhavan's family idea built up by you, you should always inspire them to work hard for greater achievements.

Pranam,

Yours,

Mummy,

**Festival of lights is not complete without your favourite fortnightly**

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BHAVAN'S JOURNAL

**Dt. October 14, 1973, Diwali Number**

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How outdated our talk of national integration is when we realise that in those bygone centuries, saints like Nama Deva and Jnaneshwar achieved much more in this sphere than the tall-talking pandits of today! To wit, Saint Pundalika of Karnataka brought the image of Vithala and installed it in Pandharpur and hence all saints bow first before Saint Pundalika's temple before worshipping Vithala. The great cult of Hari Nama Kirtana and Hari Katha, so popular in the South, originated in Maharashtra

FOR five consecutive centuries, Maharashtra was blessed with a crop of incomparable saints. The 13th and 14th centuries were particularly so.

They were all devotees of Shri Vithala, also called Panduranga (Krishna), whose temple stands in holy Pandharpur by the Chandrabhaga river.

What made them so wonderful is the beautiful poetry of divine love with which they expressed their deep longing and joy and the unity that bound them all in the love of God. Their songs still reflect the holy thoughts of yore, as they are sung in every town and village of Maharashtra.

Free from constraints, they embraced whosoever repeated the name of God. As Jnaneshwar said: "Happiness and sorrows are alike; the only reality is Hari's name, He remains one's sole support." The world was but an image "as if it was reflected in the reverse in a mirror." The saints advised all: "Sing the name of Ramakrishna Hari and greet the Lord in all beings."

The originators and propagators of the cult of Hari Nama Kirtana and Hari Katha, were the young saint Jnaneshwar, his brothers Nivrutti and Sopan, sister Mukta and Nama Deva.

Saint Pundalika is the one who brought the image of Vithala and installed it in Pandharpur. He came from Karnataka. All saints therefore first bow to saint Pundalika's temple before paying their respects to Shri Vithala. These congregations are called *Varkaris* (pilgrims) and said to belong to the *Vithal Sampradaya.*

Nama Deva was born on a Sunday, in the Shukla Ekadeshi of Kartika of the year 1270, five years before Jnaneshwar.

A Brahmin astrologer predicted

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in the time of Nama Deva, Jnaneshwar and his co-born. And, as many as 80 of Nama Deva's Hindi verses have found their way into the Guru Granth Sahib. There is a temple too in Hoshiarpur, Punjab, dedicated to Nama Deva !



*Saints of Maharashtra—3*

# Sant Nama Deva

SMT. SAVITRIBAI KHANOLKAR

that the boy would compose a hundred crore of *abhangas* (religious verses). Nama Deva was the son of Gonnaibai and Damasheti, a tailor who hailed from Narasinghpur.

When Nama Deva was five years old, his mother once sent him with a cup of milk to the temple, saying "Your father is late today, so you take the milk to God and offer it as *Nivedan*."

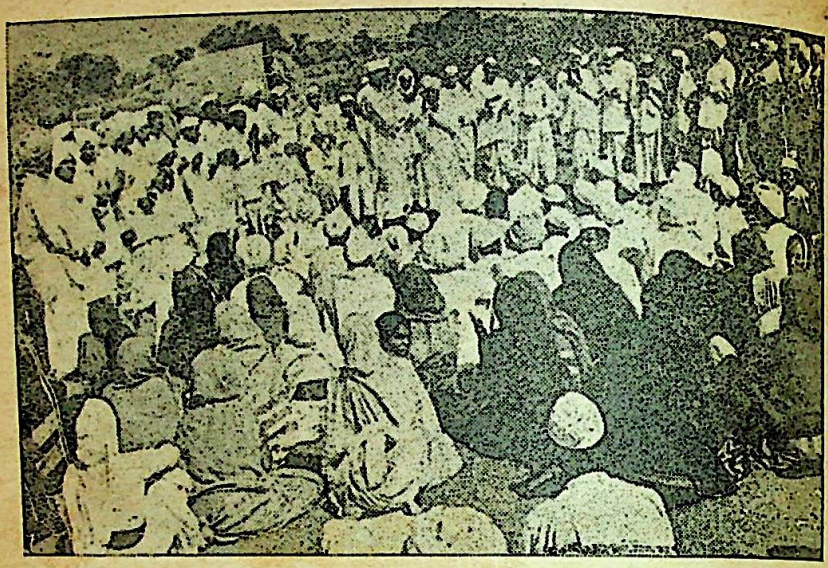
The little boy trotted away carrying the milk very carefully and placed it before Shri Vithala.

"Drink this milk." He told the Deity. But as could be expected, the stone *Murti* remained impassive.

"Please, why don't you drink it?" He asked again and again, quite perplexed at this show of indifference at his request.

"Mother said you must drink the milk, so why don't you drink it? Is it because I brought it?"

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*A group of pilgrims halting for bhajan on their way to Pandharpur.*
*Photo : P. L. Sugandhi*

The milk naturally remained untouched.

When offering food to God, it is understood that the divine Spirit only blesses the food which is then accepted and shared by devotees, as *Prasad*.

But little Nama Deva could not understand such subtleties. He became more and more impatient and finally utterly dejected.

"All right, if you refuse to drink it, I shall break my head on these flagstones!" He cried, tears flowing out of his eyes, as he readied himself for a head crash on the hard floor. But at that instant, the cup was miraculously emptied and Vithala stood smiling before the little boy. So, content, Nama Deva brought back the cup to his mother.

"What is this? She exclaimed, "What did you do with the milk that was in it?"

"Shri Vithala drank it."

"Don't lie! You must have drunk it yourself."

"No, Mother, I didn't. Shri Vithala drank it himself."

The sounds of quarrelling brought Damasheti into the house. His wife told him about Nama Deva's lies and misbehaviour. He decided, however, to watch for himself by following his son the next day, when Gonnaibai sent him again to offer a cup of milk to the Deity.

The same proceedings took place as the day before and Vithala ob-

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liged Nama Deva by duly emptying the cup. Damasheti witnessed the presence of Shri Vithala obeying his little boy's orders under threat, and fell at His feet.

Vithala blessed both father and son and advised them not to repeat what they had seen.

Very soon, Nama Deva began to regard Vithala as his very own and dearest one. He would spend all his days in the temple, listening to songs in praise of the Lord, and yearning in sweet verses for a vision of God. His mother constantly remonstrated with him. She bought cloth from the bazar and sent him to his father's shop to learn cutting and stitching. But her Nama Deva was to be found again crying to his Vithala in the temple.

Gonnai took him by the hand and dragged him home, but found to her amazement that she was taking Vithala Himself and not Nama Deva. So she returned several times to the temple, unable to know which was which between her son and Vithala.

Nama Deva was married at a young age to Rajaibai. The young wife was as perplexed as her mother-in-law about the attitude and doings of her husband. She too went to the temple and prayed to Vithala not to take her husband away from her. Vithala instead brought her to surrender herself to Him.

Nama Deva dedicated himself completely to God and His service. His songs ever more intense and beautiful were repeated in all corners of the land and whoever came to Pandharpur, first bowed to Nama Deva, God's own beloved devotee.

There is a legend that one day that very young sage Jnaneshwar, his brother Nivrutti, Sopan, and his little sister Mukta came for the first time to Pandharpur to have a *darshan* of Vithala. They fell at the feet of the *Murti* without first bowing to the devotee Nama Deva.

Thereupon Nama Deva felt exceedingly hurt and composed couplets censuring the young family of saints who did not even show normal respect to him who attended on the Lord day in and day out.

Mukta, the young sister of Jnaneshwar who wasn't even in her teens, retorted that it was strange indeed for one who called himself a saint to speak thus.

"He has learnt nothing, though he lives near God all the time."

Nivrutti and Jnaneshwar tried to pacify her but she went on saying. "His pride is an impediment to his realization; he must give it up."

And then and there she composed *abhangas* decrying those who pose as saints without the necessary humility.

Finally it was agreed that another much respected saint Gora, who was a potter, would test Nama Deva's spiritual achieve-

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ment. Gora was totally immersed in the name of God and tested devotees by splashing some mud on their foreheads and declaring them baked or unbaked according to their standing on the rungs of the ladder of spiritual development. Having tested several saints including Jnaneshwar and his brothers and sister, he found them all "baked pots" but when the turn of Nama Deva came, he pronounced him an unbaked one, or one who was not yet fully established in selfless relationship with God.

Nama Deva cried complainingly to Shri Vithala who then took pity on him and directed him to a Guru. That Guru was Visoba Khechara, himself a disciple of young Jnaneshwar.

Nama Deva left for Amvadhya and was told that Visoba was resting in the temple. Having entered the temple, he was shocked and surprised to find his future Guru lying on the floor, with his feet on the idol of Shiva.

"My Lord," said Nama Deva, "kindly remove your feet from the Linga."

"That's right, my son," said Visoba Khechara to Nama Deva, "I am an old man and havn't got full control of my limbs and senses, so please remove my feet and place them where God is not."

Nama Deva obligingly took hold of his feet and placed them by the side of the Linga. But to his astonishment, another Linga immediately sprang up beneath the feet of his Guru. He went on trying in several directions, but wherever he turned, he found no place to rest the old man's feet as Lingas were everywhere.

"Arey Namya!" said Visoba. Then the truth dawned in Nama Deva's mind and he fell at the feet of the holy one, who blessed him and taught him how to recognise God's presence, indeed everywhere, in all things, seen or unseen.

Jnana Deva and Nama Deva met often thereafter and Gora the potter acknowledged Nama Deva to be a full-fledged saint who had crossed the barriers of differentiations and who had fully realized God.

Jnaneshwar always encouraged Nama Deva and praised his true devotion to God. They both became exceedingly attached to each other. Jnaneshwar and Nama Deva organised regular festivals of *Hari Katha* and *Kirtanas* at Pandharpur and taught the masses.

Nama Deva was taking his meal one afternoon when a dog unexpectedly rushed up to his plate and carried away a piece of dry bread. Nama Deva instantly got up with a vessel of ghee in his hand, crying:

"O Lord! Come back and take this ghee, lest your stomach ache, eating dry bread!" And he ran after the dog. Yes, Nama Deva had learnt to realise God's presence in all things.

Nama Deva spent all his time in the presence of God. He talk-

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ed to Shri Vithala, sang and danced before Him. God's sweet name was the spark of his life and flooded the world. Nama Deva would sing in ecstasy and describe how the devotees were treated to a grand feast by Shri Vithala and Rakhumai (Rukmini) with a variety of dishes of which they partook to their heart's content. The eats were nothing but the holy name of Hari.

The Lord was Nama Deva's friend, teacher and companion and the devotee would constantly run to him when in difficulties and take advice from Him.

So when Jnaneshwar requested Nama Deva to accompany him on a *yatra* to the North, he first recoiled at the idea of leaving his beloved Lord Panduranga.

"I have everything here, in the blissful Lord, said Nama Deva. "What need do I have to see other places? He is my everything and in Him I see the whole world without leaving Pandharpur."

Jnaneshwar insisted so that Nama Deva went and asked Panduranga who told him to trust and follow Jnaneshwar and remember Him wherever he went.

Visoba Khechara, Goroba Kumbhar, Sawata mali, Chokhamela and Bamka were among the saints who accompanied them.

They once reached a desert in Rajasthan where they were greatly distressed by thirst as they could find no well for many long weary miles. At last, they reached a deep well, so deep in fact that there were no means to get at the water shimmering in its depths.

Jnaneshwar using his yogic powers, took a subtle form and having dived into the well, quenched his thirst. Then he offered Nama Deva and others to bring them water in the same way but Nama Deva would not hear of it. If Jnaneshwar's powers could help him to get water, wasn't the power of Vithal equal and even superior to that? Why should his friend go to this length of trouble on their behalf? He prayed to Vithala: "O Panduranga, Thou art truly everywhere and thy child thirsts in the desert. Do come to my help!"

Immediately he said these words, a jet of water spurted out of the well and refreshed all the *yatrikas*. Jnaneshwar warmly embraced Nama Deva.

"My friend, thou art indeed the most beloved devotee of the Lord!"

Some time later on their way to the South, the party rested in a famous Shiva Temple. Nama Deva, fired with the desire to please the Deity and remembering his beloved Vithala, stood in the assembly hall of the temple and started a *Kirtan* full of devotion and love. It soon attracted great crowds who fervently joined in. The priests of the temple found these devotees a nuisance to their daily routine as they blocked their

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way to the inner shrine and complained that it was Shivaratri and whoever allowed this admixture of castes inside the holy of holies, preventing priests from carrying on their duties? This was a Shiva temple and not Pandharpur!

"What is this beating and clapping going on inside our temple?" They told Nama Deva in an irritated fashion, "Go outside and carry on there whatever noise you want to do at the back of the temple."

Nama Deva bowed to the priests and the whole *Kirtan* was shifted to the back court yards and the devotees roared in unison, singing the whole night long: "Blissful Lord of Pundalika, Hari Vithala!"

Nama Deva felt pained that the Lord Naga Nath in the temple wasn't before them and so they say, did the Lord feel offended at the attitude of the priest that He turned the whole temple to face the devotees singing with joy and devotion.

The priests were greatly surprised in the morning, after completing the Shivaratri worship, to see the sun rise in the west as they came out of the temple gates, until they realised that the complete structure had shifted. They begged Nama Deva and the saints to forgive and brought them into the temple in great joy.

Jnanadeva was barely 21 when he had completed in his early teens his superb work, the *Jnaneshwari* and the *Amrutanubhava*, and left his priceless *abhangas* for posterity.

When Jnaneshwar, who had no attachment to the world and whose mind was fixed on the Absolute Brahman, decided to give up his body in order to reunite himself entirely with the Infinite, Nama Deva and all the saints followed him to Alankapur, known today as Alandi.

Nama Deva describes in heart-wrenching details the last days of his great friend. Jnaneshwar blessed him and left him in God's keeping. Yet, he could not reconcile himself to Jnaneshwar's passing away in *Mahasamadhi*.

"I am tormented in my heart on account of Jnaneshwar and feel like a dried up lake, empty and restless without him!" He would cry before Vithala: "I cannot live without Jnaneshwar whose philosophy and knowledge always cheered me in times of difficulties. His smile I see no more, alas, I yearn for him who was so gracious unto me!"

He sorrowed for so long that God was made to say: "O Namaya! Cry no more. Jnaneshwar is Me and I am always beside you."

But Nama Deva continued to weep for his friend, so God at last vouchsafed him the *darshan* of Jnaneshwar surrounded by celestial beings. Then only did Nama Deva's heart again feel at peace.

Nama Deva's realisation of God did not prevent him from leading a householder's life. Unlike

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Jnaneshwar who had renounced the world, he had a wife and sons and a daughter. Yet, he had no attachment to wordly possessions. He often preached that he saw no difference between a clod of earth and gold.

Not far from Nama Deva's house lived a Brahmin named Parissa Bhagavat. He had gratified the Goddess Rakhumai and obtained from her a *parissa* as a gift. A *parissa* is a magic stone which turns iron into gold by a touch.

"Hide it," he told his wife Kamalaja, "and don't breathe a word about it to anybody."

But the Brahmin's wife and Rajai, the spouse of Nama Deva, were good friends and as they met by the river, washing clothes, the former asked the other: "Tell me, how do you manage your household?"

"I don't!" complained Rajai, "What with a husband and children and other relatives perpetually immersed in the worship of God, I have the greatest difficulty in providing even a simple meal! How do you manage, yourself?" She asked Kamalaja.

"We have a *parissa*," she answered, "and whenever there is a need, I touch a few utensils with it, sell the gold and buy enough to last us quite some time."

"You are lucky," retorted Rajai, "Would you mind showing me the *parissa* some time?"

The lady didn't mind and in fact invited Rajai to come over to her house the next day and borrow the magic stone for a day. So Rajai transformed a few articles into gold, sold them and was able to provide an excellent meal for the family.

When Nama Deva came home, he was surprised at this lavish spread and asked: "Wherefrom did you ever get these things? Surely you know we can't afford such costly food, and unless you tell me the truth, I won't partake of the meal."

No sooner had his wife confessed about the stone than Nama Deva asked to see it and without wasting a moment, he promptly flung the magic stone into the river.

Rajai burst into tears and at the same time, the Brahmin's wife severely rebuked by her husband for divulging their secret possession, hurried to Nama Deva's house, and asked for the return of her *parissa*. When she heard the truth from Rajai, she started a loud wail which attracted her husband and all the neighbours.

The Brahmin was fuming with rage, accusing Nama Deva of dishonesty.

"This hypocrite has robbed me of my *parissa* and in order not to return it, says he threw it away into the river! His greed is exposed for all to see!"

Nama Deva who seemed quite unconcerned while the rumpus

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went on, calmly asked the Brahmin: "If that *parissa* is so important to you, stop shouting, for I shall presently dive into the river and retrieve that stone of yours."

Nama Deva did as he had said and brought back a whole heap of stones from the river bed. He threw the lot before the Brahmin and said: "See if your *parissa* is among them."

The Brahmin and the townspeople speedily touched each stone to bits of iron and found to their amazement that all the stones had the magic power of a *parissa*.

The Brahmin's eyes opened as he realised how he had foolishly hankered for petty ephemeral goods instead of seeking the everlasting bliss of God's name, and threw back all the stones into the river. Then he fell at Nama Deva's feet. "My Lord," he cried, "place your hand in blessing on my head, I want nothing else!"

Parissa Bhagavat became a saintly devotee whose *abhangas* are still remembered.

Nama Deva had identified himself with God and sang: "The Brahman (God) is caught up in the mesh of love. I am God and God is I. God resides always in the heart of his devotees!"

Yet he did prefer pure devotion to the Ideal as when he said: "Keep your knowledge to thyself, O Vithala, all I want is to love thee!"

Name Deva left several times to visit the North and preach where he had first gone with his friend and companion Jnaneshwar. After Jnaneshwar, the Muslim invaders had come even in Maharashtra and the happy kingdom of Deva Giri under the benevolent Yadav King Ramadevarao had been ransacked, destroyed and became known as Daulatabad where Allaudin Khilji installed his own vassal.

Nama Deva composed many verses in Hindi, 80 of which found their way into the *Guru Granth Sahib*. A small temple dedicated to him still stands in Hoshiarpur, Punjab, where he was much revered.

His Marathi *abhangas* number in thousands and have inspired people throughout the centuries with the fire of devotion to God and complete surrender to his will.

They are frank, pure and sometimes childlike in simplicity, yet full of true wisdom that only a realised devotee could summon.

At around the age of 50, Nama Deva took *samadhi* and was buried under the steps at the entrance of the temple of Pandu-ranga whom he had loved as his very own. "So that the feet of devotees may bless my remains."

His sons, daughter, sister and daughters-in-law had become devotees of God and left many *abhangas* too.

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# Nature of the Atman

SRI SANKARA BHAGAVATPADA

(With English translation of Sri Chandrasekhara Bharati's Sanskrit Commentary).

अस्ति कश्चित् स्वयं नित्यमहं प्रत्ययलंबनः ।
अवस्थात्रय साक्षी सन् पञ्चकोशविलक्षणः ॥

There is something which exists by itself as the substrata of the consciousness of 'I'. Being the witness of the three states, it is different from the five sheaths (That is the Atman).

यो विजानाति सकलं जाग्रत्स्वप्नसुषुप्तिषु ।
बुद्धि-तद्वृत्ति-सद्भावमभावमहमित्ययम् ॥

That which knows everything in the waking, dream and dreamless sleep states, the presence of the *buddhi* and its actions and their absence—that is the Atman.

यःपश्यति स्वयं सर्वं यं न पश्यति किञ्चन ।
यःचेतयति बुद्धयादि न तद्यं चेतयत्ययम् ॥

That which itself perceives everything, but that which nothing can perceive; that which illumines the *buddhi* etc., but which cannot be illumined—that is the Atman.

येन विश्वमिदं व्याप्तं यं न व्याप्नोति किञ्चन ।
अभाव्यमिदं सर्वं यं भान्त मनुभात्ययम् ॥

That by which this universe is enveloped; that which no object whatsoever envelops; that effulgent one on which all this (world) of the form of non-effulgence depends-that is the Atman.

यस्य सन्निधिमात्रेण देहेन्द्रियमनोधियः ।
विषयेषु स्वकीयेषु वर्तन्ते प्रेरिता इव ॥

By whose very presence, the body, the *indriyas*, the mind and intellect act in their spheres as if impelled thereto—that is the the Atman).

अहंकारादिदेहान्ता विषयाश्च सुखादयः ।
वेद्यन्ते घटवद्येन नित्यबोधस्वरूपिणा ॥

That by which, being of the nature of eternal knowledge, everything is known from *ahamkara* to the physical body including sense-objects, pleasure etc., are known like a pot—that is the Atman.

एषाऽन्तरात्मा पुरुषः पुराणो निरन्तराखण्ड-
सुखानुभूतिः ।
सदैकरूपः प्रतिबोधमात्रो येनेषिता
वागसवश्चरन्ति ।

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This is the innermost Atman, the great One ever abiding in the body, the eternal, of the nature of integral experience of bliss, ever the same, the object of spiritual organisation accompanying every mental modification and by whom speech, the *pranas*, etc. perform their respective functions.

अत्रैव सत्वात्मनि धीगुहायां
अव्याकृताकाश उरूप्रकाशः।
आकाश उच्चे रविवत् प्रकाशते
स्वतेजसा विश्वमिदं प्रकाशयन्॥

In this body itself, in the mind of *sattva*, in the secret cave of *buddhi*, in the *akasa* spoken of as the unmanifested, the resplendent Atman shines like the sun in the sky illuminating this entire universe by native effulgence.

ज्ञता मनोहंकृति-विक्रियाणां
देहेन्द्रिय-प्राणकृत-क्रियाणाम्।
अयोग्निवत्तानु वर्तमानो
नचेष्टते नो विकयेति किञ्चन॥

The Atman is the knower of the modifications of the mind, the *ahamkara* and the activities of the body, *indriyas* and the breath. Accompanying them all, like fire in an iron, it neither acts nor changes in the least.

न जायते नम्रियते न वर्धते
नक्षीयते नो विकरोति नित्यः।
विलीयमानेऽपि वपुष्यमुष्मिन्
न लीयते कुंभमिवांबरं स्वयम्।

It the (Atman) is not born; it does not die; it does not grow or decline; it does not change. It is eternal. Even if this body is destroyed, it does not become extinct even as space does not become extinct on the destruction of the pot which enclosed it.

प्रकृति-विकृतिभिन्नः शुद्धबोधस्वभावः
सदसदिदमशेषं भासयन्निर्विशेषः।
विलसति परमात्मा जाग्रदादिष्ववस्था-
स्वहमहमिति साक्षात् साक्षिरूपेण बुद्धेः॥

Different from *prakrti* (*avidya*) and its transformations, of the nature of pure intelligence, illumining all this material world with all that has form and is formless, the Atman shines through the waking and other states as their witness and is referred to as the 'I'.

नियमितमनसामुं त्वं स्वमात्मात्वमात्म-
न्ययमहमिति साक्षाद्विद्धि बुद्धिप्रसादात्।
जनिमरणतरंगापार संसारसिन्धुं
प्रतर भवकृतार्थो ब्रह्मरूपेण संस्थः॥

By means of a controlled mind and the clear perception of the intellect, directly realise your atman. By that means cross this ocean of *Samsara* with its waves of birth and death.

[Excerpted from *Sri Sankara's Viveka Chudamani*, a Bhavan's publication].

★★★

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# UDDHAVA GITA



This passage occurs in the course of the instruction of Lord Krishna to Uddhava in *Srimad Bhagavata.*

The Lord relates to Uddhava what He in the form of a Hamsa taught to the sages who came to Him with Brahma as their leader.—Ed.

श्री भगवानुवाच–

दृष्ट्वा मां त उपव्रज्य
कृत्वा पादाभिवन्दनम् ।
ब्रह्माणमग्रतः कृत्वा
पप्रच्छुः को भवानिति ।।

The Blessed Lord said—

"Seeing Me, they came up and bowed at My feet, and with Brahma in their front, asked Me, "Who art Thou?"

इत्यहं मुनिभिः पृष्टः
तत्वजिज्ञासुभिस्तदा ।
यदवोचं अहं तेभ्यः
तदुद्धव निबोध मे ।।

"When questioned by the sages who were eager to know the Truth, what I told them, that, O Uddhava! hear from Me.

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वस्तुतो यद्यनानात्वं
आत्मनःप्रश्न ईदृशः ।
कथं घटेत वो विप्राः
वक्तुर्वा मे क आश्रयः ।।

"If there is no difference in the real entity of the Atman, how, O Brahmins! can such a question be put, and on what am I to base any answer?

पञ्चात्मकेषु भूतेषु
समानेषु च वस्तुतः ।
को भवानिति वः प्रश्नः
वाचारम्भो ह्यनर्थकः ।।

"Or, when all the five Bhutas (elements) are really the same substance, your question 'Who art Thou?' is only words and has no sense.

मनसा वचसा दृष्ट्या
गृह्यते ऽन्यैरपीन्द्रियैः ।
अहमेव न मन्योन्यत्
इति बुध्यध्वमञ्जसा ।।

"Understand that whatever is perceived by the mind, speech, sight or other senses is Myself, and nothing else than Myself.

गुणेष्वाविशते चेतो
गुणाश्चेतसि च प्रजाः ।
जीवस्य देह उभयं
गुणाश्चेतो मदात्मनः ।।

"O children! The mind enters the object and vice-versa and it gets entangled in the objects. Both these constitute the body of the Jiva which is Myself.

गुणेषु चाविशच्चित्तं
अभीक्ष्णं गुणसेवया ।
गुणाश्च चित्तप्रभवा
मद्रूप उभयं त्यजेत् ।।

"The Jiva who realises himself as Myself should renounce both the mind caught up in the objects, by constantly resorting to them, and also the objects born of the mind.

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अहंकारकृतं बन्धं
आत्मनोऽर्थविपर्ययम् ।
विद्वान्निर्विद्य संसार–
चिन्तां तुर्ये स्थितस्त्यजेत् ।।

"One who realises that bondage is the work of egoism in relation to the Atman and that it is unreal, should develop dispassion and taking his stand on the Turiya state, rid himself of the grief of Samsara.

यावन्नानार्थधीः पुंसो
न निवर्तेत युक्तिभिः ।
जागर्त्यपि स्वपन्नज्ञः
स्वप्ने जागटणं यथा ।।

"So long as the sense of man which sees the existence of difference in things, does not disappear, in spite of his reason and logic, he is really ignorant, sleeping while wakeful, just as he is wakeful in dreams.

असत्वादात्मनो ऽन्येषां
भावनां तत्कृता भिदा ।
गतयो हेतवश्चास्य
मृषां स्वप्नदृशो यथा ।।

"As all things other than Atman have no real existence, the notion of difference created by them, the various modifications and causes of this difference, are all unreal like dream-perceptions.

यो जागरे बहिरनुक्षण धर्मिणोऽर्थान्
भुङ्क्ते समस्तकरणै र्हृदि तत्सदृक्षान् ।
स्वप्ने सुषुप्त उपसंहरते स एकः
स्मृत्यन्वयात्त्रिगुणवृत्तिदृगिन्द्रियेशः ।।

"It is but one Atman who, in the waking state, enjoys through all the senses, the external transient objects; in dreams experiences objects similar to them, and in sleep withdraws himself from them, because he remembers his identity in all the three states, as the lord of the senses.

एवं विमृश्य गुणतो मनसस्त्र्यवस्था
मन्मायया मयि कृता इति निश्चितार्थाः ।

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संच्छिद्य हार्दमनुमानसदुक्ततीक्ष्ण–
ज्ञानासिना भजत माखिलसंशयाधिम् ।।

"Having thus investigated and arrived at the conviction that the three states of the mind are produced by the Gunas and through My Maya are created in Me, and having cut off egoism which is the source of all doubts, through the precepts of the wise and through the sharp sword of wisdom, you do meditate on Me.

ईक्षेत विभ्रममिदं मनसो विलासं
दृष्टं विनष्टमतिलोलमलातचक्रम् ।
विज्ञानमेकमुरूधेव विभाति माया
स्वप्नस्त्रिधा गुणविसर्गकृतोविकल्पः ।।

"One should see that the whole world is a mad delusion and a dance of the mind, a seeming appearance, perishable, inconsistent like the circle of a fire-brand, that the One Consciousness appears as the many, and that the dreamy difference created by the Gunas in three ways is an illusion.

दृष्टिं ततः प्रतिनिवर्त्य निवर्ततृष्णः
तूष्णीं भवंन्निजसुखानुभवो निरीहः ।
संदृश्यते क्व च यदीदमवस्तुबुद्धया
त्यक्तं भ्रमाय न भवेत् स्मृतिरानिपातात् ।।

"Having withdrawn the eye from the visible world and having turned away from craving, one should remain silent without ambitions, in the bliss of Self-realisation; if sometimes this (world) still appears to be, that will not cause delusion, as it is once abandoned as unreal, it will linger only as a memory.

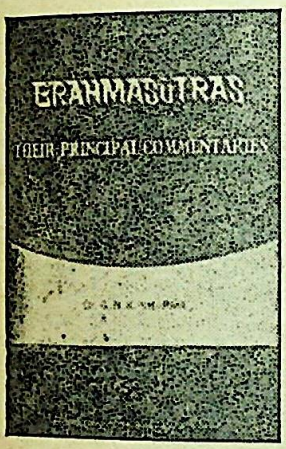
देहं च नश्वरं अवस्थितमुत्थितां वा
सिद्धो न पश्यति यतोऽध्यगमत्स्वरूपम् ।
दैवादपेतमुत दैववशादुपेतं
वासो यथा परिकृतं मदिरामदान्धः ।।

"One who has thus gained wisdom and has realised his essential nature does not see the transient body, whether it is motionless, or is moving, or falls down, whether controlled by or rid of Karma, like a person blinded by the intoxication of liquor, and does not see whether his cloth remains on or falls from his body!

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देहो दैववशगः खलु कर्म यावत्
स्वाटंभकं प्रतिसमीक्षित एव सासुः।
तं सप्रपञ्चमधिरूढसमाधियोगः
स्वाप्नं पुनर्न भजते प्रतिबुद्धवस्तुः॥

"The body under the control of the force of Karma, lasts until its cause, Karma, gets exhausted; the individual who is established in Samadhi-Yoga, having attained superconsciousness, does not again resort to the world which is like a dream." □ □ □


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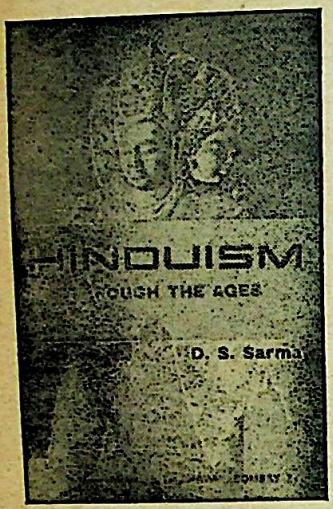
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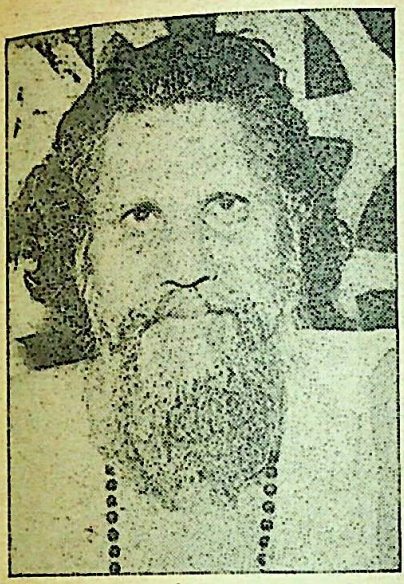
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# Spiritual Achievement of Sant Tukaram

SWAMI SHRADDHANANDA

**Tukaram's unparalleled glory lies in the way he poured out for the common man's understanding, the eternal truths of the Vedas, Upanishads, the Gita and the Bhagavata, in simple poetry throbbing with his emotional heart-beat, through the language and idiom of the common man!**

SANT TUKARAM, more than any other saint of Maharashtra, popularised the spiritual grandeur of the *Bhagawata* Cult.

No doubt, Sant Jnaneshwar, Namdeo and Eknath preached the Bhakti-cult before the advent of Tukaram. But preaching it through the colloquial idiom of the people, Tukaram gave it greater currency. The *Abhangvani*, the poetical form he used, echoed through each and every household in Maharashtra and continues to echo even-today!

His easy, mellifluous poetry and its sweet refrain lightened the burden of people of all walks of life including smiths, cobblers, weavers, and manual workers.

What was the secret of his immense popularity? It was nothing

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but the highest spiritual sentiment expressed through the language of the people—the type of popularity Lord Buddha achieved by approaching the people in their own language and meeting them at their level of experience.

The abstruse concepts of philosophy of the *Upanishads* could have no scope in Buddha's religious propagation in that he rebelled against Hinduism; but Tukaram was no rebel in the sense Buddha was.

He, on the contrary, preferred to walk along the well-worn-out paths of the saints who had preceded him. He was no innovator, no rebel, but a man of devotion, pure and simple. Tukaram did give expression to Vedanta but in the words of the common man.

Truly speaking, one of the greatest merits of Tukaram's poetry is that it is an authentic record of a soul passing through a spiritual travail before attaining the highest of beatitude.

His poetry is a log book of stages, the milestones, the experience and events of his spiritual journey to his Beloved. We hear the anguished throb of his heart hungering for the vision of the Divine. We see nothing but an intense feeling of devotion for the deity of Pandharpur which proved to be the mount 'Parnassus' of the spiritual poets of Maharashtra.

The log book reveals the facts of the saint's journey. The goal has been fixed and the way has been chalked out in the light of the spiritual experiences of those who had preceded him on the arduous path.

The necessary purification of the mind has been achieved by the conquest of senses and wayward impulses and the vision has been trained and lifted by the study of scriptures, philosophy, the lives of saints and their sayings, the repetition of God's holy Name, by singing his glories in *Bhajans* and Kirtans. And the result is the lyrical flow of poetry of the highest order, though dressed in the comman man's language.

The reader or hearer of Tuka's *Abhangs* at once feels that in his poetry the words have been made fresh. We hear the throb of the poet's heart as it struggles to attain the beatific vision; so vividly does the experience of the poet stand out in his words that they gush out to the rhyme and rhythm of his heart's emotional beat.

We feel his spiritual agony, we see the travail of a lover's heart as it stumbles, waits, and longs for the sight of his Beloved and we share the poet's joy when he comes face to face with his Love.

The magic of Tukaram's poetry does not lie so much in its thoughts—contents—as in the very human tones of his spiritual strife, realisation and the final blissful experience. Even Vedanta, the culmination of Hindu philosophic thought, the *Gita* and the *Bhagavata* come into common parlance

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in his poetry. Its feel is the feel the common man can understand. The elevated thought of the Vedanta becomes in the speech of Tukaram a thing of everyday reality and experience of the common man.

And this is no mean task. How many of the saint-poets could render their spiritual vision or strife into the words, much less into the speech of the common man? And yet in this literary effort there is no lack of mellifluence, no lack of 'the overflow of a powerful feeling' and that beguiling sense of lyrical magic. Everything is bathed in the sensitive, quivering shades of a very human emotion reaching the sublime peaks of spirituality.

It is the story of a sensitive heart recounted with a good bit of worldly reality, practical wisdom, jibes at men's hypocrisy, pride, greed and other worldly vices, but never a word of cruel, heart-searing sarcasm or bitterness. The spirit is throughout gentle, soaring upward to beatific vision through the warp and woof of common human experience.

The strands of the *Bhagawata Dharma* of Maharashtra were woven round the deity of Pandharpur Vithoba on the banks of the sacred river Chandrabhaga. The pilgrims used to go in bands for His *Darshan* on Ekadashi day. These bands of pilgrims are called *Varkaris*. Jnaneshwar, Namdeo, Eknath and Tukaram popularised this *Varkari* cult and the manner of worship.

Vithoba of Pandharpur is the Maharashtrian version of Sree Krishna. The devotees subscribing to *Bhagawata Dharma* have sung praises of Vithoba and have surrendered their hearts in extreme love to Him.

Tukaram's devotion to Vithoba has in it the fervour of a spirit that has only one absorbing desire —to live everlastingly in the shadow of his beloved. His life became fully permeated by the Divine Presence, everywhere he saw the object of his devotion. We see in Tukaram a complete surrender to Vithoba.

□ □ □

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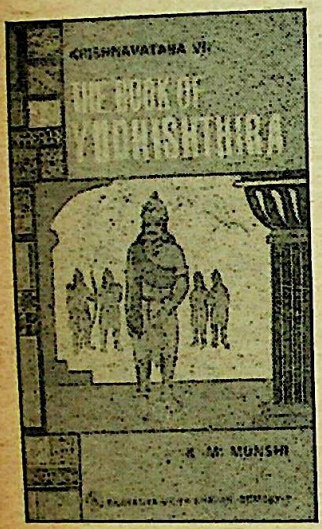
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An enlightening discussion on the nature of 'life-breath', the what, why, when, where and how of it

# "PRANA" in the Upanishads

A. C. SARKAR

WE know we live but we do not know what life is. We can describe it but we cannot define it. What is the origin of life? Who created it? If there is not creator how did it originate? These questions yet remain unanswered by science.

Several hypotheses have been advanced—that life has an extra-territorial origin, that life evolved out of 'matter' at a certain stage, that life and matter are both eternal and so on. The theory that life is an immigrant from outside this world may be a form of belief but has not been proved. Life evolving out of matter, as we understand the word 'matter' is not logical. If life could evolve out of matter at one time why does it not evolve now? When we observe plant life and animal life we see that life begets life but no life is seen to have come out of matter. At one time, it was believed that small insects grow out of rotten flesh, cowdung etc.—this belief was disproved by Pasteur's discovery of bacteria.

What again is 'matter'? By the word 'matter,' we generally understand gross things e.g. stone, metal, wood, etc. Science says that all such things are combinations of some of about a hundred elements like hydrogen, oxygen, carbon, etc. These elements again are made up of atoms—the uncuttable atoms of Dalton, the most minute subtle thing in the world. But now we know atom is not un-

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cuttable, atom has been broken up and shown to consist of positively and negatively charged energies—the protons and the electrons. Protons form a group called the nucleus and the negative energies—the electrons—move round the nucleus in orbits like planets around the Sun. Unlike the planets, however, the electrons have the freedom of jumping from one orbit to another. This jumping is not governed by any known law suggesting, as it were, that they had a will of their own. According to wave-mechanics, electrons are fundamentally waves: cosmic waves condensed in time. Space is matter. Einsten says that electrons have mass, mass has weight but the whole weight of an electron is due to its electrical energy. On these considerations 'matter' as we understand it does not exist—it is reduced, ultimately, to Energy. So life coming out of matter as such is not possible.

On the other hand is the theory that life exists in everything in the world. It lies dormant in things we call inanimate e.g. metals, rocks, etc. It is partly developed in plants, further developed in animals and the highest development is in human beings. We did not know before the discovery by J. C. Bose much about plant life. Now, we know that plants breathe, have a nervous system, feel pleasure, pain, sleep and wake, have exhaustion, dullness or fatigue. Plants have a sort of mind too as evinced in their spreading the things away from other trees or walls or in sending up tendrils to catch support.

Mind is more developed in animals and further more in human beings. We may with good reasons expect that something better than human beings will evolve in course of time.

The statements about plant life have been proved with the help of adequate apparatus invented for the purpose.

It has also been proved that metals do respond to stimulus. That the inanimate things do not show any signs of life does not prove that they have no life. In a state of trance or catalepsy signs of life are not visible in human beings also.

It is known that light or sound waves of very great or very small lengths are not perceived by our sense organs which can catch them within a certain range. This range can be extended with the help of apparatus.

Likewise we may conclude that the vibrations of life in the so called inanimate things shall be perceived if sufficiently delicate machines are invented.

Scientists have ultimately turned to philosophy when the question goes beyond perception by the senses. Bertrand Russell thinks that Matter and Mind are two aspects of the same Being. Eddington, Whitehead and James Jeans believe in a Master-Mind behind

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the world. Consciousness and Force is expressed as creation.

With this background let us turn back about 3000 years and see how life (Prana) was viewed in the *Upanishads*. Needless to mention that the *Upanishads* contain the results of observation, experiments and spiritual experience of different sages at different times and the views, therefore, are sufficiently representative of contemporary thought.

The word "Prana" means life-breath primarily but has also been used in the *Upanishads* to mean Brahman, Indriyas (sense-organs) etc. Thus we find "All these come out of Prana and enter into Prana." (*Chh. Up.* 1.11-5), 'the whole world comes out of Prana and vibrates in Prana' (*Katha. Up.* 6-2), Prana is Brahman; of this Prana —Brahman Mind is the messenger, Vak (speech) the servant, eyes the protector, fears the gate-keepers (*Kousi. Up.* 2-1).

Prana has also been used loosely as Indriya as we find in the dispute among the sense organs to decide which of them is the best—this is an episode common to many *Upanishads* (*Chh. Up.* 5-1, *Br. Up.* 1-3, *Prasna. Up.* 2, *Kena. Up.* 2-9). To prove their supremacy each sense organ by turn left the body and yet the body continued its existence but when Prana was about to exit all sensory organs also were forced to do so and then they admitted the supremacy of Prana.

But, really speaking Prana is not an Indriya; the function of a sense organ is to get in touch with the sense-objects (*vishaya*) but Prana has nothing to do with sense-objects. A man has eleven sense organs—five *jnanendriyas* (eye, tongue, nose, skin and ears) to feel the sense of *rupa* (vision, or form), *rasa* (taste), *ghrana* (smell), *sparsa* and *sravana* (hearing), five Karmendriyas (Vak, *hastapaya* and *linga*) to do various types of work e.g. speaking, taking, etc. (*vachana, grahana, gamanagamana, matatyaja* and *vamana*) the eleventh sense-organ is Manas (mind) which feels and sustains the experience of contact with sense-objects and connects them in point of time —past, present and future.

There is yet another point of difference—there is break or pause in working of the sense-organs but the working of Prana knows no break. So Prana is called Ayus, —Prana is immortal, life exists as long as Prana exists in the body (*Kousi Up.* 3-2). One can live on with the loss of one or more sense-organs but one ceases to live when the work of Prana ceases. The duty of Prana is to hold and sustain the body and the sense-organs together. The Indriyas cease to function as soon as Prana stops working. Prana exists in sperms, in the embryo its action shows first, the sense-organs develop later. The body without Prana is valueless—this has been expressed in *Chh. Up.* 7-15-2 and 3 thus, "If you reply harshly to your father

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or mother or brother or sister or preceptor or others you are condemned, you are called patricidal etc. But no such remark is made when their dead bodies are poked and pierced for burning well on the pyre. The body is respected as long as there is Prana in it.

But what really is this Prana? Prana has been described as Brahman as stated before. Vayu also has been called the Brahman (*Tai. Up.* 1-1). Prana and Vayu have both been extolled in the discussion on Samvarga-Vidya in *Chh. Up.* 4-3. The question arises is Prana the Vayu that we feel with our sense of touch? Or is it the cumulative effect of the working of all sense organs? Prana cannot be the cumulative effect of the activities of the sense-organs as each of them has its clear-cut duty and cannot help in doing another's job. On the other point, at least *Upanishads* are clear that Prana and Vayu are different—they are mentioned separately in *Mundaka Up.* 2-1-3 where we read "From it (the divine Impersonal Person) come out Prana, the Mind, all the sense organs either air (*vayu*) fire, water and the earth, the container of all." But we often hear the phrase Prana Vayu—the reason is that Prana expresses itself through *vayu* (*Chh. Up.* 3-18-4). Just as Mind has different functions (*vrittis*) e.g. *samkalpa, vikalpa, sraddha* etc. Prana has five *vrittis* (1) Prana (*mukha* Prana—vital breath) which functions in the region of the face (*mukha*), (2) *Apana* which helps in excretion, (3) *Vyana,* the meeting point of Prana and Apana which manifests itself when stringing a bow or any heavy work when breathing is stopped (*Chh. Up.* 1-3-3 and 5). Vyana is diffused breath—diffused throughout the nervous system (*Pra. Up.* 3-6), (4) Samana which digests food (*Pra. Up.* 3-5), (5) Udana which brings the individual soul (*jivatma*) in contact with the Brahman every day (*Pra. Up.* 4-4) during deep sleep and leads one after death to holy regions through holy deeds, unholy regions through vicious deeds and to the human region for mixed deeds (*Pra. Up.* 3-7).

Prana does all these things but it has no independence, it has no consciousness—it is only an accessory needed for employing the sense-objects. Mortals live not by dint of Prana or by dint of Apana etc., but live by dint of the Paramatman where rest Prana, Apana, etc. (*Katha. Up.* 5-5). Prana is born of the Self, rests in the Self as the shadow in the human being. It comes into the body on account of the determination of the mind (*Pra. Up.* 3-3). In *Kousi Up.* 3-2, and 3-8 we read that Prana and Pranatma live in the body together and leave the body together; so the two have been identified. It is an instance of eulogy for the Prana and does not really mean that Prana has consciousness like Atman.

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In the Narada-Sanatkumarsamveda in Chapter seven of the *Chh. Up.* Sanatkumar explained to Narada that Manas is superior to Vak, Samkalpa (resolution) is superior to Manas, and so on reaching, at one stage Prana as superior to many other things in succession and halted there. In deep sleep (*suslupti*) all sense organs lie dormant in Prana, in this state its working becomes perfectly tranquil. At this stage only Prana functions. He who knows the real facts (*tatwa*) about Prana is wise, but wiser still is he who knows the *tatwa* of (*satya*) Truth. Narada asked him to explain the *tatwa* of Truth and things higher than Truth and doing thus led to the exposition of the "Bhuma-Tatwa"—the truth about the Ultimate Reality (Brahman). This episode shows that Prana is an important factor but is not the highest.

Where does Prana come from? How does it enter the body? How does it stay there? How does it sustain the body? These are relevant questions and they were raised and answered in the third Prasna in the *Pru. Upanishad.* The *Upanishads* are fond of giving instructions in the form of questions and answers or through episodes (*akhyayika*)—in the *Prasna Upanishad* the first method was employed. Once six sages Sukesha, Satyakama, Koundinya and others discussed and discussed about Brahman but not being satisfied went to another sage, Pippalapada, for further elucidation and asked him one question each. Koundinya asked the questions noted above and Pippalapada answered—Prana arises from Atman, just like the shadow of a body, Prana is the shadow of the Atman (*jivatma*). According to one's past actions and mental cravings one, after death, enters another body and with the Soul Prana also enters the body as the soul's shadow. The vital breath (*mukhya* Prana) through the two eyes, two ears, two nostrils and the mouth gives rise to the sense of sight, hearing, etc. Prana holds together the body and the sense-organs; when Prana leaves the body the sense-organs cannot work.

In *Br. Up.* Vak, Manas and Prana have been described as the known (*vijnatan*), the thing that is ignored about (*vi-jignasyan*) and the unknown (*avijnatam*) respectively. Speech reveals whatever is known, mind represents what can be known and Prana the unknown because Prana is really unknown (*Br. Up.* 1-5-8-10). This view was expressed in the oldest *Upanishad*, the *Br. Upanishad*. Greater details about Prana are given in the later *Upanishads*.

Summing up, the *Upanishads* tell us that Prana is superior to the Indriyas, it holds the body and the sense-organs together. It never ceases to work, it is a constant companion of the individual soul

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(*jivatma*) just like the shadow of a man, it is co-existent with the soul (Atman).

The Atman is Brahman—Atma from the root "at" means all-pervading and Brahman from the root "Brh" means the largest, than whom nothing larger exists. So eventually Atman and Brahman are the same. Brahman, in its Nirguna aspect is in-comprehensible and is described as "Not-this, Not-this" (Neti-vada). In its Saguna aspect Brahman is Iswara (God), the creator of the worlds.

In this aspect Brahman has been described in the *Upanishads* as Sat (Being) as, Chit (conscious Force) and also as Ananda (Delight), which later on, combined and became Sachchidananda a name for the Supreme God.

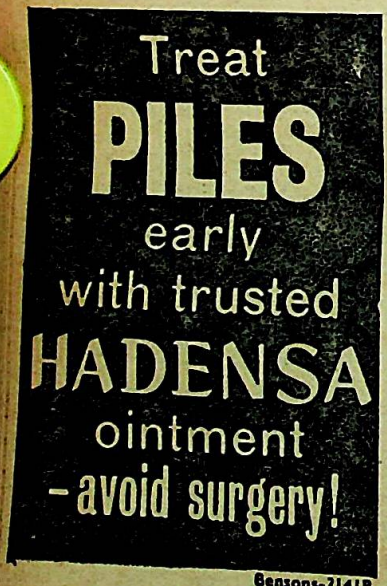
He in His delight, as Lila (sport) manifests Himself (Being) by dint of His Chitsakti (Conscious Force) in different shapes and forms which we call the world.

So according to the Vedanta Philosophy, God is not a separate entity sitting outside and ruling the world but God is manifested as the world the Universe. Having created the worlds He enters into them, so there is soul in everything—only the degree of its expression differs.

As the sun's rays fall on all objects but the reflection varies according to the nature of the object so does the soul appear with brilliance in human beings and appears to be non-existent in rocks, minerals etc. The expression is clearer in plants, much more so in animals where Mind is developing; and in man mind is much more developed and regulated by Buddhi.

Life is the dynamic play of the Universal Conscious Force (Chit-Sakti) which is the soul in everything created. Brahman builds, develops and disintegrates the whole world by its Chit-sakti. Death also is a process of life, a process of rapid disintegration. Evolution is going on and the best specimen, higher than human beings, is yet to be.

★★★




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*True happiness is born out of placidity of mind, not out of sense-objects which are but limited by Time and Space; elevate your level of thinking, raise your angle of vision beyond this gross earth and life and be happy right from now on!*

# BE HAPPY, HERE ITSELF-1

SWAMI AKHANDANANDAJI

WELCOME! Let us perceive happiness, meet it face to face and enjoy it. You may ask Where, When and How? The answer is here now.

First, free your mind from the wrong notion that you can derive happiness out of enjoyment of the sense objects. Even the trifling pleasure you experience in them is devoid of any independence. An object that is enjoyable cannot transcend Time and Space and so the objects of enjoyment may be available at some points of time and space and may not be available at others. Neither can the senses, which are the means of enjoyment, always have the power to enjoy nor the mind shall always entertain the same value about them. Even the enjoyer may be in suspended animation under many conditions. Disease, separation in love, friends and foes, fate, nature and God—are all obstructions in the enjoyment of the sense objects. Therefore, if you treasure your happiness in sense enjoyment, you must come to grief and be in bondage.

Secondly, what amount of wealth, men and mansions do you command? Are you not puffed up with the ego of your possessions? Don't you think low of persons and show disregard to them who do not match your beauty and

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sweet temper, your valour and generosity of your education and intelligence?

If you are proud of your virtuousness you may well begin to despise a sinner, and as a result your heart would become dry and hard. No wonder if it becomes morose and repentent and eventually incapacitated to enjoy happiness. Whenever ego in man is hurt mental agnoy is the result. Therefore the key to make one's life happy is not to be egotistic of even one's best possessions in the form of objects, enjoyment, deeds, intelligence, states and experience.

Just ponder: what is the direction of your thoughts? Does your mind always look backwards into the past and evaluate the present in terms of the past? If so, please give up this habit. What is there is the past? Bygones are bygones. The past is dead.

Look ahead! God has not placed your eyes in the hind part of your head! Are you then so much absorbed in the thoughts of the distant future that you become unaware of where you tread the ground or whether you stumble or fall? Please walk carefully. Don't be afraid of future just as you won't allow the ghost of the past to follow you. Neither turn round to look into the past, nor be absorbed in the thoughts of future. Let the heaven and the hell first present themselves before us and then we shall face them squarely. Do plan for the future but with satisfaction first in the present. It is foolish to remain hungry today under the fear of a famine 10 years hence. Keep your thoughts tacked to your background. The closer they are to you, not only from an angle of time—space—objects but also from an angle of yourself and the Inner-Ruler, the greater will be your happiness.

Find out what you repeat again and again. What is it that is repeated so often in your talks and thoughts, in your conduct and behaviour and at your meals and dressing time. Take it for certain that you will ultimately start taking pleasure in what you have been repeating. But then your happiness would have been circumscribed by a limited circle and you won't be able to free yourself from this prison. Therefore it is necessary to be alert. Constant alertness is the secret of a happy life.

Now I can tell you the useful process of happiness. Do not hypnotise yourself with your own thoughts and actions. Let not sleep, sloth, error or arrogance be regarded as means of happiness. Just as poison or suicide are opposed to physical life, in the same way hypnosis and the use of intoxicants are opposed to intellectual and alert life. Don't be contingent on chance and accident, for this is sheer negation of independence.

Lead a really independent (not indisciplined) life and a pure life. Disregard of intellect, whether one's own or of others, incapacita-

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tes the mind. The truth is that the Intelligence Principle is One in the entire universe. When we disregard the intellect of others we disown our own intelligence and *vice-versa*. An unintelligent life is insentiency, and an awakened intelligence is the real life and real happiness. The purity of intelligence is the mother of permanent happiness.

The finite is death; the infinite is happiness. The infinitude of intelligence is the Bliss infinite. That is infinite which cannot be sublated or cease to be under any circumstances and which transcends Time-Space-Object continuum.

The *Gita* has spoken of happiness as "born of the placidity of mind" (18-37) and "comprehensible through intellect" (6-21). This only means that the mother of happiness is the purity and desirelessness of the intellect and only 'she' can fondle her child of happiness in her lap. The happiness to be comprehensible through intellect must transcend the Time-Space-Object concept. Such a transcendental happiness is effortless, infallible and knowledge ever.

You are yourself Bliss! Your reflection in the intellect is happiness. In other words, a blissful modification of the intellect is happiness.. Agreeable sensations, fulfilment of desires and absence of grief are all only symptoms of happiness, but not characteristics thereof. At best they are characteristics *per accidens* (*Tatastha Lakshana*) or secondary characteristics of happiness.

The Sanskrit equivalent of happiness is *Sukha*. 'Su' stands for beautiful and 'kha' for senses, mind and the heart-space. These are intrinsically beautiful and all ugliness in them (the experience of sorrow) has entered from outside. Do not invite happiness and do not apply any force either to drive out the sorrow. The dirt of desires only appears as sticking to the intellect. Let it disappear into the effulgence of self-knowledge. Your life is in truth a wavy ocean of bliss, the radiant sun of the rays of joy and a fragrant flow of the air of happiness. Life is only a pattern in Existence, a lustre of Knowledge and buoyance of Bliss. Life is never existence alone, it is indivisibly related with knowledge and bliss. Your life is happiness itself.

Don't you indentify yourself with your fine elemental body comprising of many parts? If so, how can you expect to live a happy life? Associated with the body are birth and death, growth and decay, disease and oldage, union and separation. Never can one be free from fear if one regards oneself a body.

To be fearless it is necessary to acquire an unflinching faith in the eternal existence of the soul. The body is born and dies away. Life is limitless; it sinks and floats; it becomes manifest from the unmanifest and then returns to unmanifest. It is an eternal flow of the concrete and the abstract. The

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figures change and the waves appear and disappear but the primeval substance remains the same. To have faith in this truth is the true form of religion.

All religions and sects in the world are founded on the basis of existence of this extra-physical and extra-terrestrial Being, called the Soul. It is true that this Being cannot be explained convincingly to everyone in this world. But it is not essential either that discrimination should precede faith. Discrimination removes the dearth of faith or the dirt of faith.

Faith is acquired through tradition and impressions. Therefore faith can find an expression in a child, in an ignorant person and in a man of undeveloped memory. Even though you may not intellectually perceive the soul, you must have faith in It's eternal existence. Give up the fear of death. Live a life that is in tune with your eternal self. Do such actions or desire fruits thereof as are in consonance with your true self. If you do so, righteousness will enter your life and be seated there on a high pedestal. Your discrimination will also shine. And with the advent of purity and discrimination your inner self will smile in the glory of happiness and your external life also will become blissful.

**Fire of Aversion**

Is there not burning some latent or patent fire, consciously or unconsciously, in an innermost corner of your heart? You will have to explore it fully into the depths of your innerself with a penetrating insight and by trial and error method. This is the fire of aversion. Don't you feel a burning sensation by remembrance of some objects, persons, states, thoughts, community, sects, language or doctrines? This burning sensation is due to the fire of aversion. Sometimes, due to ignorance, a sense of goodness is associated with this sensation. Then this disease of burning sensations becomes incurable. Extinguish this fire of aversion by friendship and non-violence. Do not injure others consciously through your thoughts, speech or actions. Let our collections not render somebody destitute. Let our speech not pinch somebody's heart. Let our enjoyment not destroy somebody's life, youth and good conduct. Let none have to repent or suffer for our actions. Do not hate the miserable, for hatred is the liquified form of aversion. Do not kill the sinner, for violence is a deformation of aversion. Do not suffer from an inferiority complex on seeing someone happy, for it is an aversion—causes suicide. Don't be jealous of a virtuous man. On the other hand, you can also be virtuous with his cooperation. Jealousy is the flame of the fire of aversion. The truth is that to feel an aversion for anything is to commit suicide. You make yourself unhappy by that. Do take a vow

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of non-violence in your life. This penance will render your life happy.

**Ventilators of Self**

Just as light falling on objects makes them visible as they are, it neither creates their properties, good or bad, nor attracts or repels them, in the same way our mind and senses should only illumine the objects of their knowledge. Let eyes see, ears listen, mind momentarily interpret objects as agreeable or disagreeable according to its impressions and intellect, understand their mystery; these are all ventilators through which the Self that is knowledge or the knowledge of the self peeps out. It neither attracts them nor repels them. When you want to adjoin anything with you, you unconsciously accept yourself incomplete and imperfect. Now either you adjoin that thing with you, be absorbed in it and then regard yourself happy, or you must move about in its pursuit. In both cases you feel its deficiency in yourself. Remember, a thing which is not you is not yours either. It shall go far from you in space as well as in time and it will became different eventually. You will weep over it and be sorry for it. Therefore the secret of a happy life is that you must guard yourself against attachment. You may see all, hear all, love all, understand all and behave decently with all. If you won't renounce, you ought not to be attached also! None else can amuse you; you are yourself your own thriller. If there is another to entertain you, you would be attached to that agency and painted with its colour. Therefore in the absence of renunciation dispassion is a must. Renunciation is outer and dispassion inner. Dispassion does not come in from outside; it is a reflection of your natural self in a modification of your mind. You are intrinsically unattached. Your intellect, your mind and your sense—all are intrinsically unattached which thought, passion or sense-object has always stood by you? They have been departing from you and you in turn have been living without them. Allow this unattached nature of yours to get unfolded without any let or hindrance. Don't fear. You will remain happy. Nay, your mode of life shall be a source of happiness to all.

For a moment, observe, examine and analyse your own self. Has not your 'I' become narrowed down like a radiated particle? Does your 'I' not obstruct the Light of Knowledge? Where, when, how and with what do you connect and disconnect your 'I'? How much importance do you consciously or unconsciously attach to your 'I'? How long do you remain absorbed in your 'I'? Let your outlook be broadened and liberalised. For this, connect your egoism (I-ness) with the unattached con-

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sciousness and not with objects seen. If that consciousness happens to be an illuminator of your 'I', you will proceed towards the superconscious state of Samadhi; and if that is your Inner-Ruler, then devotion and dedication to Him will rise in your life.

Sorrow is the fruit. It grows on three branches, viz. delusion attachment and aversion. These branches are trifurcations of the one trunk of the tree of egoism whose seed is false knowledge (ignorance). To be happy, you must destroy this seed of egoism viz. false knowledge by the knowledge of truth. Is your "I" pure or is it adulterated? Adulteration is artificiality and dirt. By admixing thousands of inclinations and dispositions with your 'I', such as intellectual knowledge, desire, aversion, momentary pleasures and pains, virtues and vices, you have yourself cut your self asunder. Numerous limitations have been added into you, and these are every moment cutting you into pieces. Not only that when these limitations attend on you, you are cut, but also when these leave you you become a victim of inferiority complex. Then you feel the pinch of their absence, become fearful and are almost dead. Therefore separate yourself from them through discrimination, or else dissolve them in such a concentrated perfectness that your egoism is totally annihilated. (In the Vedic dictum: *Tattwamasi* or That thou art, 'thou' refers to your 'I', the truth limited by your inner-organ and 'that' to the Perfect Lord, the truth limited by the casual ignorance). When 'thouness' predominates in thought, discrimination is the result and when 'thatness' predominates devotion is the consequence. In the former case, faith is being continuously replaced by immediate knowledge, and in the latter case, dispassion towards objects other than 'that' grows. When the already existent oneness of 'thou' and 'that' is realised, the entire illusion of duality is exterminated. In that non-dual entity, the duality of pleasure and pain ceases to exist and there remains only undivided pleasure and non-dual Bliss. Are you making efforts to experience this existence in this very life?

Effort or Sadhana is not a name for blindly running up and down. What do you want? What are you capable of? How much do you understand your Sadhana? Take care lest we should be yoked in the accomplishment of a task which is not of our seeking and which we are not capable of. If it should happen like this, our present life would be miserable. Analyse your sense of I-ness. What can you renounce? Certainly, you will not like to associate your 'I' with falsehood, violence, stealing, adultery and insentiency. Shall your 'I' like to become a thief or an adulterer? Then give up these vices totally. You do not like to associ-

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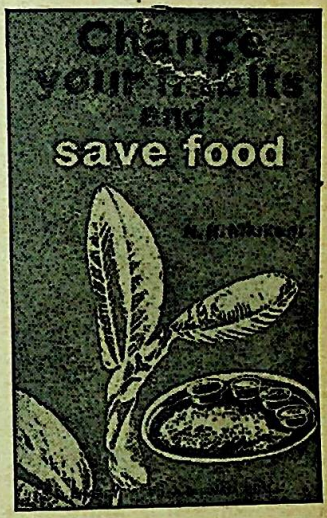
ate your 'I and myness' with them. You possess the capacity to renounce them. You understand them as faults and they are done with a sense of doership under the impulse of passions. You have a right also to give them up. Under these conditions you should give them up in one stroke. It is only when faults are enjoyed that it is planned to renounce them gradually. What is the delay in spitting out bitter things of the mouth? Fault is sorrow, but owing to the desire born of the impressions made by constant repetition thereof they appear enjoyable. If you renounce them, you will be contented and you will not suffer any pain. On the other hand, by the expression of your capacity to renounce, you will feel within you the strength of knowledge and the bliss of purity. Both of them are essential for leading a happy and pure life.

*(To be continued)*

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# Great Life of a Great Saint

T. K. NARAYANAN



Jovial, witty, considerate, benevolent even at a distance, far-seeing, compassionate and noble—that was Swami Sivananda !

IT was the night Satsangh at the Sivananda Ashram, Rishikesh. Disciples from different parts of the globe were sitting there with devotion, enjoying the inspiring and elevating presence of their Great Master, Sri Swami Sivananda.

"Swamiji! I am an Asana expert. I know hundreds of Asanas. I have taught yoga to many. Will you kindly permit me to demonstrate a few Asanas before your Holiness?" asked a bearded young man with flowing hair.

"Oh! You are an Asana expert. Very good. Then perform a few Asanas here," said Swamiji. That young man started showing just a select few poses before the audience. The poses were perfect but at the end of each, the demonstrator looked into a piece of paper to ensure the correct sequence of the various Asanas. Swamiji praised the man every now and then for his excellent performance. He also made crisp comments on the therapeutic value of the different Asanas.

But as the man looked into the paper too frequently, Swamiji smilingly suggested to him, "When you go to America, no paper. All mental." Every time the long hair fell on his forehead and face and the young yogi pushed back the curly tresses in his own style. Swamiji was noticing this and he smilingly said to one of the Ashram Swamis, "First thing in the morning, take

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our Asana professor to Murari." Murari was the Ashram barber!

The underwear the yogi was wearing seemed a count too large and he was pulling it up frequently to keep it in position. This also drew the attention of Swamiji and he proceeded to say in a humorous tone, "Get the tailor to make a beautiful pair of well-fitting underwears for our Asana expert." Everyone in the audience could not control their laughter.

This was the way Sri Swami Sivananda trained his disciples. He always made constructive suggestions for improvement. Whatever he uttered, whatever he did was with some purpose behind, aimed at the development of an individual, who came in contact with him. Outwardly it may appear jocular but a close and careful observation will make one realise the great significance of his words and actions.

People asked Swamiji strange questions. Sometimes the questioner was very sincere and serious, at other times just curious and frivolous. But Swamiji was ever calm and quiet and gave appropriate answer to the fullest satisfaction of the questioner. Once a Frenchman requested Swamiji to tell him something about Jesus living in Benares and Kashmir. "Study history and you will come to know the truth," replied the Master. "It was in his missing period only that he was in India. But don't bother about this. Practise his Sermon on the Mount," added Swamiji.

Sri Swami Sivananda never encouraged vain arguments over spiritual matters. He cared more for the underlying essential truth than for the outward phenomenal differences. He could correctly read the heart of anyone and none could hide anything from him. It was this power of Swamiji that attracted thousands towards him.

"I want to find a perfect Guru," said a young man. "Are you a perfect disciple?" immediately questioned Swamiji. The question shocked the young man. He had not anticipated this. So in a subdued voice, he replied, "No. Swamiji. I quite realise that I am full of defects." "Then how can you find a perfect Guru?" asked Swamiji, "What right have you to judge the Guru when you yourself are so full of imperfections? Anyone will do for you at this stage. For a small boy the village school will do. When he grows older, he can go to a town school. Then to a college in the city. There are so many Mahatmas here. Go to anyone of them. Serve them sincerely and learn."

Though Swamiji was born in Tamilnadu, and knew many Indian languages well, he chose only English for expressing his thoughts. This shows his farsight. He judged that he could reach the largest number of readers only through

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the English language. And his judgments proved right. By choosing English he was able to bring about miraculous changes in the lives of not only those in the West but also thousands of westernised Indian youth, whom he could not have impressed if he had written in Hindi or Tamil.

Sri Swami Sivananda never made an exhibition of supernatural powers in public. He never displayed occult powers before an audience of admirers to draw more followers. At the same time, thousands of letters were received in the Ashram attributing miracles to Swamiji. Highly qualified persons, people holding responsible positions in public life, narrated touchingly how they experienced Swamiji's benign influence in miraculous and mysterious ways. Dire diseases of many were cured. Many were saved from accidents. Persons, who were about to commit suicide, disappointed and depressed in their life, felt the divine touch of Swamiji's divine hands and found themselves entering a new life, full of interest and enthusiasm.

A devotee from China suffered from chronic eczema. Swamiji touched the affected part and the eczema got completely cured without any herb or medicine. It never appeared again. A lady from Latvia suffered from a disease which her doctors could not heal. Swamiji gave her some simple advice, asking her to meditate daily in the early morning hours. What a wonder! She found herself free from the disease within a very short period. A person from Pudukottai, a small town in Tamilnadu, was a victim of black magic. He could not eat because whatever was served on his plate appeared to his eyes as blood and pus. He thus starved for about three weeks and unable to bear it any more wrote to Swamiji. Immediately Swamiji replied and sent him Ashram *prasad*. The moment Swamij's *prasad* reached him, his trouble ceased and everything became all right. Miracles like these are too numerous to mention.

The message of Sri Swami Sivananda is universal. So too His love and affection. In His eyes everybody was equal as all are children of the same Almighty Lord. His writings are not only simple but extremely practical.

The experience of many of his sincere disciples is that when they want solution for any problem they face in their daily life, they take one of his many books, open any page and to their wonder find a solution for their pressing problems and thus overcome them. This is how the Great Saint worked and transformed many into the spiritual fold. Even today, though He is physically no more, many always feel His divine presence with them, giving peace to the peaceless and joy to the joyless.

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**THE STORY SO FAR:** Rajan, an atheist by conviction, and the Bombay-based chief of a chain of tourist hotels, visits his native village in Kerala for his sister's marriage. He scoffs at religious beliefs, gods, superstitions and bhajans that the simple villagers hold dear. But what strikes him about them is their cheer amidst misery pitted against his own wretchedness in spite of riches. Sleepless and tormented with restlessness, he is constantly exposed to the chant of "Swamiye Saranam Ayyappa" which, imperceptibly, makes a dent on his God-excluding heart. Slowly, his inner self is awakened and he tries to utter the devout cry of surrender to Lord Ayyappa. Surprisingly, he finds it soothing, and helpful in attaining peace and some sleep. And, encouraged and instructed by his cousin Ramu, he decides to go on a pilgrimage to Sabarimala to see whether it could restore sleep and happiness to him. NOW READ ON.

# The Call of Sabarimala-4

"SANKU"

THE first few days of the 'Vrata' were arduous as Rajan was not used to such a life. He had to wake up in the early hours of the dawn every day and rush through a quick bath to be in time to reach the temple as the morning worship began. He had to forgo the eagerly sought bed tea as the austerities demanded the pilgrims to worship in the temple before they could partake of even a drop of water. Many a time Rajan was tempted to get back to the mundane life instead of getting inconvenienced by the strict discipline enjoined for the pilgrimage. But the mental peace he enjoyed by participating in religious activities and the inner satisfaction he achieved by leading a regulated life of worship and prayers made him happy and contented. Never before he had led such a peaceful life. He, who was never satisfied with anything this life offered, was transformed into a man of modest needs, even happy with the simple life he had to lead. He was convinced that he had the blessings of Lord Ayyappa in achieving this.

The 41 days of austerities were over quickly and the scheduled day for the pilgrimage came. It was a bright morning and the air was rent with the chants of "Swamiye Saranam Ayyappa." Many pilgrims from the village had already left for Sabarimala and the few who were left out had assembled for the "Kettu Nira" ceremony—the filling of the two-compartment

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cloth bag called the 'Irumudi.'

"This is the kit you have to carry on your head throughout the pilgrimage," Ramu said. "The front portion is reserved for keeping all the *puja* articles and the rear part is meant to hold the personal requisites of the pilgrim.

"The main offering to the Lord is a ghee filled coconut," Ramu continued while emptying a ripe coconut of its contents for filling it with pure ghee. "This is to be placed along with other *puja* articles like camphor and rice in the front of the Irumudi."

"Who has prescribed such a procedure? Has it any religious significance?" Rajan was curious to know.

"The pilgrimage itself is symbolic of the soul's journey to unite with the supreme. Hence the rear part of the 'Irumudi' signifies the 'Prarabdha Karma,' and the worldly desires the pilgrim consumes during his journey. When he reaches the destination the remains are only the coconuts filled with ghee symbolising the bodies throbbing with souls."

"Don't you find it interesting that the act of pouring ghee on the idol represents the merger of the soul with the supreme?" Ramu asked. "The emptied coconut is then thrown into the fire indicative of the burning of the body after salvation."

"The symbolic meaning apart, the 'Irumudi' typifies the bundle carried by the Lord himself during his forest expedition," Ramu continued. "I hope you know the legend."

Yes, he knew the story, Rajan remembered. When he was a young boy, his mother used to recite it in praise of the Lord.

* * *

His mother had told him that the Lord was born of Shiva and the Mohini form of Vishnu. The child was left on the banks of the river Pampa only to be found by the King of Pandalam.

"Was it not cruel on the part of the parents to leave a child just like that?" He remembered to have asked her then. He could not understand how such a new born child would survive in those jungles escaping the prowling eyes of wild animals.

"It was necessary to leave the child like that," his mother said, "for the Lord was born with a mission and He had to fulfil it."

"Then what happened, mother?" he was curious to know. "What did the King do?"

"The King was happy to see such a lovely baby. Childless as he was, he considered the infant as God-sent in recognition of his prayers. Those who saw the child took Him to be the incarnation of God Almighty Himself. He was golden in colour and had sported a jewel around His neck. The proud King and Queen adopted Him as their child and named Him "Manikantha."

"Manikantha grew up amidst the

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luxury of the Pandalam palace."

"As years rolled by, the Queen gave birth to a bonny child. They were all happy of the new born as they thought that the Gods were really very much pleased with them. Manikantha too was happy for He had somebody to play with. The children grew up as brothers."

"Just like us, mother?" Rajan had then wanted to know whether the Lord's childhood was in any way different from him.

"Yes the same way as you kids," his mother replied. "But the Lord was never mischievous like you."

"He would not be a God if He was mischievous, mother," Rajan did not like to be blamed then.

"Do you want to hear the story or you want to argue with me?" His mother was annoyed. She never liked anyone arguing with her while she spoke.

"Continue the story, mother. I won't interrupt," Rajan calmed her down.

"The children learnt all the skills that were required to be known by princes, the techniques of war and the intrigues in administration. When they came of age, the King decided to instal Manikantha as the crown prince as he was the eldest. The Queen did not appreciate such a move; she wanted her son to ascend the throne. The only way to fulfil her ambition was to remove Manikantha from the scene.

"One day she feigned illness. With the connivance of some of the ministers she managed to get an unusual prescription for her disease—the milk of a tigress.

"A tigress?" Rajan asked in shocked surprise. "How could the queen be so callous as to demand such a medicine?"

"Intrigues find a place where power is involved, my son," his mother philosophised on the situation. "The Lord was too willing to go to the forests, for His mission in life was still to be achieved. He set out for the forests to get the medicine, carrying with Him the 'Irumudi.' In the thick jungles of the Western Ghats, He encountered the demoness Mahishi who had been giving trouble to the gods in heaven. In the battle that ensued He killed her and thereby accomplished the task of His incarnation. The gods chanted 'Swamiye Saranam Ayyappa' when they saw that the Mahishi was killed. They sang His praises and craved for His blessing which He readily granted.

"Manikantha returned to the Kingdom not with the milk of the tigress but with hundreds of tigresses so that the Queen could take as much milk as she wanted. The frightened Queen sought His mercy. The King was dumbfounded. He pleaded for His forbearance and compassion."

"The Lord blessed them both. Before disappearing from there, He requested the King to construct a temple in Sabarimala where devotees could have His *darsan*."

His mother concluded her story.

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She prayed with deep fervour and sang hymns in praise of the Lord. Rajan too joined her.

* * *

Those days were vivid in his memory.

"Oh! Those days were wonderful," Rajan thought. "Then there was nothing to worry about, nothing to care about. Those days have gone never to come back."

His sole ambition to become a millionaire had wrecked his life, he knew. He became greedy and thereby restless. He amassed plenty of money and with that the vices which followed. He lost faith in everything, even in life and became a cynic. He thought that with the backing of money he could do wonders, but he found to his dismay that even such a simple bare necessity as sleep eluded him. What did he gain by this mad rush for wealth and power? Social status? What?

Question after question assailed him. He recognised the futility of life he had led in those money-mad days.

He was glad that he had at least discovered the meaning of life, though belatedly. He was happy that he could get mental peace by completely surrendering to the Lord. He was enchanted with the thought that he would be going to Sabarimala to regain the happiness of those younger days.

*(To be continued)*


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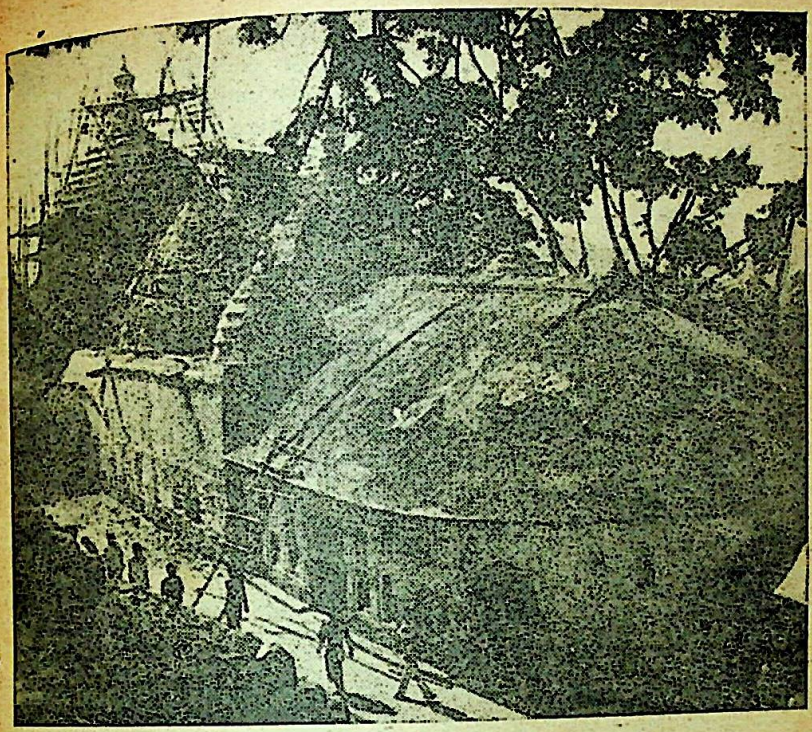
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# Gauhati's Kamakhya Temple

R. K. BHATNAGAR

SITUATED on the top of a beautiful hill, 800 feet above the sea level, the temple of Goddess Kamakhya occupies a unique place in the life of the people of Assam.

It is connected with 'pucca' roads and is only three miles from the main Borjar Road in Gauhati. People from all walks of life and from different parts of the country throng this shrine and worship the Devi every day throughout the year.

There are no restrictions about the mode of worship. The devotees do it according to their rites, customs and sweet will.

**Legend**

The name of the hill where the shrine is situated is Neelaachala, meaning blue mountain. According to a legend given in *Kaalika*

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*Purana*, King Daksha instituted a *yaga*. He invited all his daughters, Gods and sages except Sati, the eldest daughter, and her husband Lord Siva. When Sati came to know of the proposed *yaga*, she went to her father's place with the permission of Lord Siva. She thought that a daughter needed no invitation to visit her father.

When she reached there, she found her father unhappy on her coming. She also found that no arrangements were made to receive Lord Siva though great care was taken to receive and assign places of honour to others.

When she asked her father the reasons for showing such discourtesy to her and Lord Siva, King Daksha made no secret of his displeasure. He started abusing Sati and Lord Siva.

Sati could not bear this insult. She closed her eyes and reduced her body to ashes by the Yogic fire. Lord Siva overcome by the grief, destroyed king Daksha's Yagna. He wandered here and there in utter sorrow with the dead body of Parvati (Sati) on his head. The Gods grew alarmed and went in a conference to devise ways and means to put a stop to Lord Siva's penance and save the world from destruction.

Brahma, Vishnu and Sani decided to deprive Lord Siva of his wife's body and free him from her infatuation. They entered into the dead body of Parvati and disposed it of limb by limb in 51 parts. The places where pieces of Parvati's body fell became sacred places for worship. The generative organ of her body fell on mountain Neelaachala and it is worshipped as the temple of Kamakhya since then.

According to historical records, the original temple was destroyed in the early part of the 16th century A.D. by Raja Lochan Roy after the change of his religion. The present temple was rebuilt in 1565 A.D. by the King Narayanan.

**Sculptural Art**

The Kamakhya Temple offers some of the best specimens of Assam's sculptural art. The sculpture of Assam belongs to the fourth school. The carvings in this temple bear very suggestive panels. A panel on the west gateway shows a small householder doing his daily worship, while his wife is engaged in suckling her child.

On another frieze are observed two other carvings; one shows a woman worshipper kneeling and pouring water from a spouted vessel into the mouth of an animal, and the other represents a conch-blower in profile with an 'ushnisa' on the head and a conch held to his mouth, the cheeks bulging out as in the act of blowing the conch.

There are a large number of dancing figures executed with geometrical precision. There is a male figure gratefully portraying

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the curve of the body. Lord Ganesha has four arms and has been shown dancing on his rat.

The famous shrine of Kamakhya wears a colourful look during the Durga Puja in September-October every year. The festival goes on for three days when dances are arranged at the shrine. The dancers live a regulated life without taking non-vegetarian food and are in constant meditation of their gods. It is believed that they see the goddess in the dreams a month prior to the festival.

While dancing, they are not conscious of their surroundings. They perform many acts of chivalry like walking on the sharp edge of a sword without any injury to their person. Their predictions in ecstatic state are also regarded as trustworthy.

There are a number of other temples on the hillock—of Ghantakarna, Tara, Bhairavi, Bhuvaneswari and of Lord Hanuman. There is also a small township around the temple consisting of nearly 300 families, mostly connected with the shrine. It has certain modern facilities like a post office, primary and high schools and a dispensary. There are some good restaurants also where the visitor can enjoy the sweet Rasogoolas, Chum-chum and other sweets.

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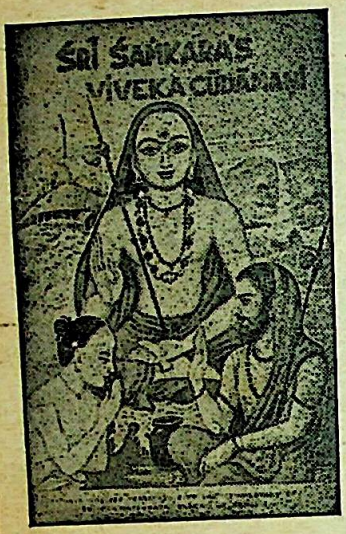
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A commitment to ethical values only and not the traditional approach, can eradicate crime; but, regrets the Sarvodaya leader, the police, though very helpful in bringing about the surrender, by the Chambal Valley dacoits, in June 1972, "still look for a chance to use their weapons."—*Ed.*

# After Dacoits' Surrender, What?



JAYAPRAKASH NARAYAN

I AM satisfied to a great extent with the developments after the surrender of the Chambal dacoits. They are getting decent treatment in prisons. Despite occasional misbehaviour, their conduct deserves our praise.

But our attempts to reform them have not yet yielded appreciable fruits. Though the Chief Minister, the Law Minister and top officials are helpful, the decisions taken at higher levels are not strictly adhered to at lower levels.

At the time of surrender I did not take a pledge from the dacoits to confess their guilt in the court. I am glad to hear that many dreaded dacoits voluntarily confessed their guilt.

On the other hand, the Government which made promises, like assuring educational facilities to children of dacoits and of affected families, has not observed them scrupulously.

The Chief Minister announced that the Rehabilitation Board would represent all groups including the Chambal Valley Peace Mission. Unfortunately the Board has taken the shape of a government agency. Money for rehabilitation was spent in such a way that the beneficiaries were made aware of the power of the police. The Board

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## M. S. TO SING IN AID OF DACOIT REHABILITATION

**All is not over with the unprecedented surrender of the most dreaded dacoits of the Chambal Valley in Madhya Pradesh. Following this mass surrender, however, there is a lot of rehabilitation work to be done which requires several lakhs of rupees, says a spokesman of the Gandhi Peace Foundation, New Delhi.**

**In this work of rehabilitation of the affected families of dacoits, the Gandhi Ashram has a major role to play. Though the Ashram can boast of a few dedicated workers, money has been a big hurdle to their constructive plans.**

**It is precisely to help them, that Smt. M. S. Subbulakshmi, the famous singer, has agreed to give a music recital, accompanied by her daughter Smt. Radha, on the evening of Wednesday, November 28, 1973 at the Shanmukhananda Hall, Bombay. Through the souvenir and the ticket sale, the organisers hope to raise over a lakh of rupees to be utilised in the rehabilitation of dacoit families.**

**It is hoped that the generous public of Bombay, ever ready to help a good cause, will, by their ready response, help the Ashram translate its dreams into reality.**

—Ed.

did not care to enlist the support of the Mission and take advantage of its expertise.

The Mission has done a commendable job by preparing the cases and giving legal aid to the dacoits. But perhaps owing to lack of funds or workers, it could not undertake the task of creating a peaceful atmosphere throughout the area.

There are many villages where family members of the dacoits live, and naturally there are feuds between them and other villagers. Therefore the paramount duty of Sarvodaya workers is to create a peaceful atmosphere. For this, they should establish a peace council in every village and involve all villagers in its work.

The dacoits did well by confessing their guilt. This has melted the hearts of the affected public and kindled goodwill towards the dacoits. Otherwise the police would have exploited the situation and the whole atmosphere would have become one of revenge.

Our achievements are also remarkable. But we have yet to do a lot of work at the grassroots level. Perhaps I made a mistake by announcing that I would collect Rs. 25 lakhs for rehabilitation work. Owing to my poor health I could not undertake strenuous tours. Later people forgot their obligation to contribute.

The Government has different views on dacoits' surrender. It thinks that the surrender was a product of extraordinary circumstances. Therefore it does not care to search for and evolve new remedies for the ills of society.

Corruption in the police department perpetuates the problem of dacoits. Politicians are not interested in reforming the society. Nor we, Sarvodaya workers, have re-

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quisite strength and resources to plan a nationwide programme of rooting out crime from society. At the same time we are aware of our responsibility to build a new society. If we can make one village an ideal pattern, other villages can emulate it. Therefore, we have to concentrate on our main work of establishing Gram Sabhas and Shanti Sena. Through them the villagers will learn to solve their problems amicably rather than resorting to violence.

The police authorities do not want to learn a lesson from the mass surrender event. Though we have conceded that only with their cooperation we could bring about mass surrender, they still look for a chance to use their weapons. But they forget that their attitude will encourage remaining dacoits to adopt guerilla tactics. In that event not even the army with its sophisticated weapons can exterminate them.

It is high time that the government and the police department gave up their traditional approach to eradicate crime. As during the days of Gandhiji, our leaders should commit themselves to ethical values and give up the attitude of expediency. Then alone the transformation of our society can take place.

(Free rendering from 'Gram Raj,' Hindi, June 21, 1973).

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# Dr. EDWIN FLATTO'S answers on health

## UNDERWRIGHT

**Q.** I am a woman of 42 years weighing only 96 pounds and am 5 feet, 3 inches tall. Naturally I am very thin although I seem to eat much more than my more robust friends of my age. Is there any suggestion you can offer to help me gain weight without stuffing myself?

*A.* Stuffing yourself or overeating is definitely not recommended as a means of putting on weight. Overeating probably heads the list for thin people who otherwise do not have too much wrong with them. The digestive organs are overworked trying to assimilate more food than their digestive capacity and so are able to digest none or little of it.

Have you tried eating slower and chewing more? By simply chewing your food more thoroughly, you will derive more nourishment from the same quantity of food and your digestive organs can perform their functions more efficiently. Chew each mouthful at least 3 times as long as you do now. Also vegetable juices, such as carrot and celery, 4 to 6 oz. glass before dinner is a very high form of nourishment and will help build healthy tissue.

*Q.* I am underweight. My height is 5′ 4″. My age is 26 years. But my weight is only 96 pounds. This has remained constant for six years.

Twice or thrice I have been medically examined. I have got myself X-rayed. My blood, urine and stools have been examined. There is nothing wrong with these. I have tried many conventional drugs, capsules, etc., but to no effect. Lately I have taken up practising of asanas, but this too has shown no result.

Please advise me what should I do to achieve my normal weight?

*A.* It is very difficult to advise a case of this sort without actually seeing the person. A small boned person with a diminutive frame obviously should not carry as

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much weight as a person with a large skeletal structure. There is no reliable table of "normal" weights. The weight tables are all merely averages.

You might try drinking a 6 oz. glass of carrot and celery juice every day before dinner and eat more green salads and less fruit.

If there is nothing organically wrong, I advise you to discontinue the drugs and stop worrying about your weight. You'll probably outlive your more robust companions.

*Q.* I am aged 29, female, height 5′ 6″, weight 105 lbs., which means I am considerably underweight according to the weight charts. I have been eating 3500 to 4500 calories per day but still cannot put on weight. I have been checked medically and had my body X-rayed but nothing organically wrong can be found. What do you recommend to gain weight?

*A.* Eating is one thing. Assimilation is another. They are not synonomous terms. There are many people in similar circumstances as you who, in spite of heavy meals, cannot add weight. Some write that although they eat such foods as ice cream, malted milks, potatoes, bananas, they cannot gain an ounce. The answer seems obvious that their body is not properly assimilating the foods they are eating and herein lies the crux of the problem... to improve the assimilation and efficiency of the digestive system rather than stuff more food into the body.

There are several ways by which the efficiency of the digestive system can be improved. Proper exercise should be among the foremost given consideration. Do you partake of regular exercise or do you spend most of the day sitting on a chair? As I have stated previously, the chair is one of the worst enemies of the muscular system which is necessary to support the vital digestive organs. A "dropped" stomach and intestinal tract cannot function efficiently. (To correct, try squatting or eating from a low coffee table. Do "stomach lifts.")

Secondly, do you get enough rest? Many people try "burning the candle at both ends" and "push" their body too hard. Sometimes a complete rest, perhaps in conjunction with a water fast for a few days may be all that is needed for the digestive organs to recuperate.

Thirdly, you may be overeating in the mistaken belief that stuffing will produce desirable, firm flesh. It won't.

Fourthly, your mental attitude is just as important as the aforementioned physical considerations. If you permit your destructive emotions, such as anger, fear, hate, to rule your mind, it cannot help but affect your digestion adversely also. As to diet, I would of course recommend abandoning the foodless foods and concentrate on the

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salad vegetables and 3 oz. of raw nuts daily which are more anabolic (building up) than the fruit meals.

Lastly; keep in mind that the weight tables are *averages* not *normal* weights, and you may have a petite frame and added flesh would mean an unnecessary extra burden for you to carry around with you.

## VARICOSE VEINS

*Q.* What can I do to correct my varicose veins which are very unsightly?

*A.* The immediate cause of varicose veins is poor circulation to the legs, which is in turn generally caused by constipation, and which condition is brought about through lack of proper exercise and too much devitalized food in the diet.

The constipation enlarges the lower colon and prevents or interferes with the free flow of blood returning from the legs to the heart, causing undue pressure on the leg veins.

Surgery to remove the vein or injections of drugs are generally unsatisfactory since they do nothing to remove the basic cause of the condition and merely suppress one of the symptoms.

As I have said before, the chair is the main culprit in our civilized society responsible for not only the symptoms but for all sorts of ailments associated with weak abdominal muscles and dropped digestive organs.

Try eating from a low coffee table while sitting on the floor in a squatting position whenever possible. Avoid sitting or standing in one place for long periods of time. Do "cycling" and leg raises while lying on the back (It would also help to slightly raise the foot of your bed so that the feet will be a few inches higher than the head.) Avoid car riding, learn the pleasure of brisk walking and bicyle-riding. Not only may you soon discover that vigorous exercises help overcome your varicose problems, but you may even win the "no-belly" prize!

## VEGETARIAN DIET

*Q.* How do you back up your statement that "The principles of vegetarianism can be a giant force towards *world peace*?"

*A.* The underlying principle of vegetarianism is a reverence for life—all life. Killing an animal is an act of brutality. When one has been conditioned through this type of cruelty, it is just one step farther to kill another human being. War is an advanced stage of brutality, and former brutality had to lead up to it.

*Q.* Would not the world become *overpopulated with animals* if we did not eat them?

*A.* Realize that man excessively breeds his "meat animals" and brings onto the earth far more than Nature normally would. This is adverse to the economy of

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our natural resources, and therefore involves a great waste. It takes a couple of acres to raise one head of beef, and the soil becomes depleted. Then, too, the beef is consumed in a few meals by a few people. If the same acreage were to be planted with nut trees, they would produce high quality protein food for numerous families for many years. Nature's intelligence should not be interferred with by man. We could depend on her to create a balance if we become genteel enough not to kill off the animals.

## *FORGERY*

*A Frenchman bought a picture in Venice, dated 1520, by Perugino, one of the last of the Old Masters. In order to get it across the frontier without trouble he had a portrait of Victor Emmanuel III painted over it. The customs officials had no objection to a picture of their sovereign leaving Italy. The purchaser, once more in Paris, took the painting to a restorer to have the likeness of His Majesty removed. The restorer, however, displayed too much zeal at his job. He not only removed the King, but left no trace of the Perugino, revealing beneath it—a portrait of Garibaldi.*

---

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# ...Without Comment

WHAT Mr. Krishna Kant has to say about black money is correct, but has our leadership the iron will to implement it?

—*Prabhat*, Ahmedabad

THE politician will never be reformed because his conscience is dulled by the vision of pelf and power.

—*Nagpur Times*

THERE are believed to be 600,000 'ghost' ration cards in the Bombay rationing area alone.

—*The Times of India*

WITHIN a week of its announcement of wide-ranging economic measures, the M P. Government has invited tenders for the supply of furniture, kitchen utensils and linen at an estimated cost of Rs. 3.10 lakhs for the eight new lavishly built bungalows on hilltops for ministers.

—*The Times of India*

IF another war breaks out in the Indian sub-continent, it will not be because of American arms.

—*Dr. Henry Kissinger*

NONE of China's internal or external problems had been solved by the Chinese Communist Party's tenth Congress.

—*Izvestia*, Moscow

THERE could even be a revolution in our country if degrees continue to be regarded as status symbols.

—*Prof. T. K. Tope*,
Vice-Chancellor of Bombay University

**TAILPIECE**

*To me the charm of an encyclopaedia is that it knows—and I needn't.*

—Francis Yeats-Brown

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*A Kalmyk Folk-tale*

# The Cockerel and the Peacock

**A concocted story telling how the cockerel habituated itself to calling thrice a day and the peacock acquired its beautiful finery**

LONG, long ago there lived a cockerel and a peacock, who were neighbours. How handsome was the cockerel, and how beautiful was his raiment! His feathers were of gold and they sparkled and played in the sunshine. All the other birds envied the cockerel as they sat on branches of trees, and twittered piteously—why couldn't they have such beautiful plumage! The proud cockerel became even prouder. He did not talk to anyone but the peacock. He walked about throwing his chest out, and he pecked at the grain with an important air.

The cockerel treated the peacock as a friend. Perhaps because the peacock in those days was not dressed as richly as the cockerel. Perhaps because they were close neighbours—who knows? —but they lived as friends.

One day the peacock decided to travel to far-off lands. He was very sorry that his clothes were not rich enough, and he watched the cockerel with envy, thinking: "How happy I would be if only I could have raiment like that of the cockerel. What have I? Nothing, if you do not count these pitiful feathers! How could I appear in foreign parts in such beggarly clothes! Really, I would feel ashamed to look strangers in the eye. But why don't I ask the cockerel? Why should I not borrow his finery, surely he will not refuse me?"

And the peacock turned to the cockerel, begging him to lend his beautiful clothes, promising to return them by next morning.

The cockerel thought it over and said: "But what am I to do if you do not come by tomorrow's dawn?"

The peacock answered: "If I do not come by dawn, call me and I

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shall come running. If I do not come in the morning, call me at noon, and if I am not here at noon call me in the evening. I am sure to come back in the evening."

The cockerel trusted the peacock. He took off his beautiful finery and gave it to the peacock, while he himself put on the peacock's plumage. Arrayed in the cockerel's bright raiment of many colours, the peacock became the most beautiful of the birds. He was overjoyed, became as proud as any could be and set off for distant lands.

A day passed. Night came. The cockerel waited for the peacock, but there was no peacock. The cockerel grew uneasy. At last he could stand it no longer and he burst forth with the cry: "Cock-a-doodle-do!"

He called again, then again and again, but no peacock came. The cockerel grew sad as he waited for the noonday to come. At last the noonday came. The cockerel called again; he called the peacock in the evening, but no trace was there of the peacock.

That was how the peacock disappered together with the cockerel's beautiful raiment.

Ever since then the cockerels have called the peacock three times a day: in the morning, at noon and in the evening. They call for the peacock who carried away their beautiful raiment.

□ □ □

**To the Readers of** BHAVAN'S JOURNAL

Due to various factors such as floods, rail strike, and newsprint shortage, our issue dated September 2, 1973 could not be despatched to many centres in time. The consequent inconvenience caused to the readers is regretted.

—Ed. B. J.

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# Laugh with Irvin Shrewsbury Cobb

AMERICAN JOURNALIST AND WRITER

Why should a worm turn - it is probably just the same on the other side.

* * *

Women now insist on having all the prerogatives of the oak and all the perquisites of the clinging vine.

* * *

Middle age : when you begin to exchange your emotions for symptoms.

* * *

Save whatever is current at the moment except currency.

* * *

A good story-teller is a person who has a good memory and hopes other people haven't.

* * *

I once knew a fellow who spoke a dialect with an accent.

* * *

Learn all the rules, every one of them, so that you will know how to break them.

* * *

A capacity for self-pity is one of the last things that any woman surrenders.

* * *

You couldn't tell if she was dressed for an opera or an operation.

* * *

Every line in her face is the line of least resistance.

* * *

Epitaph : a belated advertisement for a line of goods that has been permanently discontinued.

* * *

His words were long enough to run in serials.

* * *

I 've just learned about his illness; let's hope it is nothing trivial.

* * *

He has more kinsfolk than a microbe.

* * *

Men are vain, but they won't mind women working so long as they get smaller salaries for the same job.

* * *

What is a croquette but hash that has come to a head?

* * *

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Advances in medicine and surgery have driven out despair from the mind of lepers; and what is more, it is not merely cure, but occupational training and rehabilitation too, thanks to hospitals like the one at Kondhwa near Poona.

# Leprosy Can Be Cured

AVINASH GODBOLE

LEPROSY is no more incurable, thanks to the advance medicine and surgery have made.

But the traditional attitude of the society towards this disease and those suffering from it has scarcely changed. And more deadly than the disease is this morbid attitude.

According to the World Health Organisation, there are about 1.5 crores of leprosy sufferers in the world.

In India, their number may be about 30 to 50 lakhs. In some districts, its incidence is as high as 40 to 60 per 1000 of the population. Generally, the occurrence of this disease is more in tropical countries.

In leprosy, the skin and the nerves are generally affected. It starts with patches appearing on the skin. The patient loses the sensation at these parts. Later the nerve trunks get involved causing further loss of sensation, drying of skin and paralysis of muscles of hands and feet with subsequent contractures. The disease can also cause other serious physical deformities.

Murli, the weaver living in Ganjpeth in Poona city, Balu, the gardener working at a company premises in Poona and Prabhakar, a teacher in Nasik district are some of the examples who contracted this most dreaded disease but have now been successfully rehabilita-

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ted after proper intensive treatment.

Murli's case needs mention. This young man from a weaver family of Ganjpeth was struck by leprosy. After undergoing treatment at Kondhwa, he returned home fully cured. He has a young wife, a daughter about four years old and a younger sister in his family. Knowing that he may not be able to work on handloom he learnt to make *bidis*.

Today, his family lives by *bidi*-making. Each of the three adult members earns about Rs. 2 to 2.50 per day.

It became possible only after taking treatment and rehabilitation training at Kondhwa. Instead of getting disheartened, he started in right earnest to earn his livelihood. He mixed in society with confidence and soon he was assimilated in the society. This led to a change of attitude on the part of his neighbours. Today, he not only mixes with them but is an active worker of the newly started *bidi* workers union.

There are at work some institutions in the country, which are trying to remove misgivings about leprosy and correct the social attitudes.

Instead of persisting with the practice of segregation of lepers by creating a colony of even disease-free lepers, the benevolent institutions are trying to rehabilitate them in the community.

Dr. Bandorwala Leprosy Hospital at Kondhwa near Poona, is one of them. Named after Dr. Bandorwala, who had devoted his life in the service of lepers, this hospital is perhaps the biggest centre of its kind in the country. The four-fold work being under taken here includes medical cure, surgery, occupational training and finally rehabilitation of the cured.

The programme of rehabilitation of the disease-free leprosy patients and research is being undertaken here since 1970-71. Under this programme and under the hospital's scheme of imparting vocational training, the disease-free patients are given training in tailoring, agriculture, poultry, shoe-making and dairying. About 100 patients have been trained during the past 2-3 years With the help of the social workers working under the programme the hospital has succeeded in the rehabilitation of about 70 patients in different trades.

At Kondhwa Hospital, the number of leprosy patients is increasing year after year and this year it has increased to nearly 400. In addition, over 300 out-patients attend the hospital for medical treatment. The hospital has also added a wing by opening a small out-patient and physio-therapy clinic in Poona city. A special feature about the hospital is that all work here is manned by cured leprosy patients. No outside labour is engaged.

Talking about the disease, the

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Chairman of the Hospital Committee and noted surgeon Dr. J.M. Mehta says, the disease is mildly contagious but an occasional contact will not result in infection.

*Only constant and prolonged contact with "open" untreated cases will spread the infection. The disease is not hereditary.*

The type of disease affecting the skin and nerves is called "Tuberculoid". The other type known as "Lepromatous" affects not only the skin and nerves but practically any part and organ of the body. Besides, the ugly thing about it is that it creates hideous deformities which can, however, be avoided by timely treatment.

But the hideous deformities do not mean that the patient is necessarily infectious. It must, however, be remembered that those who do not seek treatment can be infectious.

The Kondhwa Hospital gives more importance to correcting the deformities. Deformed nose is replaced by a well shaped nose and the bent fingers of hands and feet are straightened and their functions restored.

During the last few years, over 170 patients have undergone facial surgery. The straightening with functional improvement of fingers has been done in a large number of cases. There are cases where the patient looks ugly because of loss of eyebrows. In such cases, a part of the skin at the back side of the scalp is transplanted in the place of eyebrows, so that in course of time, the man develops eyebrows which look natural. But the only defect with such patient is the rapid growth of the hair of the newly transplanted eyebrows. The skin being from the part of the scalp, the hairs have a tendency to grow faster.

Modern drugs like Sulphones have made it easier to bring leprosy under control. The patient has however to continue the medicine for a long time.

**The endemicity of leprosy is the highest in Tamil Nadu and Andhra Pradesh, moderate in Bihar, Maharashtra, Mysore, Orissa, West Bengal and Uttar Pradesh and low in the remaining States.**

**The total endemic population is estimated to be 30 crores of which the number of estimated cases is 31 lakhs.**

**The overall incidence of the disease in the country roughly comes to five per 1000.**

**There are 234 Leprosy Control Units and 1,443 Survey, Education and Treatment Centres in the country. In addition, 30 voluntary organisations are receiving grants-in-aid from the Central Government for participation in the National Leprosy Control Programme.**

**Of the 593 clinics engaged in leprosy cure, 231 institutions have the provision for in-patients, where 27,999 patients can be accommodated. The number of cases registered for treatment till recently under the Leprosy Control Programme has been 9,68,053.**

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Besides assisting in all the activities of the hospital, the cured patients grow vegetables, pulses and other foodgrains in the 14.5 hectare land acquired by the hospital. The hospital's poultry farm has more than 2,000 birds where about 700 eggs are produced daily. In the shoe-making section, special types of shoes useful for the leprosy-affected patients are made. In the handloom section the patients weave various types of cloth. Last year, the patients working in this section produced bandage cloth and other material worth over Rs. 7,500.

□ □ □

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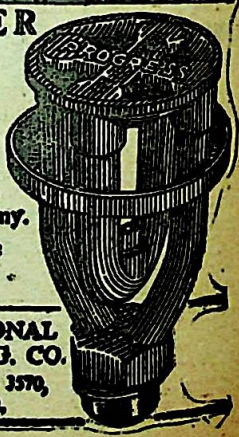
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# Notes and News

## VIVEKANANDA KENDRA TRAINING COURSE INAUGURATED

A six-month training course for life-workers of the Vivekananda Kendra, a service-mission, set up by the Vivekananda Rock Memorial Committee by way of the Second Phase of its Memorial plan, was inaugurated at a public function held at Kanyakumari on August 30, under the distinguished presidentship of Shri Chhedi Lal, Lt. Governor of Pondicherry. Swami Atmasthananda, the President of the Ramakrishna Math, Rajkot, was also present on the occasion as the main speaker

Welcoming the august assembly, Shri Eknath Ranade, the Organising Secretary of the Committee, dwelt on the significance of the Vivekananda Kendra and explained the salient features of the life-workers' scheme just launched under its auspices.

He said that the scheme is intended to be a part of a mighty movement to purify and invigorate national life and activities in all directions, agreeably to the aims and objectives formulated by Swami Vivekananda himself nearly 75 years ago.

Shri Ranade drew pointed attention to the present paradoxical situation in the country with a burst of religiosity on one side and a lowering of moral values and blatant manifestations of cynical, selfish and anti-social conduct debasing individual and social life at their very roots, on the other.

True religion, he emphasised, had to be re-discovered and practised earnestly if we are to make a meaningful and creative use of our freedom and independence. He declared that it was the aim of the Vivekananda Kendra to rouse such a spirit which would enable us all to worship God through service to our fellowmen.

After their initial training for six months at Kanyakumari, Shri Ranade informed, the workers would be deployed to backward areas for practical training in social service.

He further stated that the first batch of life-worker trainees, numbering just 14 (including two women) were selected out of 700 aspirants after much careful scrutiny.

After the termination of the total training period of three and half years as described above, they will be accepted as life-workers. Thereafter, they will be free to take to married life, if they so choose, and will be assured of a 'contented living' enabling them to devote all their time and energies to their life mission.

He added that fresh batches of life-workers will be selected every year who, after undergoing full training of three and half years, will be deployed to various fields of activity.

All this, Shri Ranade pointed out,

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involved huge funds, needed both for initial capital outlay to put the Vivekananda Kendra on firm foundation as well as for meeting the recurring expenses on the maintenance of life-workers expected to join in an increasing number year after year.

He revealed that the estimated amount needed for the capital expenditure alone was to the tune of Rs. 3 crores.

He expressed the hope that the generous public who helped the Committee in implementing the First Phase of the Memorial plan, namely, the erection of the Memorial on the Vivekananda Rock, will come forward in support of the Second Phase and make available to the Committee an amount of three crores needed for capital expenditure.

Regarding the funds needed for meeting the recurring expenses on the ever growing band of life-workers who will be assigned various tasks of national reconstruction, Shri Ranade made a specific appeal to the common but enlightened people of the country to set apart, annually, at least a small portion of their income for being donated to the cause. To begin with, Shri Ranade said, the Kendra would strive to have the patronage of at least a lakh of such persons donating anything from Rs. 12/- to Rs. 120/- or to Rs. 1200/- or even more, annually, depending upon their means. As, upon them will depend the sustenance and growth of this movement, they will be its true patrons and will be called as such. He added that even institutions and corporate bodies, including Trusts, could extend their support in this scheme.

Swami Atmasthananda, head of the Ramakrishna Math at Rajkot who spoke next, blessed the Kendra and exhorted the trainees to be worthy of the Swamiji. He too referred to recent disquieting trends in the body politic threatening a relapse in the outlook and conduct of our leaders and people alike.

Coming in the wake of our Freedom, this is an unwanted trend which has first to be stopped and then reversed before we can hope to profit by our spiritual and cultural heritage. With the exhortation, 'Back to Vivekananda and then forward to the goal of beholding God in our fellowmen and serving them in a spirit of loving service', he concluded.

Shri Chhedi Lal, who presided, expressed his happiness to be associated with the ideals and objectives of the Kendra and paid a tribute to the Swamiji's vision and faith in the future of a resurgent India. He pointed out that the equality and brotherhood which the Swamiji preached and practised have been already enshrined in our new constitution. But to infuse into the people the dynamic humanism of his message, we need earnest and dedicated workers such as the Kendra is planning to train and mobilise for field work. He expressed the hope that the public would respond readily to the appeal of Shri Ranade and wished the Kendra a great future.

## DELHI KENDRA

THE Kendra conducted the Sunday discourses on **Ramayana** by Pandit Kapindraji as usual.

### School

The address of Swami Vandanananda of Ramakrishna Mission on August 4, 1973 marked the inauguration of the special Saturday Assemblies and also that of school activities for the month of August. This was followed by the first Parent-Teacher meeting of this session on August 11, which was attended by about 400 parents.

The School celebrated the Independence Day on August 14, with an inter-House National Song contest.

On August 20 was celebrated Janmashtami with Sanskrit Sloka contest from the **Bhagavad Gita**. On the Janmashtami day, August 21, special

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Pooja ceremony was organised in the Bhavan's Temple.

Two educational excursions were arranged by the School for the classes Nursery to II during the month.

**Bhavan's College of Mass Communication**

There was a guest lecture by Shri V. B. Kulkarni, (former Editor of Indian Express) on August 6, on Writing for the benefit of Journalism students.

**Academy of Foreign Languages**

The Academy reopened on August 6, 1973. The number of students enrolled in various languages is as detailed below: German 79 (semester: Groups I & II) French I to IV 190 Russian 27 (I semester) Spanish 29 (I semester).

The certificate-awarding function of Japanese Conversational Course was held on September 1, 1973 in the Bhavan's Hall under the presidentship of Shri Jaisukhlal Hathi. The Conversational Course in Japanese language was sponsored by the Government of India Tourist Office, New Delhi. After the prayer, the Director made a few introductory remarks about the starting of the Conversational Japanese course and its successful completion. This was followed by distribution of certificates by the President.

In his address the President exhorted the awardees to keep alive the study of Japanese language so that they gain more proficiency in it. He suggested that if adequate number of students were forthcoming, the Bhavan would think of starting Conversational classes on Saturdays or Sundays.

Shri P. N. Seth, Deputy Director-General of Tourism, Government of India, while proposing a vote of thanks, asked the trainees to bear in mind that when accompanying foreign tourists they should give a correct picture of our customs, our social set up and not indulge in giving a painted picture. He further emphaised that they should be equally eager to learn from foreign tourists and not always take a position of mere givers.

Mr. Shigenobu Suzuki of the Japanese Embassy congratulated the awardees on their qualifying in the Japanese language within a short time of three months.

## JUDGES FETED

JUSTICE Shri P. N. Bhagwati, Chairman, Gujarat Kendra and Justice Shri V. R. Krishna Iyer, Member, Kerala Kendra, were felicitated on July 27, 1973 in the premises of the Kendra. Many distinguished persons, including Justice Shri A. N. Ray, Chief Justice of India, Dr. Karan Singh, Union Minister for Tourism and Civil Aviation, Shri Nitiraj Singh Chaudhary, Minister of State for Law, Justice and Company Affairs, were present at the function.

On July 28, Justice Shri P. N. Bhagwati paid a visit to the office of the Delhi Kendra. Shri Jaisukhlal Hathi Chairman of the Kendra was present. Shri Justice Bhagwati went round the building and appreciated the useful work done by the Kendra.

## MANGALORE KENDRA

UNDER the auspices of the Mangalore Kendra of the Bharatiya Vidya Bhavan, Shri P. Pandarinathacharya Galagali, a reputed scholar on Vedas, gave two discourses on August 19 and 20, 1973 on "Bhagawatha Purana" and on "Gita" on August 21, 22, 1973. The auditorium was packed to capacity on all the four days and his discourses were very well appreciated by the audience.

## 87TH SIVANANDA JAYANTI CELEBRATIONS AT MADURAI

GURUDEV H. H. Sri Swami Sivananda's 87th Jayanti was celebrated in great pomp for 9 days from September 1 to 9, 1973, by the Madurai

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Divine Life Society, before its premises, within Sri Meenakshi Temple, Madurai, with both morning and evening programmes.

'Gita Saptaham' was conducted by H. H. Sri Swami Yogananda of Benares on all the days. Sri N.M.R. Subbaraman, the Sarvodaya leader of Madurai inaugurated the Saptaham.

Shri P. R. Pakrisankar, District Judge, Labour Court, Shri V. Santanam of Dinamani, Shri L. Narayanan Chettiar of Visalakshi Mills, Shri Mookiah Thevar, Parliament Member, Shri Alagarswami, Asst. Commissioner of Sales Taxes, Shri P. V. Narayanswami, Divisional Superintendent of Southern Railway, Shri N. S. Ramachandran, E.O. of Sri Meenakshi Temple, Shri M. A. Murugesan, Dy. Commissioner of Hindu Endowments inaugurated the celebrations on different dates.

Dr. Tamilannal of Madurai University, Professor M. C. Ramar of S.V.N. College, Yogi P. R. Swami, Swami Atmananda, Professor L. R. Ganesan of Madura College, Shri Prantartaharan of American College, Dr. Sp. Annamalai of Thyagarajar Arts College, Shri S. S. M. Sundaram of Sourashtra College, Doctor Venkoba Rao of Madurai Medical College and the great Psychiatrist of the South, Swami Jnanananda of Kerala, Sadhuseelan Parameswaran Pillai of V.R.M.C., Cape, Swami Nityananda of Ramakrishna Tapovanam, and H. H. Sri Swami Chidananda Saraswati of Rishikesh participated in the proceedings of the various days.

Chennayil Sivanandar, a book giving valuable information regarding H. H. Sri Swami Sivananda's visit to Madras and his participating in various functions for 3 days, edited by Sri T. K. Narayanan, Editor, Samaya Jyoti, was released by Shri P. Mookaiya Thevar, Member of Parliament, on September 7.

Prizes and rolling shields were awarded to students of colleges and high schools, who participated in the State level city-level competitions arranged for college and high school students respectively.

In the grand procession around the main streets on the evening of 8th many Bhajan Mandalis and devotees participated. On all the 8 days the evening function was started by a leading Sankirtan Mandali of Madurai.

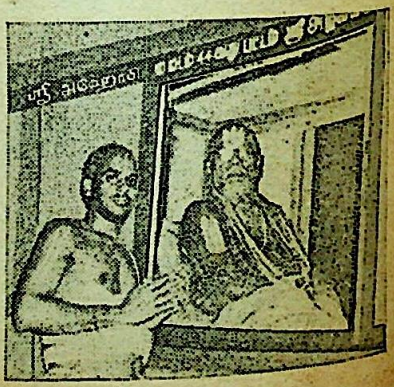
The 9th day was celebrated at Sivananda Tapovanam, with an Antaryoga by Swami Nityananda of Sri Ramakrishna Tapovan.

## 78TH BIRTHDAY OF H. H. JEER OF SRI AHOBILA MUTT

HIS Holiness Sri Vedanta Desika Yateendra Maha Desikan, the 44th Jeer of Sri Ahobila Mutt completed 77 years on August 31, 1973. His birthday was celebrated throughout India by his disciples. In Bombay, nearly 500 to 600 of his disciples joined hands and celebrated the above occasion in a grand manner at the Lakshmi Narasimha Swami Temple, Chembur.

He became the Jeer of the Ahobila Mutt in 1958. Within this short span of 15 years, he has accomplished many difficult tasks.

In July 1958, he was specially requested by the then Executive Officer



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of Tirupati Devastanam to be present on the occasion of Ananda Vimanam renovation function of Lord Srinivasa. On that occasion he provided Anna Danam (free food) to nearly 5,000 people.

He reconstructed the Ahobila Mutt of Pullam Bhoota Kudi. He renovated the Sri Val Veer Raman Temple of the same place at a cost of Rs. 20,000.

He did Mangalasasanan at Srirangam during July 1961, and donated liberally on that day to all the employees of the Sri Ranganatha Temple.

He constructed the Raja Gopuram at the Ahobilam (Andhra) at the cost of Rs. 2,00,000. Nearly 10,000 people attended the Samprokshanam of the above Gopuram.

In 1968, he constructed a Lakshmi Nrisimhan Temple at Chembur in Bombay.

This year (in August) he renovated the Sri Ranganatha Temple and the Raja Gopuram of the above Temple at Adanoor in Tamil Nadu.

Every year he conducts many Vidvad Sathas and offers priceless presents to learned scholars. He donates very liberally to poor people who approach him for conducting the marriage of their daughters. Besides he himself has performed or borne the cost of many marriages. He also runs a free Sanskrit College at Madurantakam in Tamil Nadu. All the students are given a handsome stipend at the end of every academic year.

## ACHARYA BHAISHANKAR PUROHIT FELICITATED

Bharatiya Vidya Bhavan and other leading institutions of Bombay felicitated Shri Bhaishankarbhai Purohit, Principal, Bhavan's Mumbadevi Sanskrit Mahavidyalaya, on being awarded the National Award for proficiency in Sanskrit teaching this year.

Smt. Lilavati Munshi, President, Bharatiya Vidya Bhavan, while giving her address as the Chief Guest, observed that Shri Purohitji, who has been associated with the Bhavan for the last 33 years, has contributed much to the Bhavan's Sanskrit activities.

Shastri Tuljashankar Pandya, Shri Kanaiyalal Bheda, Shri R. Anklesaria, Shri Narmadashankar Shastri, Shri Gaurishankar Purohit, Shri Harikrishna Yajnik, Shri Gopalkrishna Mody, Shri Maheshchandra Shastri, Shri Natvarlal Shelat Acarya, Shri Umashankar, Acarya Shri Manchharam, Shri Parhladray Master, Shri Baldev Purohit, Prof. Smt. Minal Vora, Shri D. Vyas, Shri J. Pande and others paid glowing tributes to Shri Bhaishankarbhai's personality and scholarship.

Speaking as the Chairman, Shri J. M. Dave, Hon. Director, Bharatiya Vidya Bhavan, pointed out that Shri Purohitji, besides being a traditional Pundit, has equipped himself with his own efforts, with knowledge of English, to enable himself to be in tune with the present.

Smt. Lilavati Munshi presented a sandal-wood garland and some books to Shri Purohitji. Many institutions and students also presented flowers to Shri Purohitji.

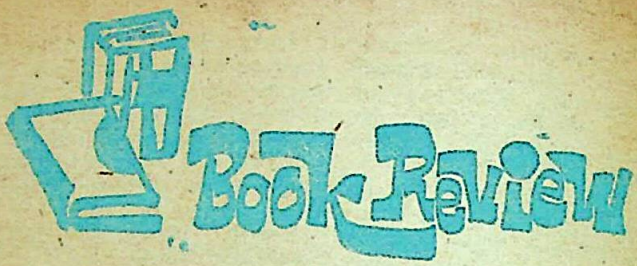
Profusely thanking for the warm felicitations, Shri Purohitji stated that in the development of his life and personality, not only Bharatiya Vidya Bhavan but also the personalities like the respected Kulapati Munshiji, respected Smt. Munshiji, Shri Dikshitarji and Shri J. H. Dave have played a very important part.

He further said that the honour shown to him is really an honour for Sanskrit and that he, as an individual, hardly deserved any recognition. He assured that he would try his best to fulfil the hopes of his elders, friends and well-wishers.

Shri Gadgil proposed a vote of thanks.

□ □ □

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**UPANISHADS AND YOGA** By T. R. Kulkarni. Publishers: Bharatiya Vidya Bhavan, Bombay-7. Pp. 160. Price: Rs. 4/-.

IN this well-argued study, the author shows how the Upanishads, far from being anti-rational or other-worldly as imagined by many, have a positive content verifiable in terms of the intellect and direct experience.

Consciousness in its various phases and workings forms the main theme of these texts. Patanjali is shown to accept their scheme of grades of Reality (and Consciousness) in his exposition of Yoga.

An interesting chapter is added on the implications of this line of yoga to neuro-physiology and psychopathology.

A fresh approach that calls for further fruitful study.

—M. P. Pandit

**GOD-REALISATION: SADHANA AND EFFECTS** Published by The Academy of Comparative Philosophy and Religion, Belgaum. Pp. 278. Price: Rs. 7/-.

THE eleven papers read at the seminar held recently by the Academy of Comparative Philosophy and Religion, founded in memory of Gurudeo Ranade, approach the subject of God-realisation from different standpoints, e.g. Vedanta schools, Jaina, Integral Philosophy of Sri Aurobindo and the synoptic view of Dr. Ranade. Though the treatment is wholly theoretical, the data assembled by the participating scholars is wide-ranging and stimulates interest.

—M. P. Pandit

**HUMOUR, WIT, AND SATIRE FROM INDIAN CLASSICS** by P. Thomas; Published by Joseph Thomasons & Co., 7, Ananda Bazar, Ernakulam, Cochin; pp. iv 151; 1969; Price: Rs. 3-75.

THE compiler's aim to make the book as representative as possible is, no doubt, commendable but the selection could have been better. There is no dearth of humourous literature and the compiler could have well tapped other sources too.

Bhasa is noted as a humorous writer in Sanskrit and so also Haribhadra Suri in Prakrit who has written a fine book, titled **Drurtakhyana**, the reading of which makes our ribs rend.

The book blazes a new trail and is welcome. The English used is modern and the style racy.

—Dr. A. S. Gopani

**SEETHALAKSHMI RAMASWAMI COLLEGE MAGAZINE**, March 1973, Volume 13, Tiruchirappali, Tamil Nadu.

PADMA Bhushan Shri N. Ramaswami Ayyar, the founder of the

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Seethalakshmi Ramaswami College for women at Tiruchiparappalli, Tamil Nadu, is a man cast in the mould of Maharshi Karve; for, like the great Maharashtrian crusader for women's education, he has also dedicated his entire life for the same cause. The college in Trichy is his dream come true in brick and mortar. It has served the cause of women's education so well as to earn a name for itself in the educational circles, not only in Tamil Nadu, but in other parts of the country as well.

The college magazine, now under notice gives a perspective view of its activities, progress and achievements. Replete with information, it has a number of articles written by students and others. Photographs enliven the pages while the item, "X-Ray Picture" of the founder, identifying his many virtues with his physical features, is a well-deserved and impressive tribute to the man to whom 'womankind', so to say, is deeply indebted for ever.

—S.D.M.

**THE CONCEPT OF ENERGY IN HINDUISM** by Autar N. Bakshi, Pub. Sad-Vikas Publications, Bombay, pp. 43, Rs. 2-50.

ENERGY is the source of all life. The liberation of the soul is the merging of the energy of soul into the total energy of the universe. This doctrine is briefly put forth by Shri A. N. Bakshi in the present booklet.

He has also succintly stated the four yogas—Hatha, Bhakti, Karma and Jnana—which, either singly or in happy blending lead to the Divine. Topics like Art of Meditation, Progressive Evolution, Manifestation of Divinity are also briefly stated. The booklet is both inspiring and rewarding to those seeking spiritual guidance.

—Prof. S. A. Upadhyaya

**POLITICS AND THE SOCIAL SCIENCES,** Ed. by S. M. Lipset Publishers: Wiley Eastern Private Ltd., New Delhi, 1972. Pp. xxii + 328, Price: Rs. 6.

THE book under review is an outcome of the need felt by the American Political Science Association to understand the existing links between political science and other social sciences.

The study of politics has fascinated man from the beginning of history. Though Aristotle called it as the "master science," the development of politics as a science had to face more impediments than any other discipline in the family of social science. Today, it is the only discipline in the family of social science that does not hide its claim for the status of "Science." It is called political science. However, this position is not without any challenge, by the other social sciences.

Another related dispute is the question of the primacy between the state and society. The question is, however, an indication of their relationship. Unlike natural sciences, the social sciences have "man" as their focal point. If politics studies "man" as a member of state other non-political institutions are studied by other social sciences like anthropology, sociology, economics, history etc.

But, though the study of relationships between politics and other social sciences has been there for long, the inter-disciplinary approach to the study of politics is of recent origin. In Europe and America, early sociologists "continued to exhibit considerable interest in politics." And as the editor says in the introduction: "The field of political sociology, defined as the effort to apply various concepts and methods of sociology to the study of political behaviour and institutions suddenly emerged as a major enterprise."

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Consideration of political behaviour and institutions through different glasses is good to a certain extent. But can it be extended to an extent where the identity of the discipline itself is lost? Such exercises have blurred the lines separating one discipline from the other and led to the development of a 'Social Science' rather than 'Social Sciences.'

The introduction by Lipset is a stimulant to the readers of this book. There are other chapters by various contributors delineating the relationship of politics with history, Anthropology, Sociology, Economics, Psychology, Statistics, etc.

The book is written in the context of the advances made by these various social sciences in the U.S.A. In India, the interdisciplinary approach is yet to make an impact as such. It will be worthwhile for the Indian Political Science Association to take up a similar study to evaluate the "values and liabilities of inter-disciplinary collaboration for political scientists."

—P. M. Kamath.

## TELUGU

**CHAITANYA LAHARI,** a collection of five lectures on five great literary figures in Telugu literature—Tikkana Somayagiri, Palkuriki Somanatha, Sri Krishnadevaraya, Vemana Yogi, and Gurajada Appa Rao—by eminent writers—Dr. D. Venkatavadhani, Gadiyaram Ramakrishna Sarma, P. Narayanacharlu, M. Kodandarama Reddi and Kothapalli Veerabhadra Rao respectively. Demy size, paper back, pages 225. Published by Yuvabharati, 5 Kingsway, Secunderabad-3. Rs. 5.

THE Yuvabharati is an institution of considerable standing, serving Telugu literature at much pain and cost and meriting public praise for its perseverence. Dr. Venkatavadhani though hesitating and often resorting to old theories on the historial side is brilliant on the literary side while Sri Gadiyaram is equally good in both. Sri Kodandarama Reddi is thought provoking while Narayanacharyulu is more religious. Veerabhadra Rao almost worships his hero. All the writers being specialists with a modern outlook, the lectures are interesting and revealing.

**MAHATI,** a collection of essays, nearly 101 by various authors on post-Independence trends in Telugu literature and culture, published by Yuvabharati, Secunderabad, on the occasion of the Silver Jubilee Celebrations of Indian Independence, Paper back, Demy, 700 pages, Rs. 20.

THOUGH there is a multiplicity of writers and the subjects are varied, the writings are more in the nature of catalogues and are rather sweeping than aiming at some observations on the trend. It is also too much to expect the lists to be exhaustive as many names are likely to escape notice. The real influence of the spirit of independence on literature is not properly focused upon.

—Vedam Venkataraya Sastry

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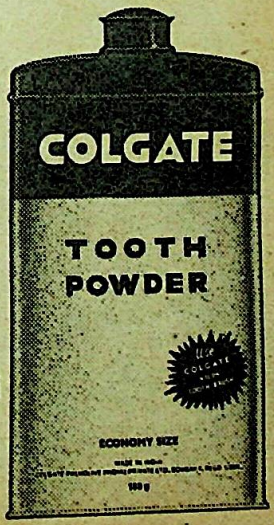
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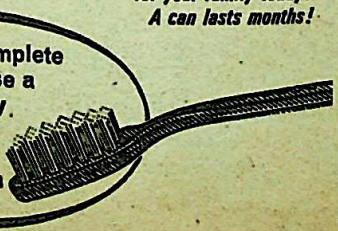
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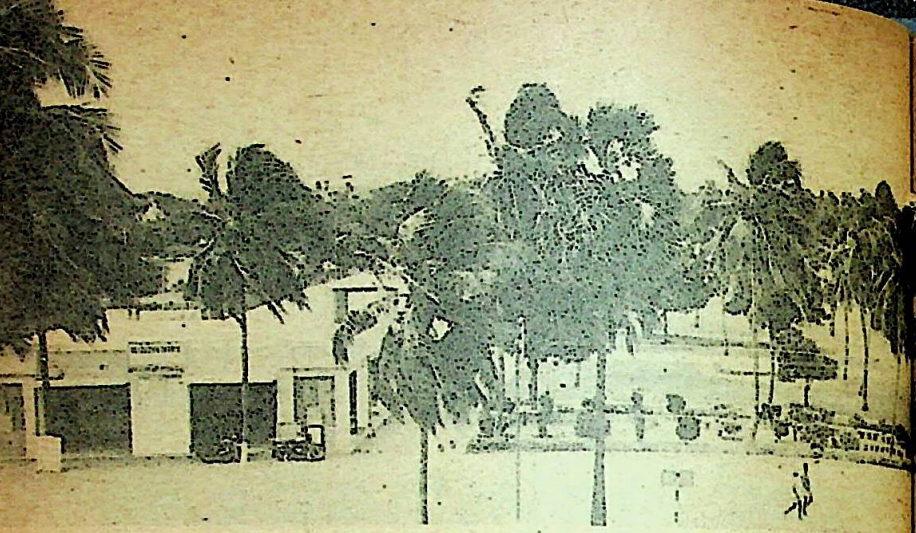



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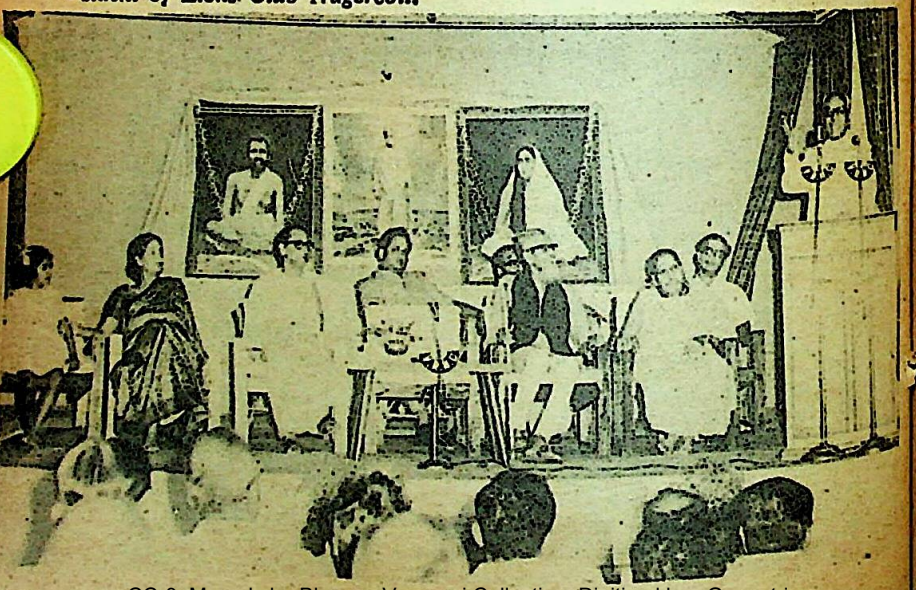


TP.G.19

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*Shri Chhedi Lal, Lt. Governor of Pondicherry, speaking at the public function held on August 30 at Vivekanandapuram, Kanyakumari, to mark the 80th anniversary celebrations of Swami Vivekananda's epoch-making Chicago address (1893). (L. to R. front row): granddaughter of Shri Chhedi Lal, Mrs. Chhedi Lal, Swami Atmasthananda, Prof. P. Mahadevan, the President of the Committee, and Shri Janardan Swami of Nagpur. (L. to R. second row): A. D. C. to the Governor, Shri Eknath Ranade, Organising Secretary of the Vivekananda Rock Memorial Committee and Shri K. K. Bhaskaran, President of Lions Club Nagercoil.*

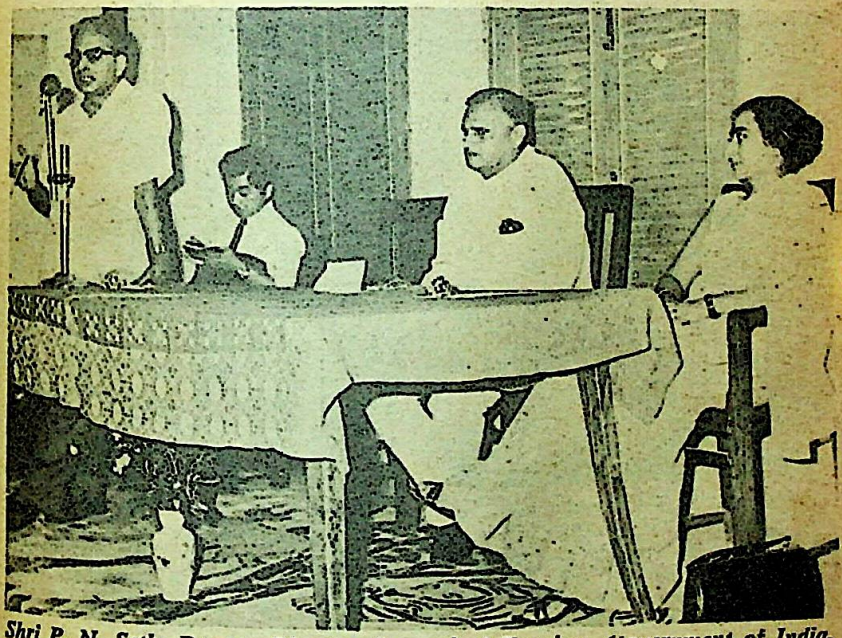


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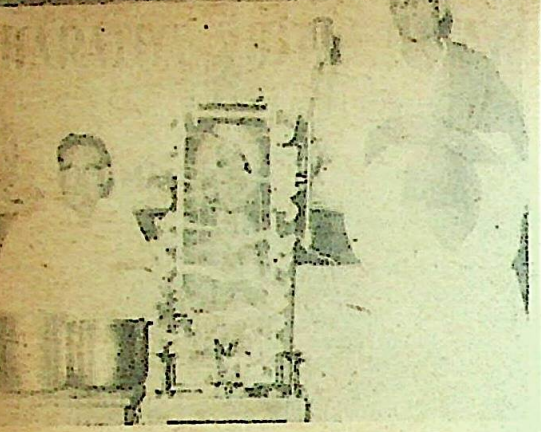
*At the land's end of India! A bird's eye view of Vivekanandapuram Campus in the Kanyakumari district of Tamil Nadu. In the background is seen a glimpse of the Bay of Bengal. At left is the reception office. The barracks at right are meant for accommodating trainees, guests and visitors to Kanyakumari. A public function was held here on August 30 to mark the third anniversary of the Vivekananda Rock Memorial and the inauguration of the Vivekananda Kendra training course for life-workers.*

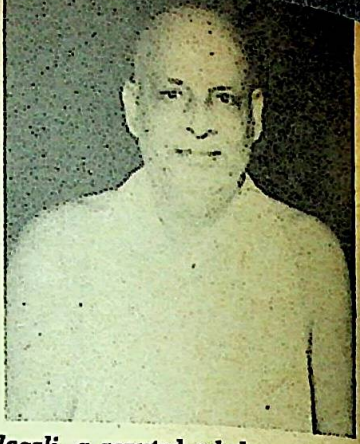
# PHOTO FEATURE



*Shri P. N. Seth, Deputy Director General of Tourism, Government of India, speaking at the certificate-awarding function of the Japanese Language Course at the Delhi Kendra on September 1. (L. to R. Sitting): Mr. Shigenobu Suzuki of the Japanese Embassy, Shri Jaisukhlal Hathi, Chairman of the Delhi Kendra and Miss A. Malhotra, Director, Government of India Tourist Office, New Delhi.*

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*(Top Left): Shri P. Pandarinathacharya Galagali, a reputed scholar on Vedas, speaking on "Gita" at the Mangalore Kendra on August 21. Also seen is Dr. M. P. Pai, Chairman of the Kendra.*

*(Top Right): Swami Sivananda Saraswati, founder of Divine Life Society, Rishikesh, whose 87th birthday was celebrated in a grand manner at Madurai from September 1 to 8.*

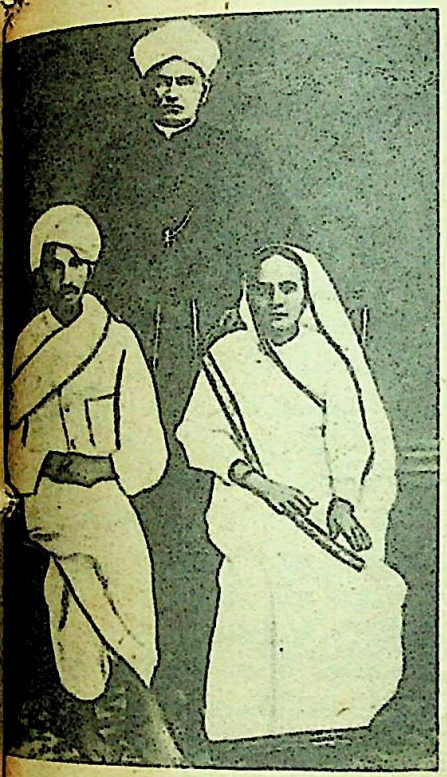


*Sadguru Sant Keshavadas who gave a series of talks and kirtans in London in August last including one on "Indian Culture" on August 18 at the Mahatma Gandhi Hall, YMCA for the Bhavan's U.K. Centre. Earlier, he was on a tour of the U.S.A. where he inaugurated the "Temple of Cosmic Religion" at Washington D.C.*



*Shri G. A. Natesan, staunch nationalist and founder of "Indian Review" of Madras, whose birth centenary was celebrated on August 24 at Madras. The publishing house that he founded in Madras (G. A. Natesan and Co.) brought out a number of books within easy reach of the common man, on the lives of prominent national leaders and foreign friends of India, their speeches, brochures on topical economic social and political issues.*

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15-7-47
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Dear Natesan,

Anna - Lakshmi Sharma - told me you were ill & not well. In your home no business to be ill. Your work is not finished. Who is older - you or I?

Yours sincerely
M K Gandhi

*Shri G. A. Natesan with Mahatma Gandhi and his wife Kasturba Gandhi whom he hosted in Madras in April 1915.*

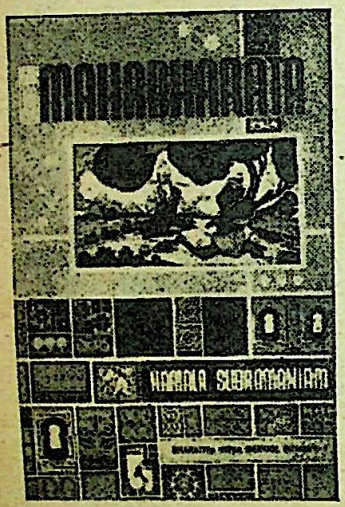
*Photo copy of a letter from Mahatma Gandhi to Shri G. A. Natesan.*

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by

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*At the 69th birth anniversary celebrations of Dr. Vasudevcharan Agarwal, on August 7 at Hindi Bhavan, Lucknow. (L. to R.): Pandit Krishna Vallabh Dwivedi, Dr. Nilakanta Purshottam Joshi, Pandit Jagannath Prasad Shastri and Shri Ramesh Chandra* 'Sathee.'


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# Do Thine Allotted Task !

No man shall escape from act
By shunning action; nay and none shall come
By mere renouncements unto perfectness.
Nay, and no jot of time, at any time,
Rests any actionless; his nature's law
Compels him, even unwilling, into act.
(For thought is act in fancy)
....He who, with strong body serving mind,
Gives up his mortal powers to worthy work,
Not seeking gain, Arjuna! such a one
Is honourable.
Do thine allotted task.

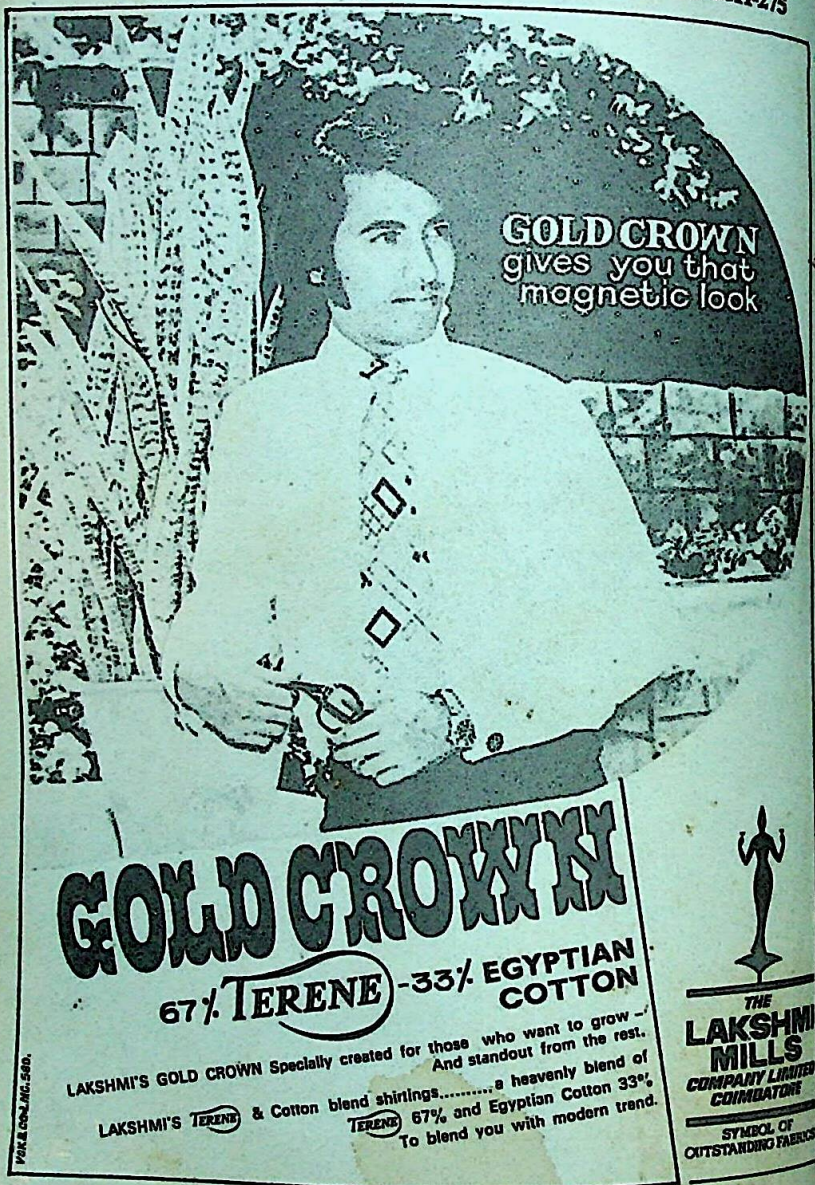
*Bhagwad-Gītā (III-4/8)*
(Arnold's translation)

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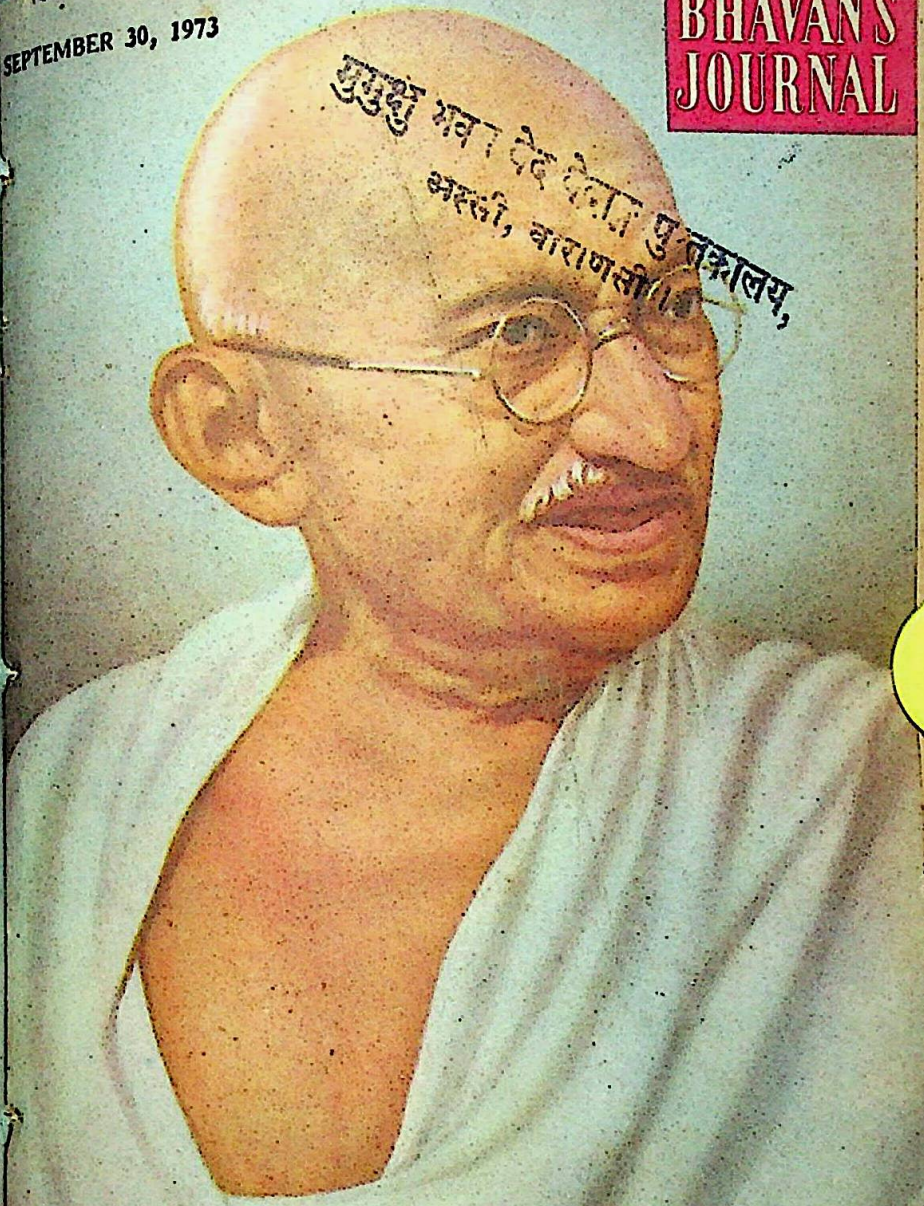



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SEPTEMBER 30, 1973

# BHAVAN'S JOURNAL



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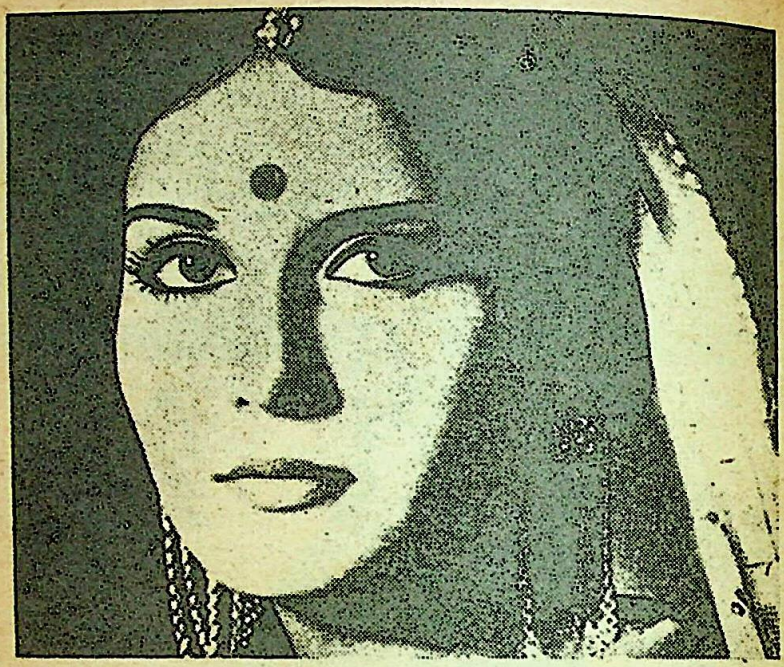

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## CONTENTS

* Prayer to the Divine .. .. .. .. .. 11
* Wisdom Through the Ages-Gems from Napoleon .. 12
* Kulapati Vani-He was the Shadow of Truth .. .. 13
* Letter to Kulapatiji-39—Smt. Lilavati Munshi .. 14
* Saints of Maharashtra-4-Sant Janabai —Smt. Savitribai Khanolkar .. .. .. .. 21
* Sri Anjaneya—Sri-La-Sri Pandrimalai Swamigal .. 25
* Gandhiji is Dead, Long Live Gandhism .. .. .. 37
* Who is a Devotee? .. .. .. .. .. 38
* A Rationalist's Doubt .. .. .. .. .. 39
* How to Convert Atheists-Gandhi Style .. .. .. 40
* Idolatry and Idol Worship .. .. .. .. 41
* Be Brave and Then Forgive .. .. .. .. 43
* My Teacher in Non-violence .. .. .. .. 44
* Kerala Women .. .. .. .. .. .. 45
* The Pita Maha—Prof. J. H. Dave .. .. .. 47
* Be Happy Here Itself-II—Swami Akhandanandaji .. 51
* The Call of Sabarimala-5—"Sanku" .. .. .. 59
* Maxims of Chanakya—Shri V. K. Subramaniam .. 63
* Maraner Nambi-A Mediaeval Harijan Saint —Shri A. V Subramanian .. .. .. .. 65
* Dr. Edwin Flatto's Answers on Health .. .. .. 69
* Without Comment .. .. .. .. .. 73
* Thou Shall Not Fear .. .. .. .. .. 74
* Laugh with Charles Caleb Colton .. .. .. 77
* Notes and News .. .. .. .. .. 79
* Book Review .. .. .. .. .. .. 85
* Photo Feature .. .. .. .. .. .. 89

FRONT COVER
MAHATMA GANDHI

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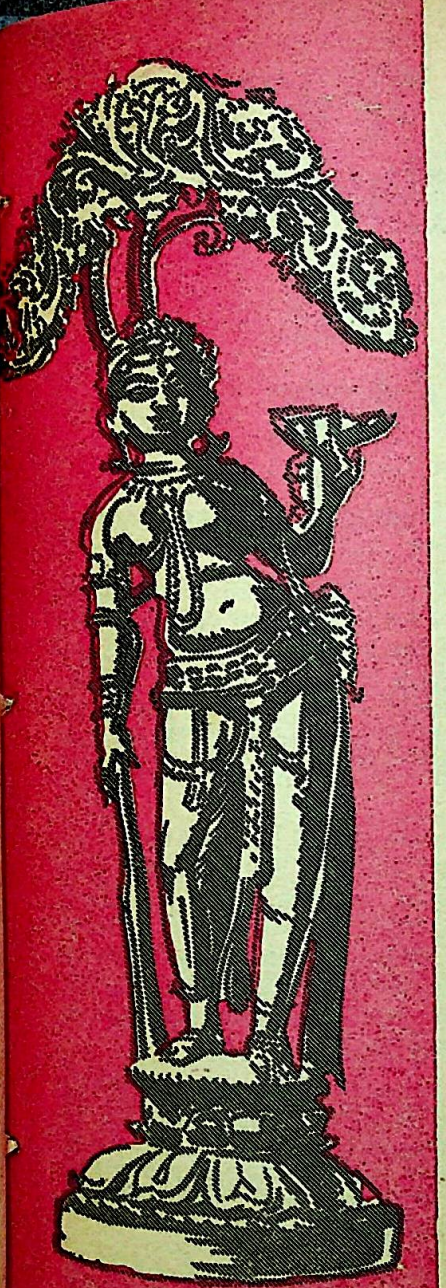
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आ नो भद्राः क्रतवो यन्तु विश्वतः

*Let noble thoughts come to us from every side*
Rigveda 1-89-i

# BHAVAN'S JOURNAL

## PRAYER TO THE DIVINE

त्रतूयन्ति क्रतवो हृत्सु धीतयो
वेनन्ति वेनाः पतयन्त्या दिशः ।
न मांडता विद्यते अन्य एभ्यो
देवेषु मे अधि कामा अयंसत ॥

In my heart thoughts and feelings agitate
Love-yearnings proceed; they fly to all the regions.
No comforter exists other than these
In the gods are my highest longings fixed.

—*Rigveda X*, 64-2.

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# WISDOM THROUGH THE AGES

## GEMS FROM NAPOLEON

We should endeavour to do something so that we may say that we have not lived in vain, that we may leave some impress of ourselves on the sands of time.

* * *

If you show plenty of boldness, success is certain.

* * *

More character is needed for administration than for war.

* * *

Courage and virtue are the preservers of states: cowardice and crime are their ruin.

* * *

Men must be led by an iron hand in a velvet glove.

* * *

God alone, who has the fasioning of all things in his hands, can solve riddles.

* * *

We believe in God because everything around us testifies to his existence. I have never doubted the existence of God; for, even if my reason were incompetent to grasp Him, still my inner feelings would convince me of His reality. My temperament has always been in harmony with this feeling.

* * *

You should be more ready than any one else to admit that God exists, for you, more than most, have seen the wonders of creation. If we cannot actually see God with our eyes, this is because He did not wish our understanding to reach so far.

* * *

We must remember only the good, and forget the evil. Time, habits of business, and experience, have formed many able men, and modified many characters.

(Compiled by H. R. Kankurti, Kolhapur)

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# KULAPATI VANI

## He Was the Shadow of Truth

WHEREVER there are men of God, or wherever truth and non-violence are respected, Gandhiji enlists an active crusader.

In the history of politics, Gandhiji's insistence on Truth challenged the Machiavellian political tradition that the end justified the means. Truth must prevail in politics as elsewhere, for politics, according to Gandhiji, could not be isolated from a religious devotion to Truth. "At one time," he said, "I thought God was Truth. Now I know Truth is God."

Thus, for 30 years, the goal of India's politics, under Gandhiji, was to win freedom by open and honest means; and the weapons were non-violent non-cooperation, civil disobedience, and collective Satyagraha in which earnest spirits, by self-invited martyrdom for the cause, became the source of efficacy.

Gandhiji did not lay down one policy for leaders and another policy for the masses. He was the first to practise what he preached. If the sense of possession was sin, it was a sin for his wife, Smt. Kasturba Gandhi, to keep even a few rupees with her, however innocently.

No great man, known to history, has publicly confessed to so many weaknesses and blunders. Not that the others were not guilty of such lapses, but their sense of Truth did not demand an open acknowledgement.

His uncanny perception, his gift of evoking loyalty, his extraordinary capacity of organisation, would have made Gandhiji found an empire in any age when empire-making as a career had been open to any man.

□ □

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# Letter to Kulapatiji-39

SMT. LILAVATI MUNSHI

Dearest Bapaji,

I AM much distressed nowadays. The atmosphere is suffocating. There are strikes, strikes everywhere. Doctors are on strike, hospitals not functioning, floods are creating havoc in many parts of the country, so many accidents and crime are reported every day. Daily necessities are not available. Speeches are made making a mockery of the situation or making it worse. Where will the things end?

* * *

I attended the B.P. Wadia lecture organised by the P.E.N. Society.

Nowadays I hardly attend outside functions. This I attended because the subject was 'Indian Trade Union and Society—B.P. Wadia: 'vision and reality?' I wanted to know something more about the history of the Trade Unions.

Mr. Minu Masani gave a fine exposition. From his speech it came out that six Trade Unions are rivalling with one another. I wish the unions adopt a more constructive approach and do not kill the goose which lays the golden egg.

* * *

The Varsha Mangal in the Bhavan's campus, held on the 25th August, was quite good. It was raining very heavily on that day in the morning, but it just stopped at the right time and we could take out the procession with music and the girls singing and all following them for going near the tree planting place. The girls with their white sarees were looking very fine.

The young Mayor who was the Chief Guest seemed to be quite pleased and made a good speech in Hindi. After the function he visited the temple in the campus.

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He is really a young man with purpose and right ideas.

While welcoming the Mayor I made the following observations:

"Our civilisation was born in forests where one of its ancient founders sang: May the Gods, the waters, plants and the forests accept our prayers. May the blessings of the 'simal' protect us for ever and ever'. There were forests like Naimisharanpa and Dandarkaranya and many Tapovanas where the Rishis lived and where *Mahabharata* was recited and written. It was in Vrindavan that Shri Krishna gave us the message of the Life Eternal. In *Gita* he says 'Among the trees I am the Ashvattha.'

Nowadays we are cutting the trees but not planting enough number of trees to replace them, but formerly and even now in some places women observed *'vritas'* and worship the trees. Women always adorn themselves with flowers during festivities. Parvati herself brought up the 'Devadaru' tree as her own son. So our culture is born in forests and now we are suffering because we are destroying the forests and trees.

I see every year the Municipality planting trees on the Chowpatty beach, Marine Drive and maybe in some other places, but I wonder how many of them live. The after-care and protection of the saplings are very necessary specially in a city like Bombay where vandalism is rampant. I am glad, Mr. Mayor, that you have taken up the cause of trees and improving the environment to your heart.

As you know, we ourselves are trying to do our little bit in this place in a smaller way. The garden that you see now before you was a bog land, which year after year was filled up and planted with trees and now we have filled up some new portion of land where we want to have a botanical garden with emphasis on Ayurvedic plants for which I have already written to you that the Municipality should come forward to help us with a generous grant.

If we can have this project completed it will be a green belt between the housing colony and the Bhavan's campus which will be a boon to the residents of the whole locality."

* * *

We had the 11th Annual Awards day function of the Rajendra Prasad Institute of Communication Studies on the 3rd September. The Governor of Maharashtra, Shri Ali Yavar Jung was the Chief Guest. He delivered the address and gave away the awards and prizes.

While welcoming all, I gave the following history of the Rajendra Prasad Institute of Communication Studies.

"The Institute was established in 1961 as Bhavan's College of Journalism, Advertising and Printing.

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During the last 12 years, its progress in scope and size have greatly increased. Under this Institution there are nine Colleges. It trains over 1,000 students annually in Journalism, Advertising, Public Relations, Marketing, Printing, Business and Industrial Management.

Besides Bombay, our Colleges are spread out in Delhi, Ahmedabad, Madras, Guntur, Hyderabad, Bangalore, Cochin and Mangalore. It has two institutions affiliated to it. They are at Trivandrum and at Trichur. They are organised by the local journalist societies. There are requests from other places to open such institutions. So far 2,843 students have taken our Diplomas.

The Kerala Government and Universities like Osmania and Mysore have accorded recognition to our diplomas in Journalism. Could Maharashtra State not do the same and recognise our diplomas? I hope you will put in a word in the right direction.

We publish 'Alpha' monthly and the 'Word' Annual. The College also publishes research papers. We are interested in publishing text books on various subjects provided we get help for such a programme."

The Governor as usual spoke very well and was very sympathetic. He said that he would take up with the University of Bombay the question of according recognition to journalism and other courses conducted by the Rajendra Prasad Institute of Communication Studies of the Bharatiya Vidya Bhavan. He was also happy that the institute was conducting job-oriented courses in diverse fields.

* * *

The eight day 'Paryushan Parva' of the Jains was over at the end of August. During this time generally every day morning discourses are organised on religious subjects and these discourses are well attended. The orthodox Jains even fast, some for all the eight days, some of them fast for the first day and break it, and then fast for two days and break it, and again for three days, and that is how they complete the eight-day celebrations.

Every year the lecture series during these days are organised by the Jains in the Bhavan's theatre too.

The Jains have a very good custom. On the last day they ask pardon of each other and even of outsiders. They say 'Michhami Dukkadam' that means, forgive me if knowingly or unknowingly I have done anything wrong or hurt your feelings. I think this is a very good custom and being born a Jain I may also like to say 'Michhami Dukkadam' to every one with whom I have come in contact during the year.

* * *

In the month of September, Ganapati and Gauri celebrations

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take place especially amongst the Maharashtrians. Lokmanya Tilak made this festival popular. In many houses, idols of Ganapati and Gauri are installed and after the celebrations they are taken in procession and immersed in the sea waters, so that nobody can defile the deities. The deities are installed in a hand-cart and different processions from different places start with music and dancing in the street till midnight going to the sea for immersion. Probably this celebration unites the whole locality where such idols are installed and worshipped.

* * *

Besides Smt. Indira Gandhi, as the Prime Minister, so far there are three women Chief Ministers in the country. The first was Smt. Sucheta Kripalani, Chief Minister of U.P., the second was Smt. Nandini Satpathy in Orissa, and now the third one is Smt. Shashikala Kakodkar, Chief Minister of Goa. A time may come when the world, tired with the quarrels of men, may appoint women as their heads for a change. Woman is a mother and as such she may know the needs of the people better than man.

I think the time has come when women should refuse to be a plaything of men and become a real mother—Jagat-janani, a Shakti,—who gives strength and love to mankind.

* * *

The Central and various State Governments are spending millions in providing relief to the distressed people affected by drought or excessive rains. If the country is treated as one and if all this money during all these years had been spent in deepening the rivers by dredging and— through the scheme of diverting the river waters in deserts and dry areas instead of quarrelling about the boundaries, how much misery could have been avoided! What a tremendous benefit the country as a whole could have gained instead of humiliating herself by begging for food, spending crores of rupees and at the same time preventing the trade in food stuff by sending it abroad!

It is rather unfortunate that we do not learn even after making mistakes.

* * *

Havocs have been created in Gujarat by floods and some other parts of India. Almost all rivers are rising, lakhs of people are marooned or have lost their homes. The rain gods are angry. During the last few years either there is excessive rain or too little rain in many parts of the country. At a safe distance, I can only imagine the misery of people and how they would be suffering. We had heard of people dying without food and stories of long years of droughts It was considered as an act of providence but now I find that even one year's drought is too much to bear. Probably because

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formerly people in villages stored grain in their houses in big earthern jars which lasted them for more than a year and they could stand the rigours of long famines. They took good care of the grain in such a way that there was no wastage. Now a terrible wastage in trains, in godowns, in other transport takes place. The grain rots or rats and weevils make a good meal of it. Besides, formerly food was not exported abroad. Now so much of good grains, groundnuts and all the edibles including bananas and fruits are sold abroad in order to get foreign exchange. In London one can get good grain and basmati rice and in exchange we import or get all the inferior food stuff to be distributed to the people.

We were abusing the money lenders and their exorbitant interest, but what about the banks who officially charge 12 per cent interest?

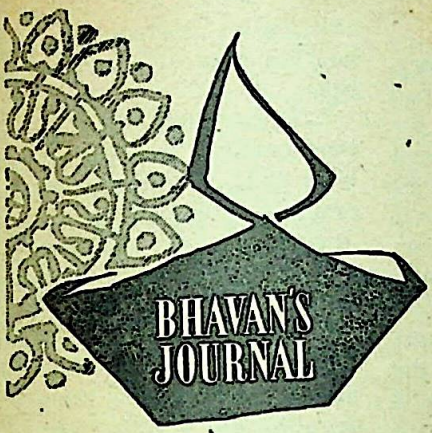
We talk about the big zamindars and the landless labour. When I was in Broach in 1962 travelling from village to village for the election, I had seen that women in the landlord's house used to prepare meals for all of their employees in the fields and feed them. It was their duty to do so. Thereafter the landless labour was incited and asked for Rs. 3/- in cash for their meals per day instead of cooked food and the landlords very readily agreed because it was less bother for them and now the labour repent it and want to revert to the old system. but the landlords now are not willing to do it. They say, 'we gave you what you asked for. Now our women are not prepared to cook for you.' How time changes?

It is very easy to incite people. If we spoil the relation between the classes and the masses and do not provide a better substitute, more and more estrangement will take place.

We have replaced the village economy by city economy and made the people dependent for everything on the government which make them vulnerable. We are imitating the West who have developed industrial economy. They have vast lands and fewer people to maintain. Instead of imitating them if we had given priority to the development of agrihorticulture, we may have been comparatively poor but would not have remained hungry.

The first hunger death report was heard in Calcutta during the war time. The grain was sent abroad because of the war in Europe and the food was being exported. The hoarding of grain started when during that time rationing was first introduced. With rationing so many evils crept in, and so many inexperienced people have started handling food. The scores of ghost ration cards and wastages are rampant. Government had not sufficient safe godowns to store all the grains they collected and even

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now they have not. Life has become so much dependent on the petty officials that one cannot do without a ration card or a milk card.

The milk trade is another story. Most of the householders had cattle. The cattle were like the members of the family and very often were housed in the house itself. Most people had sufficient good milk for themselves and their children. The butter milk was never sold but given free to anyone. Now the milk is sold to dairies and even children of the house are deprived of it. Who can have the luxury of having good milk now?

I do not deny for a moment the benefits of the modern civilisation. True, the life span has increased because of people taking better care of themselves and epidemics like plague and small pox are almost eliminated. But with greater longevity, population control has become a necessity. With that permissiveness also has come. Formerly there were more wives and now there are more mistresses, and call girls business is being practised even in the so called respectable houses. Women are no longer suppressed but they are less and less respected.

With the flourishing of industries, the habit of drinking has become more prominent. The evil was started by the British Government who licensed the toddy shops. Now even Congress Government whose one of the planks of propaganda was prohibition during the liberation movement is allowing liquor shops in every nook and corner. The cinemas are teaching people crimes and sex even at a very vulnerable age.

Formerly the red light areas were confined to a particular area. Now in all localities prostitution is practised. Crimes are committed in open day light and lonely people are no longer safe in their own houses.

There was an instinct of generosity—of giving charity—which now is replaced by being dependent for every little thing on the government.

In those days, being poor a person was not less respected. Now to be poor is considered to be almost a crime.

The dignity of labour has been replaced by seeking only table jobs.

The aspirations of people are raised without having the means to fulfil them and more discontent is the result.

I do not know whether I am passing through a pessimistic mood today.

But I would like to conclude by saying.

"Let us not be afraid, but look all calamities in the face. Fear does to the mind what paralysis does to the body and makes a person powerless."

With Pranam,

Yours

Mummy.

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# Sant Janabai

SMT. SAVITRIBAI KHANOLKAR

The saintly little
servant girl
who by her deep
devotion
compelled the Lord
to become her co-servant!

SEVEN hundred years ago, the temple of Panduranga or Vithala in Pandharpur was the centre of Maharashtra's greatest wave of religious thought and unsurpassed devotion as scores of saints simultaneously blessed the land. This fervour of devotional feelings dipped in the philosophy of the ages, was to last for five centuries as more and more saints flourished in Maharashtra.

They came from all possible backgrounds, castes and sects. None questioned their antecedents. All that was required was complete faith in God, total immersion in Him and partaking of the joy of the holy Name.

The movement was focused on Vithala (Krishna) and each saint came to regard Him with a special affection, as though God truly lived among them in the flesh and blood. They were attuned to the infinite conception of the formless Brahman and Vithala was their Guide and beloved Friend leading them on to the Goal that was His very Self. They finally recognized Him as living in their own hearts.

Janabai was born to a *Shudra* named Dama, who lived in Gargakhed by the Godavari. She did not stay there long as her father had a dream in which he was commanded to offer her in service to the house of Damasheti, a tailor of Pandharpur and father of the great saint Nama Deva. Janabai was accepted in the house-

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*Janabai's love for Lord Vithala of Pandharpur was so intense that He often surprised her by joining her at the grinding stone.*
(Courtesy: The Andhra Chitrashala

hold, treated as a daughther and taught to help in the daily chores.

As she grew, she came and more under the influence of Nama Deva and other saints such as Jnaneshwar who regularly visited the place.

Her devotion to God increased day by day. Her longing for God became so intense that she forgot all about her tasks. The winnowing basket would remain idle on her lap while tears coursed down her cheeks.

"Alas, without your blessed face and the sight of your hallowed feet. O Vithala, my life is spent in vain!"

While she washed clothes and scoured pots, tears mingled with the water. "I watch the way, oh, why don't you come, O Vithala? Why do you tease me so? My patience is at an end. Jani waits for you, oh, when shall I surrender myself at your lotus feet?

The grinding stone would halt, the sweeping wasn't done and helpless little Jani's tears would flow on and on.

God should be like a mother to her children. So Jani called pitifully: "My Pandhari Mother, O Vithabai, come do come"

Or like a friend: "How long shall I wait for your coming, O beloved husband of Rakhumai? Do not be cross with me, says Namya's servant Jani."

Such devotion was due for its reward and at last little Jani sang in joy: "Thanks be to Pandharinath, the uplifter of the fallen! Thanks be to the Lord full of mercy! Thanks be to Nama Deva and thanks be to Jnaneshwar and his brother, for I have seen their hallowed feet. The servant of Namya has been blessed, as the Lord came to her."

From then on, Janabai's life became full of bliss. The Lord Panduranga came and went and surprised her by joining her at the grinding stones.

With tears of joy, the young girl allowed the Lord to place his hand above hers on the wooden axle and help her turn the round stone, pushing the grain with the other hand into the grind.

Jani sang whole day while going about her duties, with over-

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flowing joy. While she swept, the Lord carried the refuse in a basket, when she cleaned the grain, He did it for her in a trice. Henceforth Jani's life was woven into that of Vithala, Panduranga.

"I eat God, I sleep in God, I breathe God, I feel God, speak God and I give God and take God" she sang in ecstasy.

But little Jani's trials were not at an end. God has ways of testing his devotees, even should they be merely young girls like Jani.

He has also ways to prove at the same time that true devotion never looks back on fear or doubt and knows no weakness.

Vithala having blessed her one night by appearing in her room to help her grind rice, felt hot and discarded His costly shawl and jewel garland. When he left, however, he "forgot" his ornaments and shawl and wore instead the patched quilt of Jani.

One can imagine the consternation and commotion that followed the next morning when the priests on opening the shrine door found these items missing, and what was this patched quilt doing on the blessed Lord's shoulders?

A long search led them to Jani's room where the missing ornaments were discovered. Nama Deva alerted by the hubbub in his house understood immediately the trick God had played on little Jani and maintained that her innocence would be proved.

Janabai was dragged nevertheless to the local Ruler's court where the horrified priests created much shouting and ado so that Jani was found guilty and condemned to die on the *Shula*. The *Shula* is a long pointed steel pillar on which the condemned were impaled to meet a swift but painful death.

The young girl's heart froze in terror and she plaintively called on her Lord.: "You used to be in and out of the house and comfort me. O Lord, why then do you seem asleep today?"

Held between guardsmen, Janabai was made to cover the stretch of burning sand at a fast pace.

She called on her Friend: "O Lord, you are my everything! Why are you so slow in coming? Just show me your face, I shall ask nought from you again!"

God was pleased and embraced little Jani.

"You were always behind me," she said much relieved "I did not fear."

When the guards brought her to the place of execution, her eyes met the gleeming *Shula*, sparkling in the sunlight.

It was true, she was not afraid now that her Lord stood by her side; the *Shula* would become soft as water and in fact, this is just what happened.

To the astonished gaze of the crowds the whole *Shula* dissolved into water and so did the sharp swords of the guardsmen. The executioner seeing the instrument of

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death liquefy itself before his own eyes, gasped in wonder.

Janabai fell at the feet of the Lord in gratefulness. Nama Deva and others exulted. Jani was carried away in procession, everyone seeking her blessings.

"She deserves diamonds, jewels and the finest clothes," cried the priests, "the Lord did right to leave these with her."

Janabai's songs are simple and beautiful, blossoming in tender feelings of love and reaching the depth of soul-searching fervour. They exemplify the true love of a simple heart.

As far as women poets of Maharashtra are concerned, she ranks second after Muktabai, the young sister of Saint Jnaneshwar.

Nama Deva and Jnaneshwar were Jana's teachers and she joined the group of saints that congregated at Pandharpur under the guidance of those two great saints. They were called *Varkaris* or pilgrims and belonged to the *Vithala Sampradaya*. Devotees from all parts of Maharashtra, South and Gujarat, rallied round the call of those saints and spent days on end in complete ecstasy, singing the names of the blissful Lord.

Children in Maharashtra still learn to recite Jani's *abhangas* with joy as they are the sincere outpourings of a young child given to the service of the Lord.

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By

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# Sri Anjaneya

**This article was materialised by the Swamigal on August 31 in Hyderabad, at the request of Shri Khandubhai K. Desai, Governor of Andhra Pradesh, in the presence of many distinguished guests including Dr. M. Channa Reddy, Shri Seelam Sidda Reddy, Shri J. Chokka Rao and some ex-ministers of the State.**

ANJANEYA was the greatest devotee of Lord Sri Rama. Wherever and whenever Lord Sri Rama is worshipped, Anjaneya is also worshipped alongside of him. Temples are also built in his name. He won for himself that unique position by his intense and total surrender and service to Lord Sri Rama. He looked upon the Lord as his very life-spirit. He lived Rama and fought for him. Lord Sri Rama and he are inseparable. No one can think of Anjaneya without Sri Rama and vice versa. When once the Lord asked Anjaneya as to how he regarded himself, Anjaneya reverentially replied:

*Dehabuddhyaatu daasosmi,*
*Jeevabuddhyaatvadamsakaha*
*Aatmabuddhyaatvamevaaha,*
*mitime nischitaamatihi!*

From the point of view of this corporeal body, I am your servant; as Jeeva, I am part of you; and, as Aatman, I am you yourself. This is my considered opinion.

He always thought of Lord Sri Rama and chanted his holy name at all times incessantly, under all circumstances and at all places.

*Yatra yatra Raghunaatha keertanam*
*Tatra tatra Krutamastakaanjalim*
*Baashpavaari paripoorna lochanam*
*Maarutim namataraashasaantakam.*

Maruti, that is, the son of Vayudeva, or, Anjaneya, is found with head bent in obeisance to Lord Sri Rama and with eyes full of tears of bliss, wherever the praise of the Lord of the Raghu race is chanted.

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Our prayers are due to him, the destroyer of the Rakshasaas.

On account of his meritorious services to the Lord, Anjaneya was granted the boon that he would be enabled to be present at all places where the sacred account of the Lord's sojourn in this world as Sri Rama is chanted. His name would reverberate throughout the world along with that of the Lord eternally.

The lives of the saints like Tulsidas and Samartha Ramadas and others establish the truth of the above statement. Tulsidas could have darsan of Anjaneya who was wont to attend his Ramayana recitals, disguised as a leper to escape detection. He could know about it through the good offices of a Brahma Rakshasa who could quench his thirst by means of the water which Tulsidas poured at the root of the tree which he inhabited and which he could not leave even to get water or food for himself. Tulsidas earned the grace of Anjaneya and was granted the blissful vision of Lord Sri Rama through him. So also Samartha Ramdas could realise the truth and have the blessed vision of Lord Sri Rama through the divine grace showered on him by Anjaneya. Any one who prays to Anjaneya wholeheartedly is sure to earn the grace of Lord Sri Rama.

Lord Sri Rama himself taught Brahmajnana to Anjaneya. The Lord asked him to study the Vedanta sastra to learn about self-realisation and gave out in a nutshell the way to emancipation. He said that self-realisation or emancipation is of four types. They are Saalokya, Saaroopya, Saameepya and Saayujya types.

That type of freedom from the bondage of Samsara which enables one to be in the Lord's Loka without any sojourn anywhere in any form is termed Saalokyamukti. This form of emancipation is attainable by chanting the praise of the Lord and incessant Namasankeertan.

Getting equal personal appearance like the Lord in Mukti is called Saaroopyamukti. This can be got when one leaves the mortal coil in the sacred Teerthas of holy places of pilgrimage, contemplating upon the Taaraka mantra.

Living in the Lord's presence is Saameepyamukti. This is attainable by onward regular Anushtaana rigorously according to the principles laid down by Dharma and by contemplating intensely time in and time out upon the Lord's shape and form without any cessation.

Again one who gets the grace of a Sadguru and is initiated by him and who follows the paths so shown pining for the Lord thinking constantly on his form gets Saayujyamukti. Intense and perfect Dhyana or contemplation is necessary for this purpose.

The methods for attaining these types of mukti or salvation are

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clearly laid down in the Upanishads. So it is that the Lord told Anjaneya about the need to get mastery over them.

The Lord further said that Kaivalyamukti which means merger within the Lord himself can be got only by practice of Jnana yoga. Attachment to Samsara creates bondage. Knowledge of the Truth gives Jeevanmukti.

The destruction of the body vehicle which is the result of one's Prarabdha or consequence of actions of previous births is called Videhamukti.

Jeevanmukti consists in the annihilation of all the binding attachments or Vasanas which should be rejected. The mind gets purified by absorbing auspicious Vasanas. Then gradually these good Vasanas also are to be rejected and the mind has to be directed to the state of non-attachment.

That awareness without any trace of these binding attachments and the destruction of the mind form the stepping stones to salvation. One full of binding attachments will be toiling in Samsara while one devoid of them will attain self-realisation, pure and simple.

Thinking always of things known, forms the nucleus for desire. Desire leads to births and deaths. Desire gives heartbeat to living. This heartbeat gives raised existence to desire once again. This is the wheel of Samsara giving rise to the cycle of births and deaths.

That is why bad desires are to be thrown out at first; blissful ones should be taken in and gradually purity of mind is to be attained. To get purification of the mind intense and deep spiritual practice is necessary. Holy company is the must for it. Destruction of desires and control of the life-spirit lead to purity of mind. A wavering and fickle mind makes us undergo this cycle of births and deaths. If this oscillating mind is controlled and concentrated, wisdom or Jnana results leading one to salvation.

Dhyana or meditation makes the mind single and pointed. Therefore contemplation of the Truth-Knowledge-Bliss form of the Lord should be there at all times and under all situations. By such meditation for a long time the Ego or Ahankar is destroyed. The mind enters into Brahman. This state is called Samprajnata Samadhi.

If the antics of the mind are swept out, that state is called Asamprajnata samadhi. Unless one becomes desireless, the greatest bliss cannot be achieved. Becoming desireless and even getting rid of the desire for salvation, the mind must identify itself with the Lord's form.

First, the aspirant must be able to enjoy that pure and blissful form. It is only then that he can get Jeevanmukti. After destruc-

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tion of body-consciousness, he comes to the state of Vidèhamukti. That is Vishnupada. It can be got only by one who does things without any desire to enjoy the fruits thereof. Nishkama karma or doing things without any selfish intent of enjoyment of the result is important. That is the secret of spiritual discipline.

The Lord had thus granted to everybody the way to salvation making Anjaneya the instrument. Anjaneya, the devotee of devotees of Lord Sri Rama, practised the spiritual discipline indicated by the Lord. He also taught it to the sages like Sanaka.

How could Anjaneya earn such an exalted position and become worshipped alongside of the Lord? His life was a dedication to the Lord. The life and exploits of Anjaneya will reveal to us that he formed the bulwark of the Lord's valour and success on account of his stupendous energy and strength. He was the Mahaveera, feared by everybody in the Rakshasa world.

*Anjanaa nandanam veeram Jaanakee sokanaasanam*
*Kapeesamakshahantaaram Vande Lankaabhyankaram!*

Salutations are made to the son of Anjana, the then terror of all Lanka, who wiped out the grief of mother Janaki and who killed Aksha, the mighty son of Ravana.

Anjaneya was the son of Anjana, the Vanara lady. She was in her previous birth the heavenly damsel called Punjikasthala. She was of peerless beauty, sprightly, agile and vivacious. She laughed at a Rishi and giggled at him. The sage grew wild with her pranks and cursed her stating that she would become a monkey. Finding her misery as a consequence and pitying her state, the sage softened and said that she would be born as a Vanara lady and could assume human shape at will.

Anjana married Kesari, the leader of the monkeys. They were very happy. But they could not find any satisfaction in their lives as they could not beget a son. So Anjana decided to do penance for the purpose of getting an offspring. She performed intense penance thinking of Lord Siva, the easy boon-giver and all-merciful deity.

Once when she was in meditation the Lord appeared before her and told her that he would be born to her in his eleventh Rudramsa. She would receive his Veerya. Anjana was very glad on hearing the words of Lord Sankara. One day she was in meditation. Vayu Deva, the Wind God, saw her. He was attracted by her beauty and embraced her. Consequently, she was disturbed. As she looked round to see who it was that disturbed her, Vayu Deva appeared before her and said: "Don't be agitated. I am Vayu Deva. I had entered by mind into you and conveyed the Rudra Veerya within me to you. You will beget a son equal to me in every respect.

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*Veeryavaan buddhisampannastava puthro bhavishyati*
*Mahaasatthvo Mahaatejaa Mahaa balaparaakramaha*
*Lamghane Plavanechaiva Bhavishyatihimatsamaha!*

He will be energetic, highly intelligent and endowed with great courage strength, vigour and valour. He will be my peer in jumping across, flying over and floating all over.

Anjana was pleased with her good fortune. In due course she gave birth to Anjaneya on a Tuesday which happened to be the Full Moon day in the month of Chaitra. A rose smells very sweet from its very blossoming. So also Anjaneya shone with innate, inherent brilliance and valour from his very birth. One day his mother left him to get fruits and flowers. Then he found the Sun God rising in the eastern sky shining red in full splendour. He thought it was a red fruit and he began to fly towards that direction.

That was a new Moon Day when there was to be a Solar Eclipse. Rahu, as was his usual duty, was coming forward to seize the Sun. Anjaneya found this rival and simply flung him off with his tail. Rahu who was thus discomfited went to Indra for help. Indra came there mounting the Airavata. Finding Anjaneya adamant and attacking, he hurled his mighty Vajraayudha at him. It struck Anjaneya on the cheek and broke a bone. He fell down in a swoon.

Vayu Deva saw the plight of his son. He became angry and withdrew from his duty. He sat by the side of his fallen son. All the worlds became troubled due to the non-functioning of Vayu Deva. The Gods went to Lord Brahma who finding out the reason went followed by Lord Vishnu and Lord Siva to Vayu Deva. Lord Vishnu touched Anjaneya who immediately recovered animation. Lord Brahma told Vayu Deva to resume his duties. The latter promised to do so provided his son was granted the boons of immortality and invincibility. Lord Vishnu said that none could defeat his son. Lord Siva said that Anjaneya would be free from fear and he would not be affected by his Trident whose secret would be open to him. Lord Brahma said that no Astra, including the terrible Brahmaastra, could harm his son. No Sastra or weapon could have any effect upon him. Indra said that Anjaneya would become famous as Hanumantha as he was hit in the Hanu or cheek by the Vajraayudha and his body would be as impregnable as the Vajra or the diamond. He would die only if he were to wish it. The other divinities present gave similar boons and left the place.

Hanumantha became very powerful. Within a short time he learnt the Vedas, the Saastras and other sacred lore from the Sun God himself following him in his orbit from sunrise to sunset. It was a

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colossal feat that filled everyone with awe and admiration for him. He also became an expert in alluring music. He followed his natural tendencies as a monkey and played pranks on the sages. These latter became enraged with him saying that he would forget his being the possessor of supernatural power, strength and valour and would know about it only when someone reminded him and encouraged him. Thereafter Hanumantha behaved like every other monkey chief. He became the Minister of Sugreeva and lived in Kishkindha along with his master. He became popular with all and impressed everybody with his sagacity and qualities of leadership.

When Vali, the elder brother of Sugreeva, chased the latter with intent to kill him, Hanumantha followed him and remained his boon companion, giving him his support. They took their residence in the Rusyamooka Mountain as Vali could not come there due to a curse and bided their time.

Lord Rama accompanied by his brother Lakshmana came there searching for mother Seeta. When Surgreeva saw them, he became terribly afraid. He thought that they were sent there by Vali to make short work of him. But Anjaneya or Hanumantha as we shall call him hereafter allayed the fears of his master. He took the shape of a Brahmin and approached Lord Rama. The Lord was so impressed with the words and appearance of Maruti that he said to Lakshmana:

*Tamabhyabhaasha Soumitre Sugreevasachivam kapim!*
*Vaakyagnam madhurairvaakyaissmehayuktam Arimdama!*

You speak to this Minister of Sugreeva. He knows how to talk and he is fit to be our friend. Talk to him sweetly.

The Lord continued:

*Naanrgugvedavineetasya naayajurvedadhaarinaha*
*Naasamaveda vidhushassakyameevam prabhashitam.*
*Noonam vyaakaranamkrutsna manena bahudaasrutam*
*Bahuvyaaharataanenkinchidapasabditam*
*Namukhenetrayorvaapi lalaatechabhruvostadaa*
*Anveshvapicha gaatreshu doshahsamviditahkvachit*
*Avistaramasandighdamavilambi tamadrutam*
*Urasthassam kantagam vaakyamivartate madhyamesware.*
*Samskaarakramasampannaamadrutaamavilambitaam*
*Uccharayati kalyaaneem vaacham hrudayahaarineem*
*Anayaachitrayaavaachaatristhaana vyanjanasthayaa*
*Kasyanaaraadhyate chittamudyattaaser arerapi.*
*Evam gunaganairyuktaa yasyayuhu kaaryasaadhakaah*
*Tasyasiddyanti sarvaarthaa Doutavaakya prachoditaah!*

Unless a person has made a thorough study of the Rig, Yajur and Sama Vedas one cannot converse as Hanumantha has done. There is no doubt that he should have mastered grammar totally. For look! he has not committed even a single mistake in speech. As he has been speaking no defect could be noticed in him either in the features of his face, looks, eyebrows or in any part of the body or in his manner of deli-

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very. Don't you see how pretty his words are? They are to the point and clear. His sentences are not long nor are they short. They are balanced and relevant and there is no undue hastening to close. Have you noticed the tone of his voice? He has not shouted blowing out with his chest nor has he mumbled so as not to be audible. It has been medium and the words are blessed and delightful. Even the enemy who lifts his sword to cut his opponent into pieces would be softened by his blissful words. Success is sure to attend the master who has such an emissary as Hanumantha.

How prophetic! The Lord had recognised his main tool and associate in his divine mission. That was why he had selected Hanumantha as his messenger in confidence to Mother Seeta. In her state of mind she required one who could impress her with his personality, comfort her and fill her with optimism to sustain herself till the arrival of her Lord to redeem her. The trust reposed by the Lord in Hanumantha was amply rewarded.

Hanumantha had not only found Mother Seeta but also won her supreme confidence by his delicious words and method of approach. He dispelled her fears about his being a Rakshasa sent by Ravana to tease her and dupe her. He stood all her tests and finally showed the ring given by the Lord as an identifier. She appreciated his winsome manner. She said:

*Vikraantastvam samarthastvam praagnastvam vaanarottama!*
*Yenedam Raakshasapadam tvayaikena pradharshitam*
*Satayojana visteernasaagaroma karaalayaha*
*Vikramas laaghaneeyena kramataaoshpadeekrutha*
*Nahitvaam praakrutam manye vaanaram Vaanararshabha!*
*Yasyate naasti samtraaso Raavanaannaapisambhramaha*

What a stupendous feat! Your valour, strength and courage, your power of discernment and discrimination are praiseworthy to the greatest extent. It is not a matter of light importance to fly over the ocean, come here alone and enter Lanka well fortified by giants. I do not think that you are an ordinary Vaanara. You have exhibited your bravery even without caring for Ravana.

*Preshyayishyati durdharsho Raamo nahyapareekshitam*
*Paraakramasuvignaaya matsakaa samvisheshataha!*

Being sent by the Lord you are the proper person to be talked to. Will the Lord send to me one without adequately examining and ascertaining his abilities?

Hanumantha was liked very much by Mother Seeta and Lord Rama both of whom he served with all his soul. As Sri Ramadoota, Hanumantha is the gratifier of the desires of those who contemplate upon him as such. That is why the prayer noted below is very effective when made to him:

*Manojavam Maarutatulya vegam jitendriyam buddhimataam varishtam*
*Vaataatmajam Vaanarayoodhamukhyam Sree Raamadootam sirasaanamaami!*

Salutation is made to Hanumantha, the emissary of Lord Sri Rama. He has the speed of the Wind God whose son he is. He has controlled his senses and is best among the intelligent. He is the most important among the

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Vaanara warriors and I bow unto him!

Lord Sri Rama always chose him whenever he wanted a delicate mission to be performed. He sent Hanumantha as a messenger to Bharata in advance to give him the news of his arrival and find out how the latter reacted to it. If there were to be any reluctance on the part of Bharata there would be no need to go to Ayodhya at all. Hanumantha fulfilled this delicate mission also with ability.

He was a Mahaveera without equal. In all crises in the war with Ravana, he was the tower of strength to the Lord. He killed many powerful giants that were the mainstay of Ravana. Even when he went to Lanka to find Seeta, he destroyed the Asokavana, in which Mother Seeta was held, in order to find out Ravana's strength.

When Ravana sent his powerful son Akshayakumara, Hanumantha killed him within no time. He killed Jambumali, the son of Prahasta, and seven other ministers' sons. He struck terror into the heart of Ravana who had to send Indrajit, his main bulwark, to deal with the attacking Vanara. Indrajit could not conquer Hanumantha and he used the Brahmaastra in the end.

Hanumantha showed his respect for Brahma by appearing to have been caught by it and remained so in order to be taken to Ravana whom he wanted to personally chide and make him hand over Seeta at least then and come to terms with Lord Sri Rama who would surely save him. He showed his capacity for destruction by burning Lanka and its fortifications. His very name struck terror in all Lanka.

Even in the final war, Hanumantha stood foremost among the warriors. He formed the mount of the Lord and Lakshmana at crucial moments, and helped the army whenever there were calamities out of proportion. When Indrajit used Brahmaastra which made everyone helpless and unconscious, Hanumantha and Vibheeshana went about searching for warriors still alive. They came to Jaambavaan who exclaimed:

*Anjanaasuprajaayena maatarisvacha Nairrutaa!*
*Hanumaanvaanarasreshtaha praanaan dhaarayatekvachit?*

Is Hanumaan who by his behaviour got the reputation of being the ideal son of Anjana and Vayu Deva alive?

Vibheeshana asked Jambavan why he pitched upon asking about Hanuman alone while there were so many warriors and even the Lord and Lakshmana. Jambavan said:

*Srunu Nairrutisaardoola! yasmaatprutchaami Maarutim*
*Tasminjeevati veeretu hatamasya hatam balam*
*Hanumatyujjhitapraane jeevantopi vayam hataah!*

O Tiger among the giants! I will tell you the reason why I have asked only about the welfare of Hanuman omitting to ask about that of others.

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If the hero Hanuman is alive, it does not matter even if the whole Vaanara army is gone. It is as good as living. But if Hanuman is no more, we are one with the dead even if alive.

Hanuman saved them all by getting the mountain containing Visalyakarani, Mrutasanjivani, Souvarnakarani, and Sandhaanakarani when these latter disappeared at the coming of Hanuman to take them. After his purpose was served, he replaced the mountain of medicinal plants in the Himalayas in the original place, a superhuman feat by itself.

He repeated the feat when Lakshmana was rendered unconscious and helpless by Ravana who used his Sakti Astra against him when he went to the rescue of Vibheeshana. Lakshmana came back to normal when the medicinal plants were used for him and but for Hanuman this superhuman feat could not have been possible.

There is no count of giants killed by Hanuman. He killed mighty warriors on whom Ravana relied for his success. He killed Akampana, Devantaka, Narantaka, Trisira and Nikumbha who were foremost among Ravana's followers.

His strength flowed from his immense belief in Lord Sri Rama whose name was always on his lips in whatever circumstance he was placed. That acted as a talisman.

The Divine Mother Seeta honoured him at the time of Ramapattabhisheka. Then the Lord gave her a necklace of pearls of extraordinary brilliance and value. He said:

*Pradehi Subhage! Haaram yasya tushtaasi bhaamini!*
*Pourusham Vikramo Buddhir yasminnetaani sarvasaha!*

You may bestow this necklace on any one here in whom you find exuberance of courage, initiative, boldness and wisdom according to your liking.

Mother Seeta gave it to Hanumantha. So it is that he is prayed to by all. When the necklace was given, Hanumantha began to break each pearl and look for something in it. Vibheeshana who saw it asked him why he did so. Hanumantha, said that he was trying to find out if the pearls contained the Lord's name in them for otherwise, the necklace was unfit to be worn by him. Vibheeshana made fun of him. Then Hanumantha said that his very being was animated by the Lord. He tore open his heart and there they found the Lord with Mother Seeta and Lakshmana. All praised Hanumantha who was thereupon embraced by the Lord. The Lord's embrace made Hanumantha more brilliant and whole than before and he shone with extraordinary spiritual power. The Lord said that Hanumantha would live for all time to come and that he would enjoy his grace and presence always.

That was how he could be found by Bheema, the Vayunan-

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## GANDHI AND SUICIDE

**Someone once asked Gandhiji that under what circumstances, he himself would be compelled to contemplate suicide. The great mind of Mahatma which has grappled with the most grave issues of his times at once prompted him to reply that, if humour were banished from life, he himself would think it fit take his own life!**

dana among the Pandavas, pleased with whom he remained in the banner of the chariot of Arjuna during the Mahabharata War helping him in moments of crisis. He humbled the pride of Garutman who thought that Lord Vishnu became invincible because of his being the mount for him. He also humbled the pride of Balaram, the brother of Lord Krishna, and that of Satyabhama, the wife of Lord Krishna. He made Narada and Tumburu realise their nothingness before him as musicians.

There was an unhealthy rivalry between the sages Tumburu and Narada in the field of music. Each regarded himself superior to the other in music. They went to Hanumantha for judgment. Hanumantha seated them quietly before him after paying his respects to them and then began to sing sweetly about Lord Sri Rama. The melody of the music melted the rocks. The moment he stopped his music, the rocks solidified again and Narada and Tumburu got stuck up. Hanumantha said that he who among them could melt the rocks again would be declared superior to the other in music. Both Tumburu and Narada failed miserably in the attempt.

It was given to Hanumantha to sing again, melt the rocks and free them from their predicament. The sages thus humbled took leave of him in a chastened mood. There was no wonder in this. For Hanumantha was an Amsa of Lord Rudra, the Sabda Brahman.

Prayer to him would make one gain the grace of Lord Sri Rama and attain salvation. Hence we pray to him:

*Goshpadeekruta vaaraasim Masakeekruta Raakshasam*
*Raamaayana Mahaamaalaaratnam*
*Vandenilaatmajam!*

Salutations are to the son of Vayu Deva, who crossed the ocean as if it were the length between the two feet of the cow, who made short work of the giants as if they were mere mosquitoes and who formed the Crown Gem of the necklace of gems called Ramayana!

□ □ □

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Shri. M. C. Chagla was born at the turn of the century in Bombay. For three years he was India's Ambassador to the U.S.A., and for one year High Commissioner for India in the U.K. As a Member of the Indian Cabinet, first as Minister of Education and later of External Affairs, he came into the limelight of Indian politics.

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# GANDHIAN LITERATURE

*The best way to remember Gandhiji is to read his books.*

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| Title | Author | Price Rs. P. |
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## *Gandhiji is Dead*

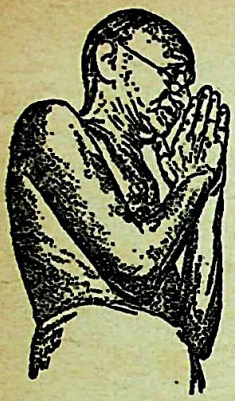
# Long Live Gandhism

*"Gandhism—a religion preached by one man and followed by one man," said a veteran journalist years ago. How ruefully we wish it is not true! Yet it is too true to deceive ourselves. Portraits are adorned. Principles are forgotten. Statues are garlanded. Statements are all buried in the pages of history —only to be referred to, here and there, as talking points.*

*His lofty ideals, noble principles, shining sacrifices and emphatic examples should lift the nation out of the morass in which it finds itself bogged, if only human hearts could imbibe all that he held dear.*

*Yet, Gandhiji himself taught us to hope—even in the face of odds. To be true to him, even in a small way, let us, in the following pages, recollect some facets of his magnificent personality, some thoughts of his saintly mind cast in the most heroic mould God ever fashioned or man ever came across on the face of this bedevilled planet.*

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# WHO IS A DEVOTEE

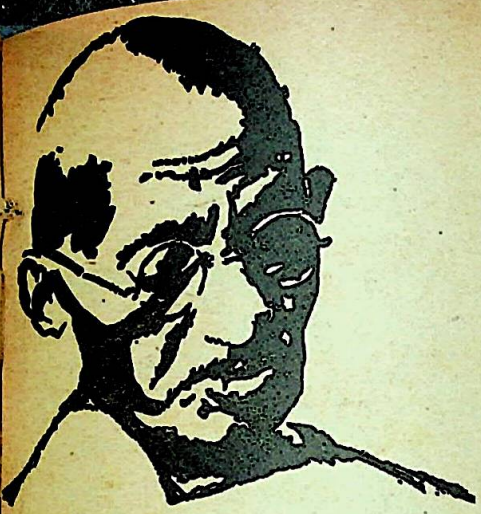
MAHATMA GANDHI

*He is the devotee....*
*Who is jealous of none;*
*Who is a fount of mercy;*
*Who is without egotism;*
*Who is selfless;*
*Who treats alike cold and heat, happiness and misery;*

*Who is ever forgiving;*
*Who is always contented;*
*Whose resolutions are firm;*
*Who has dedicated mind and soul to God;*
*Who causes no dread;*
*Who is not afraid of others;*
*Who is free from exultation, sorrow and fear;*
*Who is pure;*
*Who is versed in action and yet remains unaffected by it;*

*Who renounces all fruit, good or bad;*
*Who treats friend and foe alike;*
*Who is untouched by respect or disrespect;*
*Who is not puffed up by praise;*
*Who does not go under when people speak ill of him;*
*Who loves silence and solitude;*
*Who has a disciplined reason.*

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# A Rationalist's Doubt

*Ceresole*: The repetition of one and the same thing (prayer) over and over again jars on me. It may be the defect of my rationalist mathematical temperament.

But, somehow, I cannot like the repetition. For instance, even Bach's wonderful music fails to appeal to me when the text, 'Father, forgive them, they know not what they do,' is repeated over and over again.

*Gandhiji*: But even in mathematics you have your recurring decimals.

*Ceresole*: But each recurs with a definite new fact.

*Gandhiji*: Even so, each repetition, or *Japa*, as it is called, carries you nearer and nearer to God. This is a concrete fact; and I may tell you that you are here talking to no theorist, but to one who has experienced what he says every minute of his life, so much so that it is easier for the life to stop than for this incessant process to stop. It is a definite need of the soul.

*Ceresole*: I quite see it, but for the average man it becomes an empty formula.

*Gandhiji*: I agree, but the best thing is liable to be abused. There is room for any amount of hypocrisy, but even hypocrisy is an ode to virtue. And I know that for 10,000 hypocrites, you would find millions of simple souls who find their solace from it. It is like scaffolding, quite essential to a building.

*Ceresole*: But, if I may carry the simile a little further, you agree that scaffolding has to be removed when the building is complete?

*Gandhiji*: Yes, it would be removed when this body is removed.

*Wikinson*: Because we are eternally building.

*Gandhiji*: Because we are eternally striving after perfection. God alone is perfect, man is never perfect. □ □ □

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# How to Convert Atheists

## *Gandhiji Style*



ONCE a man asked Mahatma Gandhi: How can one convert atheists to belief in God and religion?

*Gandhiji*: There is only one way. The true servant of God can convert the atheist by means of his own purity and good conduct.

It can never be done by argument. Innumerable books have been written to prove the existence of God, and if argument could have prevailed, there would not be a single atheist in the world today.

But the opposite is the case. In spite of all the literature on the subject, atheism is on the increase.

Often, however; the man who calls himself an atheist is not one in reality; and the converse also is equally true.

Atheists sometimes say: 'If you are believers, then we are unbelievers.' And they have a right to say so, for self-styled believers are often not so in reality.

Many worship God because it is the fashion to do so, or in order to deceive the world. How can such person have any influence on atheists?

Therefore, let the believer realize and have the faith that, if he is true to God, his neighbours will instinctively not be atheists. Do not let him be troubled about the whole world.

Let us remember that atheists exist by the sufferance of God.

How truly has it been said that those who worship God in name only are not believers, but those who do His will. □ □ □

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# Idolatry and Idol Worship

IDOLATRY IS bad, not so idol worship.

An idolater makes a fetish of his idol. An idol worshipper sees God even in a stone and, therefore, takes the help of an idol to establish his union with God.

Every Hindu child knows that the stone in the famous temple in Banaras is not Kashi Vishwanath. But he believes that the Lord of the Universe does reside specifically in that stone. This play of the imagination is permissible and healthy.

Every edition of the *Gita* on a a book-stall has not that sanctity which I ascribe to my own copy. Logic tells me there is no more sanctity in my copy than in any other. The sanctity is in my imagination.

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That imagination brings about marvellous concrete results. It changes men's lives.

I am of the opinion that, whether we admit it or not, we are all idol-worshippers or idolaters, if the distinction I have drawn is not allowed.

A book, a building. a picture, a carving are, surely, all images in which God does reside, but they are not God.

He who says they are, errs.

We, the human family, are not all philosophers. We are of the earth, very earthy, and we are not satisfied with contemplating the Invisible God.

Somehow or other, we want something which we can touch, something which we can see, something before which we can kneel down. It does not matter whether it is a book, or an empty stone building, or a stone building inhabited by numerous figures.

A book will satisfy some, an empty building will satisfy some others, and others will not be satisfied unless they see something inhabiting these empty buildings.

Then, I ask you to approach these temples not as if they represent a body of superstitions.

If you will approach these temples with faith in them, you will know each time you visit them you will come away from them purified, and with your faith more and more in the living God.

□ □ □

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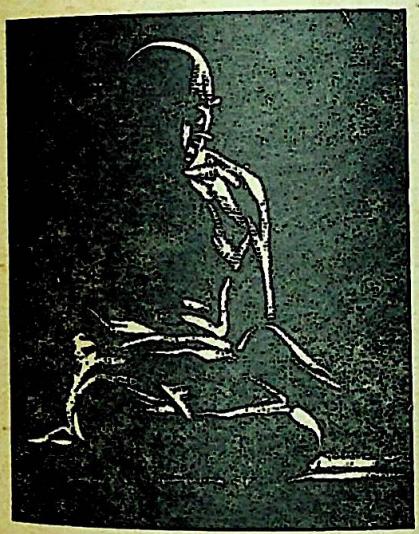
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# Be Brave and Then Forgive



NON-VIOLENCE is not a cover for cowardice, but it is the supreme virtue of the brave.

Exercise of non-violence requires far greater bravery than of swordsmanship. Cowardice is wholly inconsistent with non-violence.

Transition from swordsmanship to non-violence is possible and, at times, even an easy stage.

Non-violence, therefore, presupposes ability to strike. It is a conscious deliberate restraint put upon one's desire for vengeance.

But vengeance is any day superior to passive, effeminate and helpless submission.

Forgiveness is higher still.

Vengeance, too, is weakness. The desire for vengeance comes out of fear of harm, imaginary or real.

A dog barks and bites when he fears. A man who fears no one on earth would consider it too troublesome even to summon up anger against one who is vainly trying to injure him.

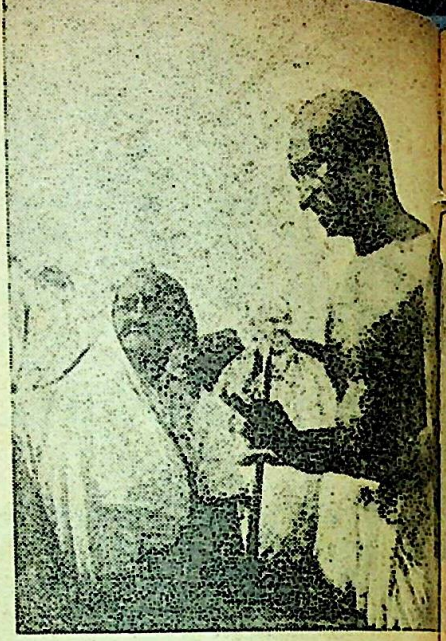
The sun does not wreak vengeance upon little children who throw dust at him. They only harm themselves in the act.

Let there be no cant about non-violence. It is not like a garment to be put on and off at will. Its seat is in the heart, and it must be an inseparable part of our very being.

□ □ □

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# My Teacher in Non-violence



I LEARNT the lesson of non-violence from my wife, when I tried to bend her to my will.

Her determined resistance to my will on the one hand, and her quite submission to the suffering my stupidity involved on the other, ultimately made me ashamed of myself and cured me of my stupidity in thinking that I was born to rule over her and in the end she became my teacher in non-violence.

I used to let loose my anger upon her. But she bore it all meekly and uncomplainingly.

I had a notion that it was her duty to obey me, her lord and master, in everything.

But her unresisting meekness opened my eyes.

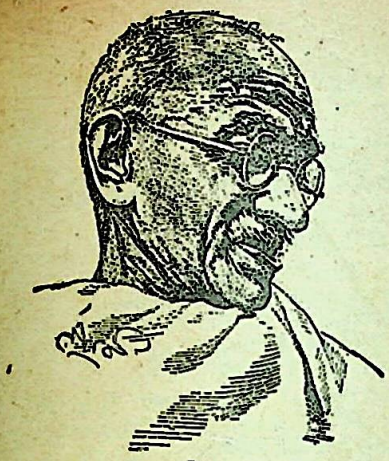
If I wanted her obedience, I had first to persuade her by patient argument. She thus became my teacher in non-violence.

And I dare say I have not had a more loyal and faithful comrade in life. I literally used to make life a hell for her. Every other day I would change my residence, prescribe what dress she was to wear.

She had been brought up in an orthodox family where untouchables used to frequent our house. I made her serve them all, regardless of her innate reluctance. But she never said "No."

She was not educated in the usual sense of the term and was simple and unsophisticated. Her guileless simplicity conquered me completely. □ □ □

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# KERALA WOMEN

I must own that I have fallen in love with the women of Malabar.

Barring Assam, I have not seen the women of India so simply yet elegantly dressed as the women of Malabar.

But let the Assamese sisters know that the women of Malabar are, if possible, simpler still. They do not require even borders to their saris.

The length needed is under four yards, a sharp contrast to the Tamil sisters on the East Coast who need nearly 10 yards heavily-coloured saris.

The Malabari women reminded me of Sita as she must have been dressed when she followed with her beautiful bare feet the fields and forests of India along the route she traversed. To me, their white dress has meant the emblem of purity within.

I was told that in spite of the utmost freedom they enjoyed, the women of Malabar were exceptionally chaste. The eyes of the most educated and advanced girls I met, betokened the same modesty and gentleness with which God has perhaps endowed the women of India in an exceptional degree.

Neither their freedom nor their education seemed to have robbed them of this inimitable grace of theirs.

The men of Malabar, in general, are also just as simple in their taste as the women.

But, sad to say, their so-called high education has affected the men for the worse and many have added to the simple articles of their original dress, and in so doing have purchased discomfort in the bargain.

For, in the melting climate of this country, the fewest white garments are the proper thing. In making unbecoming additions, they violate the laws of both art and health. □ □ □

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*Without being the ruler the Mahatma ruled through the heart of a nation, sums the author, in this article excerpted from his speech on October 2, 1948.*

# The Pita Maha

PROF. J. H. DAVE



IN the epic India of the *Mahabharata* days we hear of a figure who is affectionately called the grandfather, the *Pitamaha*. Though entitled to rule, he, for a higher purpose, passed on to others his claim to kingdom. Though he died without a natural son, the entire nation elected to call him *Pitamaha*, and even after five thousand years the religious-minded still offer filial libations to Bhishma, the brave, the truthful, the self-controlled.

भीष्मः शान्तनवो वीरः सत्यकर्मा जितेन्द्रियः।
आभिरभिरवाप्नोतु पुत्रपौत्रोचितां क्रियाम् ॥

India is neither forgetful of nor ungrateful to her benefactors. Today the nation has found its father, *Bapu*, who, after centuries of bondage, has secured freedom for our

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motherland from a mighty empire through means characteristically Indian.

But that is not the only achievement of Mahatmaji. He was the nation's greatest political leader; he was also one of the greatest of its moral mentors, and one of the noblest of Hindus.

He was essentially religious, seeking inspiration from his inward peep, *antar drishti*. Whenever he wanted Light, he opened the pages of the *Bhagawadgita* and Tulsi *Ramayana*, the two great scriptures wherein he found universal religion.

He is rightly called the apostle of *Ahimsa* and the Prince of Peace in line with another illustrious Prince of Peace produced by India 2600 years ago. Lord Buddha lived for about 80 years, Mahatmaji for 79 years. Every one of his preachings and actions is reminiscent of Lord Buddha's famous teachings, particularly the following:

न हि वेरेण वेराणि सम्मन्तीध कुदाचनं।
अवेरेन च सम्मन्ति एस धम्मो सनन्तनो॥

"Hatred is never eliminated by counter-hatred, but only by love. This is the law eternal."

Mahatmaji took the fundamental values of life as propounded in Scriptures and based his entire life —private or political on them; *Ahimsa, Satya, Asteya, Brahmacharya, Aparigraha.* Virtue lies in practice, not in the mere proclamation of it.

The famous *Vaishnav Jan* of Narsinha Mehta summarises the commonly accepted code of ethics of a God-fearing man. Mahatmaji translated every word of that simple song into his life. He understood the sufferings of others. Without conceit, he served the afflicted. He bowed to all and despised none. He was steady in word, body and mind. His view was dispassionate, he rose above desires; women he treated as mothers. His tongue was never tainted with untruth; he touched the wealth of none. His outlook was never clouded by any delusions. Stern detachment was firmly established in his mind. He experienced bliss in the worship of God. His self became the centre of all sacred places. One without avarice or fraud, desire or anger. Who doubts that he liberated the whole of India?

Herein lies the noblest in the Hindu religion and culture. Herein also is the foundation of the commonly accepted code of universal religion. In his earlier days Mahatmaji was approached by various missionaries to whom he replied in the words of the *Bhagawadgita*: स्वधर्मे निधनं श्रेयः परधर्मो भयावहः। and further: स्वे स्वे कर्मण्यभिरतः संसिद्धिं लभते नरः। To achieve this संसिद्धि one must assiduously cultivate the दैवीसंपत् and abandon the आसुरीसंपत् as proclaimed by the Lord in the Song Celestial. The दैवीसंपत् is acquired by the cultivation of the

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virtues enumerated; the first and the foremost place in that list is given to the virtue of अभय -want of fear, Cf. "अभयं सत्त्वसंशुद्धिः" etc.

अभय —want of fear—when properly cultivated, is synonymous with freedom. अभय being the first essential of divine virtues, Gods, when represented in images, have the अभयमुद्रा. Want of fear is thus valued as a divine characteristic. One who has attained the *summum bonum* and realised *Brahman* is recognised by the quality of अभय developed in him. आनन्दं ब्रह्मणो विद्वान् न बिभेति कदाचन। Mahatmaji gave अभय to the whole nation, made heroes out of clay and secured freedom for India from one of the mightiest of empires.

Between cowardice and violence, Mahatmaji emphatically stated that he would prefer violence. He wanted India to practise non-violence—being conscious of her strength and power. Vishwamitra and Valmiki were themselves great warriors, adept both in शस्त्र and शास्त्र, and yet they preached non-violence. It is their *Ahimsa* which Mahatmaji wished India to practise, not the one of a coward posing as a saint.

He defines Hinduism as search after Truth and Non-violence. He identified Truth with God. 'Denial of God we have Known. Denial of Truth we have not known." His conception of Hinduism is all-comprehensive and universal. ईश्वर अल्ला तेरे नाम, सबको सन्मति दे भगवान्। This liberal outlook is one of the noble characteristics of Hinduism.

आकाशात्पतितं तोयं यथा गच्छति सागरम्।
सर्वदेवनमस्कारः केशवं प्रति गच्छति॥

"All drops of water falling from the sky go to their one destination, the ocean. Salutation to any deity goes to Keshava."

रुचीनां वैचित्र्याद् ऋजुकुटिलनानापथजुषाम्।
नृणां एको गम्यस्त्वमसि पयसां अर्णव इव॥

"People of different sects, following simple or intricate ways according to the variety of their tastes, approach Thee, the one destination of all, just as waters flowing in any manner, straight or zigzag, approach the ocean."

With his mind thus rooted in the fundamentals of true and pure Hinduism he saw that untouchability was a sin. The Lord said:

विद्याविनयसम्पन्ने ब्राह्मणे गवि हस्तिनि।
शुनि चैव श्वपाके च पण्डिताः समदर्शिनः॥

"One who has realised the highest, looks equally and without difference on a learned and polite brahmin, a cow, an elephant, a dog, and a *Chandala*." And Mahatmaji with his mighty moral force practically succeeded in uprooting untouchability from India.

He looked upon himself as the servant of humanity. He was the friend of all, for those who have attained spirituality are, as the Lord says: सर्वभूतहितेरताः।

यस्य सर्वेषु भूतेषु भगवद्भावमात्मनः।
भूतानि भगवत्यात्मन्येष भागवतोत्तमः॥

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He is the godliest who sees his own divine content as existing in all creatures and who equally sees all creatures as reflected in his own divine content.

His daily prayers included this:

न त्वहं कामये राज्यं न स्वर्गं नापुनर्भवम्।
कामये दुःखतप्तानां प्राणिनां आर्तिनाशनम्॥

"I do not want a Kingdom, or heaven, or emancipation from birth. I ardently desire to see the end of the sufferings of those who are afflicted."

To this servant of humanity and seeker after Truth, work was worship. *Vishwa* is but the manifestation of Vishnu. The *Mahabharata* says in विष्णुसहस्रनाम that *Vishwa* is the first name of Vishnu." "विश्वं विष्णुर्वषट्कारः" and विश्वपूजा विष्णुपूजा.

For this service of humanity, he cultivated a befitting humility. His autobiography, *My Experiments with Truth,* is prefaced by the following quotation from Bhakta Surdas:

मोसम कौन कुटिल खलकामी।
जिन तनु दियो ताहि विसरायो
ऐसो निमकहरामी।

His interpretation of the *Bhagawadgita* is called by him the अनासक्तियोग His faith in God was supreme. He clung fast to the gist of the preaching of the Lord. Traditionally, the बीज, शक्ति, and कीलक of the *Gita* are: "You are grieving for things for which you ought not to grieve and go on speaking words of wisdom;" "Abandon all duties and come to Me, the only refuge;" "I shall relieve thee from all sins, grieve not." Whenever he felt any difficulty, he opened the *Gita* and he invariably found the light. The *Mahabharata* gives a very apt illustration of अनासक्ति or non-attachment. King Janaka, the famous royal philosopher, says as follows in reply to a querry:

अनन्तं वत मे वित्तं यस्य मे नास्ति किंचन।
मिथिलायां प्रदीप्तायां न मे किंचित्प्रदह्यते॥

"Endless is my wealth, yet nothing is mine. Even if the whole of Mithila City were on fire, nothing of mine would burn."

Exactly a similar test was there for Mahatmaji. The Crown of India was for him, but he did not take it. India was on fire, burning with communalism and hatred. It was he alone who stood calm with his rock-like determination. Nations and civilisations live and die. Man, if he is worthy of being called a man, has to live for eternal values. Single-voiced, he continued to give his message of Truth and Non-violence to the world afflicted by the atom-bomb and to India torn into two by communalism.

The prophet became a martyr. Mother India is blessed indeed, as Narsinha Mehta puts:

'धन धन जननी तेनी रे।".

□ □ □

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*Sorrow and its extensions have their roots in ignorance and limitedness of the Self from which accrues the narrowness in our behaviour resulting in the differentiation of 'I' and 'You.' This illusion of difference is the mother of sorrow. And the way to confront it is to adopt a broad angle of vision in which the Brahman and the Self are one.*

# BE HAPPY, HERE ITSELF-2

SWAMI AKHANDANANDAJI

LET us now think slightly more deeply. The non-virtuous deeds like theft and violence etc. are performed knowingly with a sense of doership and under the impulse of desires, and therefore they can be abdicated without effort. Both performance and non-performance depend on our initiative. But lust, anger, etc. arise in the mind even without our knowledge and our sense of doership. We come to know of them when they have actually arisen. In this case, we must train them and ripen them. Many things are sour and bitter when they are raw but become sweet on ripening. Similar are these mental inclinations. Ripen them on the fire of discrimination under the lid of abstinence. Their bitterness will be burnt up. Mix with them the sweetness of Love of God so much so that they become sweet altogether. Just as when you don't possess sugar you borrow it from your neighbour or purchase it from the market, in the same way if you don't possess virtues you can inculcate them from others. Desire the desirelessness. Express your wrath on anger itself. Quarrel with God if you must. Turn the face of desire inwards. Neither should the fire of discrimination be extinguished nor the lid of abstinence be taken off. The bitter would become sweet.

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**PRESENCE OF GOD**

**I must say I do feel the presence of God—call Him Christ, call Him Krishna, call Him Rama. We have one thousand names to denote God and if I did not feel the presence of God within me, I see so much of misery and disappointment every day that I would be a raving maniac and my destination would be the Hooghli.**

**With my hand on my breast, I can say that not a minute in my life am I forgetful of God. I am a believer in God, as I never for a moment lose faith in Him, as I content myself with the joy and sorrow that He wills for me, I may feel helpless, but I never lose hope.**

—Mahatma Gandhi

Lust and anger etc. will be ripened. What is needed is the art of manufacturing happiness. Renounce, ripen and acquire virtues from the revered elders; and you will find that there is an unending treasure of happiness in your heart.

Delusion, false knowledge, illusion, superimposition—all these are birds of the same feather. These are mixtures of 'I' and 'this', and adulteration of 'I' with 'this' and vice-versa. The perishableness or mutability, insentiency, sorrow and finiteness of 'this' have been superimposed on 'I' and the imperishableness and eternity, knowledge and experience and Bliss and happiness of 'I' have been introduced into 'this'. The result is such a pudding as is hard to gobble in or vomit out. The separation of the ingredients of this mixture is absolutely necessary. After separation you will not experience eternity, sentiency and Bliss in 'this' or the finite and in the seen or the non-self. You will find that 'this' or the not-self is in itself nothing but merely patterns in Existence, appearances of Consciousness and reflected Bliss-particles. 'This' and 'I' don't have the same order of existence; the knowledge of 'this' gets sublated while that of 'I' does not. Then your egoism will lose itself. The limitedness of 'I' will be sublated. The Perfection of 'I' will be revealed. This Perfection is free and unfettered and is the backdrop of the experience of Truth, Knowledge, Bliss and Non-duality. For once make your 'I' the 'I' of Perfection. Realize the perfection of 'I'. This is the disillusioned form of your egoism.

Beware, if you don't possess a clear concept of Perfection, if you are not able to realize it in an unveiled form and if you only imagine it with your eyes closed, then not only that your eyes are closed but that the doors of knowledge are also closed upon you. First, discrimination and conviction of Perfection is necessary. It is here that critical analysis of

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the First Cause of the Universe is desirable. Perfection is the material cause of the Universe. That the seer alone as different from the seen is the material cause of the world through 'seeing' is difficult to carry conviction. Therefore one has to discriminate through a mixture of faith and taste towards a mediate Perfection, the God. This is verily the devotion or Bhakti and it is in the inner recesses of this devotion that the Perfection of the Lord is unveiled. Both discrimination and devotion are in the field of limiting adjuncts. The oneness of the seer and the God is knowable only through Vedanta. Through *Neti Neti* (not this, not this) one negates the adjuncts and by the Mahavakyas (the great Vedic dicta such as *Ttattwamasi* etc) one understands the oneness. This knowledge itself is the Bliss Absolute and the highest happiness; it is verily our own self. It is Brahma. The *Gita* speaks of it as an infinitely blissful contact with Brahma, completely devoid of any outer contact with sense-objects. The Mandukyakarika calls it the Yoga of transcendence (Asparsh Yoga). This Yoga of transcendence has also been called the Yoga of fearlessness, non-opposition, no-debate, making all happy and of the nature of Good.

Come, let us now understand this Yoga! How is this the Bliss Absolute and the builder of Bliss to all? Apparently this seems to be impracticable and without any characteristics. But the truth is that for the descent of this bliss in our life the following four states must first reveal themselves:

1. There is developed a distaste for the pleasures accruing from the sense-objects and for that matter from any limited form of happiness; and simultaneously an intense longing for experiencing the Perfect Bliss is inculcated.

2. The inner-organ is adorned with desirelessnes, truthfulness, an intense longing for liberation and the will to know the truth.

3. Knowledge of the real entity as different and discriminated from all other objects (seen and unseen) is acquired.

4. With the dawn of the



**I KNOW THIS**

**I am surer of God's existence than of the fact that you and I are sitting in this room. Then, I can also testify that I may live without air and water, but not without Him. You may pluck out my eyes, but that cannot kill me. You may chop off my nose, but that will not kill me.**

**But blast my belief in God, and I am dead. You may call this a superstition, but I confess it is a superstition that I hug, even as I used to do the name of Rama in my childhood when there was any cause of danger or alarm. That was what an old nurse had taught me.**

**—Mahatma Gandhi**

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knowledge of non-duality and with the consequent annihilation of ignorance the conviction is established that all appearances are but one non-dual self.

A critical analysis of Bliss is found in the *Upanishad*. The human happiness is limited to youth, education, zeal, hope, firmness, property, an authority to command the entire world, unfettered rights to enjoy etc. etc. The *Upanishad* has counted eleven items and said that the bliss of each one of these conditions is one hundred times the preceding one. At the end of this sequence it has mentioned the Bliss of Brahman. This only means that the Bliss of Brahman is the greatest, all-round perfect and the most intense. The various kinds of bliss that are obtainable through very big efforts are all inferior to this Bliss. Therefore it is only appropriate that an intelligent man should covet such a bliss. In the same context, it has also been said that all kinds of bliss are possessed without any effort by the knower of the truth whose heart is pure and free from desires. The implication is that along with a desire of the Bliss of Brahman, desirelessness towards sense-objects and education (in Vedantic knowledge) are also desirable.

If you long for the Bliss Absolute, then four things are necessary: 1. Giving up of bad conduct, 2. Peace of mind, 3. Steadfastness in the pursuit of the goal, 4. Not to be misled by intermediary successes. In fact, these four constitute the purity of the inner-organ.

The *Upanishads* have prescribed discrimination by the method of difference, established the Self-Principle as being different from the sun and the five sheaths of the body, vital forces, mind, intelligence and bliss and have called this differentiated self-principle Brahman. At other places they have adopted the method of negation and have established the Truth as imperceptible, soundless, transcendental, neither earth nor water etc. etc. These methods are necessary for true knowledge. Without this knowledge, the covering, the illusion, the superimposition and their cause, the ignorance, cannot be destroyed. Destruction of illusion without valid knowledge is unacceptable. If there is the illusion, there must also be its destroyer, and the valid knowledge of oneness of the self and the Brahman born of the great Vedic dicta is this destroyer. Only by this, the illusion is destroyed root and branch. The Self is Brahma already; (Brahmanhood is not created). But this is never the implication that with the annihilation of ignorance the ordinary appearances (of the world) are also destroyed. Therefore, even with the advent of the knowledge of Oneness of the Self and Brahma by the method of difference, duality continues to appear. Even though the space be truly known, its

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blue hue continues to be perceived. Blueness is not real and so is not different from the space either. This is correct that Brahma is Existence, Knowledge, Bliss and Non-dual, and is our own self. But after all, what is this appearance of duality? It is the same Brahma!

Let us now enter into the depth of Upanishadic thought. The Brahma that is the Self is Bliss. The Upanishad uses the verb *Vyajanat* in this context. It means *Vijnana* i.e. knowing specially or understanding through intelligence. Brahma is Bliss and intelligence. What is this *Vijnana*? To see diversity in unity in diversity is Vijnana. This is a craft also in as much as it is constructing many (the diversity) from one substance (the unity). It is yet another matter that diversity and its construction are only apparent. From the standpoint of the method of agreement, seeing the unity in the apparent diversity is *Vijnana*. When we learn in the *Upanishads* that from Bliss are all objects created, to Bliss they owe their existence and preservation, towards Bliss they are moving and into the Bliss they get dissolved ultimately, it becomes clear that creation, preservation, movement and dissolution of this world of appearances have for their substratum, illumination and material cause the one and the same non-dual Bliss. It is again another matter that Bliss being of the nature of Pure Consciousness cannot be subject to mutation, for it is impossible for an entity to be pure consciousness and witness and simultaneously be mutable also. An object of percepton is never different from its substratum. Since the substratum is itself consciousness, the perceived objects appear to be many. Whatever be the appearances and their numbers, they are the same Bliss Absolute. This is verily the science of fearlessness and freedom from the pairs of opposite in the conduct of a Jivanmukta, the liberated soul.

What is this conduct? Let us have a bird's eye-view of it. The seer, the seen and the act of seeing constitute one tripartite division. The enjoyer, the enjoyed and enjoying, the doer, the work-done and doing, the knower, the known and knowing, I, you and he, are some other divisions. All of them are Bliss and nothing else. There



**TWO IN ONE**

**Q. Are you only a 'Mahatma' or a Statesman as well?**

**Gandhiji: In my view, anyone who is a 'Mahatma' is bound to be a statesman. A statesman is one who can serve and protect the State—the people.**

**An 'Atman' may be 'Mahan' only to the extent that the person has become a servant of humanity.**

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is no significance whatsoever of creation, preservation and dissolution. The seer is Bliss, the seeing is Bliss and the seen is Bliss. Bliss is One; there is neither the difference nor non-difference in it. Its technique is unique. All that you see, hear, touch and taste with your blissful insight born of realization of the non-duality of Brahma is Bliss. Your every foot-work is Bliss and every state of movement or statism, concentration or deflection, birth or death, union or separation is Bliss! These are all patterns of Existence, appearances of Consciousness, dances of Joy (Bliss) and Vivarta (untrue interpretations) of the Non-dual. The whole conduct and behaviour is the Bliss Absolute or the Bliss of Brahman. This is the meaning of the Upanishad-text: '*Anaddadhyaiya*....etc. etc.' by the method of agreement. In short, the knowledge is obtained by the method of difference and the *Vijnana* by agreement. Other texts like 'There is nothing beside Me', 'I am all this', 'All this is in Me', 'I am in all' are also interpreted in the same way.

The question before us is not 'how we shall be happy'; rather the problem is 'why we are not happy'? The solution to this problem is offered by a perusal of the Antaryami Brahman and the Madhu Brahman of the *Brihadarannak* Upanishad. In the former Brahman, the names of the following beings pertaining to the elements and the gods have been mentioned:

> Earth, water, fire, cosmos, air, abode of lightning, sun, direction (Disha), moon and stars, space, darkness, light, all elements, vital-force, speech, eye, ear, mind, skin, intelligence and semen;

and it has been said that the supreme-Self resides in them and is inner relatively to them. These do not know Him; these are His body and He controls them. The same self of yours is the Inner-Ruler and Immortal. In another Shakha (branch) the reading is slightly different: in place of 'intelligence' is mentioned 'the soul limited by the body'. The supreme-Self is the controller of all. He is the unseen seer, unheard hearer, unknown knower and unthought thinker. There is no seer other than Him. Whatever is beside Him is external, ignorance, body, the controlled, non-self, death-bound and sorrow. Thus by the method of difference and through discrimination, knowledge of Him as transcendental, as one and not many and as one's own self is obtained. By this very knowledge, the ignorance is destroyed.

In the Madhu Brahman. a different approach has been adopted. There not only the earth, elements, and the soul limited by the body but also all objects relating to the body, elements and the gods have been mentioned and called Madhu (the Honey). It

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has been said there that the effulgent, blissful Self is the Self of all and that He is the Brahma that is all. Everything is the effect of everything and everything is the enjoyer of everything. When it is stated that the enjoyer and the enjoyed have the same substratum, the self, it only means that All is the Self. The conclusion is that the Self for which the previous injunction was that it must be seen and which was described as the limit of negation, is now being described as Brahma and that the same Brahma is all this. The substance of the Madhu-Vidya (The Knowledge of Honey) is that 'Self, Immortal, Brahmna are all names of the same entity. The single substance looks as if divided into objects pertaining to the body, elements and the gods and appears as an object of behaviour. The *Virat* (Cosmic consciousness) as well as the *Hiranyagarbha* (the primeval consciousness) is the same self. The same is *apurva* (not-before), *anapar* (not the other), *amadlya* (not in between) and the inner self. Both the microcosm and the macrocosm are included in the same Self. Sri Vidyaranyaswamy holds that Sruti has described in this inscription the state of 'All is Self'—realization of the knower of Truth. The state of 'All is self' realization is the final fruition of efforts. Sri Sureshwaracharya has supported this view and concluded that All is Self. The Original *Upanishad* while concluding this description says that this Self is the Supreme among all beings and Ruler of all. Just as all spokes in the wheel of a chariot end in the central nucleus, in the same way all beings, goods, abodes, vital-forces and souls finally enter this Self. From the standpoint of the knower of Truth this Self is the all-self Honey. The knower of Truth excels the Self in this respect that he is the supreme among all beings, is the ruler and endowed with knowledge. These three aspects are not revealed in the Self limited by ignorance. By supremacy is meant the freedom; the rulership is due to comparably greater radiance and by the endowment of knowledge is meant



**WHAT I WANT**

**Some would like to erect my statues in public places, some others would have portraits, yet others would proclaim my birthday as a public holiday. . . . statutes, photographs and the like have no place today.**

**The only praise I would like and treasure is promotion of the activities to which my life is dedicated. He or she who does a single act to produce communal harmony or to destroy the demon of untouchability or to advance the cause of the villages, brings me real joy and peace.**

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**A knowledge of one as he is can always do good to the people, never any harm. I firmly believe that my prompt confessions of my errors have been all to the good for them. For me, at any rate, they have been a blessing.**

**—Mahatma Gandhi**

the non-recurrence of ignorance and delusion in any state of action and enjoyment. This is the reason why he is free in his food-habits and in his behaviour, is unattached with vice and virtue and neither grows nor declines by any action or enjoyment.

Only this knowledge uncovers in this very life and in all behaviour the Infinite Bliss Absolute which is the unsublated Truth and everyone's own self. It has been said in the *Vedas* that the wind laden with honey is blowing, that the honey is flowing in rivers and oceans, that the plants and trees are honey and that each particle of dust is honey.

The conclusion is that sorrow and its extensions have their roots in ignorance and limitedness of the Self. From this accrues narrowness in our behaviour that results in the differentiation of 'I' and 'you.' This illusion of difference is the mother of sorrow. Give up this ignorant view and adopt a generous and broad angle of vision in which Brahma and the Self are one. In that case, neither you will be unhappy nor you will make others unhappy.

This liberal view unifies a province with nation, a nation with the world and the world with Brahman. The religions of Islam, Hinduism and Christianity are unified with Dharma (the regularising Principle in the Universe) and through it with Brahman. Racialism, humanism and soulhood are unified with Brahma and languages with knowledge. Politics having become free from partyism dissolves into oneness of the State. All sects become symbolic of sectlessness. The distinctions of class and sex lose their identity. Heavens and hells become crests and troughs of the tidal wave of the ocean of Bliss.

May you be happy in this very life, may you make others happy and may all be happy. To accomplish this task we need this very high angle of vision. Weigh your conduct, social service, righteous conduct, means of earning money, enjoyment, education and your entire behaviour on the balance of this vision. You will find that this perfect and harmonious vision has already liberated you from sorrow and is making you happy here and now in this very state. Memory, imagination or hope of happiness is without any substance. Happiness or Bliss is an actual experience and so a stark reality.

*(Concluded)*

★★★

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**THE STORY SO FAR:** Rajan, the atheist from Bombay, finds to his surprise that the poor people of his Kerala village are a happy lot, immersed in their devotion to Lord Ayyappa. Sleepless and tormented with restlessness in spite of his wealth and comforts, he is slowly and imperceptibly influenced by the air resounding with 'Swamiye Saranam Ayyappa'. A trial chant of the devout cry soothes him and, encouraged and instructed by his cousin Ramu, he decides to go on a pilgrimage to Sabarimala to get peace and happiness. The religious significance of the pilgrimage and his personal belongings during that are explained to him. Rajan himself is mentally thrown back to his boyhood days when his mother told him the story of Ayyappa to his great relish. Now with the pleasing prospect of a visit to Sabarimala to regain the joy of 'those wonderful days' he gets ready, mentally and physically, for the arduous trip. NOW READ ON.

# The Call of Sabarimala-5

"SANKU"

"Swamiye Saranam Ayyappa! Swami Saranam!" The place was transformed into a holy abode of divinity with the voice of devotees seeking the blessings of Ayyappa. The arduous but exciting journey to the Sabarimala had begun.

As if it had a date with destiny, the car carrying the pilgrims sped past the towns and villages dotting the coastline of Kerala. The occupants, five of them in all, were a queer mixture of persons whom fate seemed to have brought together. Besides Rajan and his cousin Ramu, there was Prof. Pillai, an acknowledged critic of arts and literature, and religion and culture. But his critical attitude to religious activities appeared to soften where pilgrimage to Sabarimala was concerned!

Then there was Ramesh, holder of a doctorate in philosophy and principal of a neighbouring college. He was noted for his analytical study of various aspects of religion and particularly for his pungent criticism of man's abject dependence on religion. He was a man of caution as he himself used to claim. Rajan wondered how the reasoning power of such an intellectual giant failed when it came to the worship at the Sabarimala shrine.

The youngster at the wheel, Krishnan, was an interesting person

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**GITA THE MOTHER**

**The 'Gita' is the Universal mother. She turns away nobody. Her door is wide open to anyone who knocks. A true devotee of the 'Gita' does not know what disappointment is. He ever dwells in perennial joy and peace that passeth understanding.**

**But that peace and joy come not to the sceptic or to him who is proud of his intellect or learning. It is reserved only for the humble in spirit, who brings to her worship a fulness of faith and an undivided singleness of mind. There never was a man who worshipped her in that spirit and went back disappointed.**

too. He did not look more than 24 but seemed to be wiser than people double his age. True, he was reckless in driving and he appeared reckless about his life too. "Life starts at 70 m.p.h. to me," he used to say whenever the other pilgrims cautioned him about his fast driving.

They were people of different tastes and outlook but they had one thing in common—unquestioning devotion to Lord Ayyappa.

"Yours is the first pilgrimage to the shrine," Ramu said while discussing the route to Sabarimala. "So we have to go via Erumeli, the traditional route. You have to walk about 50 miles. But do not worry. The Lord will take care of you."

"It is not the 50 miles of walk that makes the journey strenuous," Krishnan intervened to say. "It is the hilly terrain that taxes the body. The ascent of the Azhutha ranges is as tedious as the descent of the Karimala. Anyway, you will forget all that once you bathe in the Pampa."

"What about the Neelimala? Is it not that difficult to cross?" Rajan asked him.

"Yes, it is also formidable. But these hardships are nothing before the joy of the *darsan* of the Lord," the Professor butted into reply.

The pilgrims reached Erumeli as the sun began setting.

Erumeli, Rajan observed, looked a small town, a small patch of land against the backdrop provided by the mighty Western Ghats. It must be a sleepy town during other months, he was certain, but during the season, it gave the appearance of a holy place reverberating with the chants of thousands of Ayyappa devotees. From every corner one could hear the inspiring words 'Swami Saranam.' Everywhere one could see black-robed pilgrims busily engaged in worship and spiritual discourses.

It looked a vast *dharmashala* under the benevolent sky where everybody looked equal in dress and in action, where everybody sought only one object—the blessings of the Lord.

Resting on a sheet spread over

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the uneven ground, Rajan watched his friends getting ready for preparing dinner. He wanted to assist them but he was tired. He was not used to such a long and strenuous journey. His body resented it, his limbs reacted to it, his muscles ached.

He knew that the day ahead was not going to be better. They had planned to ascend the Azhutha hill ranges and to cross over to the Karimala to spend the night on top of that elephant-infested hill. He knew too that he was not alone in this pilgrimage and that the protective arms of Ayyappa guarded him constantly.

The cool breeze that came whispering through the jungles lulled the travel-weary pilgrims to instant sleep.

The trek across the forests alive with wild life was exhilarating to Rajan. He enjoyed the scenic splendour of nature, the sylvan settings and the lush green hills of the formidable Western Ghats. He was thrilled to see the pilgrims wending their way, through the winding, hazardous mountain track, entirely motivated by the deep devotion to the Lord. He recognised that faith alone could have moved such a sea of humanity to carry the heavy 'Irumudi' on their heads and walk barefooted through dense forests with prayers to Ayyappa on their lips.

There were old people and young ones, and children who would have hardly walked a mile at a stretch, there were the rich and the poor, highly paid officers and low-paid employees; there were lame pilgrims, there were sick people too —all seeking the blessings of the Lord, all motivated by the eagerness to have a *darsan* of Ayyappa.

"Swamiye Saranam Ayyappa!" Rajan chanted. He was happy that he could also take part in such a holy journey, just because he had come to his native place in time. He was glad that he could get rid of that restlessness which was haunting him for years. He was overjoyed at the thought that by the grace of the Lord he would be getting rid of that uneasiness which had gripped him and was eating into his sleep and health all those years.

The ascent of the Azhutha was strenuous. The path was rugged, steep and strewn with boulders hurled down the hill slopes by

**ABSOLUTE DIRT**

**For me, politics bereft of religion are absolute dirt, ever to be shunned. Politics concern nations and that which concerns the welfare of nations must be one of the concerns of a man who is religiously inclined, in other words a seeker after God and Truth.**

**For me, God and Truth are convertible terms, and if anyone told me that God was a God of untruth or a God of torture, I would decline to worship Him.**

**Therefore, in politics also we have ot esatblish the Kingdom of Heaven.**

**—Mahatma Gandhi**

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**HOW RICH I AM!**

**I own no property and yet I feel that I am perhaps the richest man in the world. For I have never been in want either for myself or for my public concerns. God has always and invariably responded in time.**

**These responses have made me humble and filled me with a faith in God and His goodness.**

**I would like people to compete with me in my contentment. It is the richest treasure I own. Hence, it is perhaps right to say that though I preach poverty, I am a rich man.**

**—Mahatma. Gandhi**

howling monsoon winds. It was a self-inflicted suffering which he would not have courted but for the promise of the supreme reward. He stopped half way panting for breath. Ahead, the endless forest track wounded its toilsome way upward.

"Swamiji," one of the pilgrims addressed him. "You seem to be tired. Want any help?"

"Thank you Swamiji," Rajan reciprocated. "With the blessings of Ayyappa, I will make it, though I am tired."

"Swami Saranam" the pilgrim moved away.

Rajan felt tired. In fact he would not have missed such an offer had it been made in some other situation, at some other place. It was always his firm belief that there was no need to suffer oneself when one could avoid it. But he was not going to Sabarimala on a picnic or on a sight-seeing tour.

When he reached the top of the Azhutha Mala, he was so exuberant as if he had conquered Mt. Everest. But he could not rest long for the pilgrims wanted to move on for the descent. They had to ascend Karimala before sunset, they said.

Ahead, Rajan saw the breath-taking scenic beauty of the hill ranges with their peaks shooting skywards as if in supplication to the Lord of Sabarimala.

"Karimala, the abode of the wild elephants," Ramu explained its significance pointing towards them.

"There they are," someone jerked his index finger to a group of wild elephants roaming carelessly in the valley below. "Let us pray to Ayyappa so that they leave us in peace."

"Swamiye Saranam Ayyappa," Prof. Pillai chanted. Others joined him in a chorus. They did not wish to have any chance encounter with those wild animals while they climbed Karimala.

They knew that in those dense forests situated far from civilisation only the Lord could help them. They slept with nothing but the sky above them, with no protection other than what nature provided them. Not that they could not afford the luxury of a small bamboo hut if they wanted to. But they had the firm conviction that the Lord would take care of them. And He did! □

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# Maxims of Chanakya

V. K. SUBRAMANIAN

*The crystallized wisdom of the Indian Machiavelli*

तृष्णया मतिश्छाद्यते

Greed dispels intelligence.

दानं निधानमनुगामि

The gift follows the receptacle.

मितभोजनं स्वास्थ्यम्

Moderate eating is good for health.

पथ्यमप्यपथ्याजीर्णे नाश्नीयात्

Even wholesome diet should not be taken during indigestion.

जीर्णभोजिनं व्याधि नोपसर्पति

Disease does not touch one who digests his food.

जीर्णशरीरे वर्धमानं व्याधि नोपक्ष्येत

In a week body a growing disease should not be neglected.

न चक्षुषः समं ज्योतिरस्ति

There is no light equal to eye-sight.

चक्षुर्हि शरीरिणां नेता

The eye leads all beings.

अपचक्षुषः किं शरीरेण?

What is the use of a body to the blind?

नाप्सु मूत्रं कुर्यात्

Never urinate in water.

यथा शरीरं तथा ज्ञानम्

A sound intellect in a sound body.

अजीर्णे भोजनं दुःखम्

Eating is painful in indigestion.

शत्रोरपि विशिष्यते व्याधिः

Disease is greater than an enemy.

न नग्नो जलं प्रविशेत

Don't enter water in the nude.

नास्त्यलसस्यैहिकामुष्मिकम्

An idle one can attain nothing of this world or the next.

निरुत्साहाद्दैवं पतति

Due to lack of enthusiasm even God falls.

मत्स्यादिव जलमुपयुञ्ज्यार्थं गृह्णीयात्

Learn to use water like a fisherman.

अविश्वस्तेषु विश्वासो न कर्तव्यः।

Don't trust the unfaithful.

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# MARANER NAMBI

## a mediaeval Harijan Saint

A. V. Subramania Ayyar

Unequalled in his depth of 'Gurubhakti,' he volunteered to take on himself the disease of his guru as 'prasad' and suffer—and cried in frustration when it was cured and the 'prasad' removed!

Maraner Nambi, a Harijan Vaishnavite saint, the contemporary of Peria Nambi, the principal Guru of Ramanuja, was a rare embodiment of *guru bhakti*, or devotion to the chosen Acharya.

His story reveals that even in the past when the caste system was fairly rigid, its observance was ignored in the case of spiritually illumined souls. Many details of the early life of Maraner Nambi are not known except that he was of a philosophic bent of mind from an early age.

Maraner Nambi was the discovery of Yamunacharya or Alavandar, one of the greatest of the Vaishnavite Acharyas and grandson of Nathamunigal, the founder of the Acharya line and compiler of the *Nalayira Divya prabandam*.

It is said that when Alavandar with his disciples was passing the village he saw Maraner Nambi, who was working in a field, drinking water that was full of mud. This roused Alavandar's compassion. He asked one of his disciples to go and ask him why he was drinking muddy water when God had given good water in plenty.

Maraner Nambi seems to have replied somewhat cryptically that he did not see any difference between the mud in the water and mud elsewhere on which they walked.

When Alavandar heard this he was struck by the instinctive spiritual bent of the man and called him 'Maraner Nambi' (he that was

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**If I had a 'Guru,—and I am looking for one,—I should surrender myself body and soul to him. But, in this age of unbelief, a true 'Guru is hard to find. A substitute will be worse than useless, often positively harmful.**

**I must, therefore, warn all against accepting imperfect ones as 'Gurus.' It is better to grope in the dark and wade through a million errors to Truth than to entrust oneself to one who "knows not." Has a man ever learnt swimming by tying a stone to his neck?**

**—Mahatma Gandhi**

the equal of Maran or Nammalwar, the greatest of the Alwars) and asked him to follow him.

A recent writer has stated that Maraner is only Maraneri the name of the village to which the saint belonged, but this is opposed to the definite account given in the *Guruparampara Prabhava* chronicles, which are fairly reliable in such matters though mixed with much legend.

When Alavandar asked Maraner Nambi to join him, latter demurred on the ground that he was a *Panchama,* (low caste) but he was told that caste considerations would not apply to a *bhakta* like him. The Nambi was convinced that he had found his *guru* and followed him, though not moving closely with his other disciples. He stayed near a *mantapam* on the bank of the Cauvery at Srirangam.

Maraner Nambi made an image of his guru Alavandar in clay and was worshipping it daily. He was also listening to his guru's lectures from a distance on account of his humility.

Once Alavandar showed to his disciples the great regard he had for Maraner Nambi. When told that Maraneri Nambi had slyly set foot on the *mantapam* that had been newly built for holding lectures, he replied that it had been sufficiently hallowed by the feet of Maraner Nambi and did not require any formal purificatory ceremony.

When Yamunacharya was worshipping in the big temple, the Lord, speaking through the *Archaka* or *pujari* (a common enough occurrence in the stories of *bhakthas* and saints) summoned him to the higher world. The great Acharya is said to have replied that he had some more years to fulfil his *karma* of suffering and earthly life, but he was asked to transfer this to any one of his disciples and be ready.

It is stated that when Alavandar related this incident to his disciples and asked whether any one of them was ready to take his *'Prakritham'* (his disease of carbuncle and suffering) none of them offered to do it. But Maraner Nambi, who was standing at a distance

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heard the guru's call, jumped for joy and agreed to take what he called his guru's *'prasad."*

And it so happened that Alavandar (like Yayathi in the *Mahabharatha* who transferred his old age to the shoulders of his last son Puru) transferred his ailment and the consequent suffering to Maraner Nambi and departed. Peria Nambi, also one of the disciples of Alavandar, marvelled at Maraner Nambi's devotion to his guru and began to look after his comforts and serve him food daily in secret.

One day it was dark when Peria Nambi left with food for the Harijan saint. Ramanuja, the greatest of the Vaishnava Acharyas and a disciple of Peria Nambi followed his master at a distance to look after his safety, without being noticed by any one.

He was astonished to see his master attending to the physical comforts of Maraner Nambi and serving him food. Thinking that it was unjust that a saint like Maraner Nambi should suffer like this from septic carbuncle and overflowing with compassion he prayed to Lord Ranganatha to cure him of this fell disease.

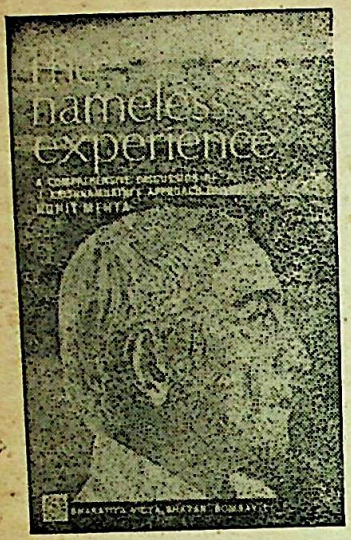
And as if by magic the ailment disappeared. The astonishment of Ramanuja was this time greater when he found that Maraner Nambi, instead of rejoicing at his relief actually fell into a spasm of crying that his guru's *prasad* had disappeared and was so disconsolate and critical of the *bona-fides* of Peria Nambi's attentions, that Ramanuja instantly realised the unwisdom of his well-meant interference and successfully prayed to Lord Rangantha again to restore the ailment to Maraner Nambi. It returned to him as quickly as it disappeared. Now Maraner's joy knew no bounds. Peria Nambi who turned back saw Ramanuja running away. He understood everything and explained it to Maraner Nambi and pacified him.

Some years later Maraner Nambi departed from this world. Peria Nambi performed the *Brahmameda* funeral rites (only the Brahmins of the highest religious merit are according to tradition entitled to this) to Maraner Nambi, which brought to him the displeasure and boycott of the local Brahmins, which again ended later by the intervention of the Lord himself, at the instance of the daughter of Peria Nambi. Truly Maraner Nambi's *guru bhakti* is unique among the innumerable instances of this virtue.

**MY GURU**

**My conception of a 'Guru' is perhaps not of the ordinary. Nothing but perfection will satisfy me. I am in search of one who, though in flesh, is incorruptible and unmoved by passion, free from the pairs of opposites, and is Truth and Ahimsa incarnate, and who will, therefore, fear none and be feared by none. Everyone gets the 'Guru' he deserves and strives for.** —Mahatma Gandhi

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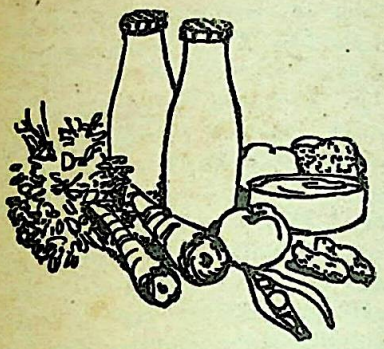
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# Dr. EDWIN FLATTO'S answers on health

## VEGETARIANISM

*Q.* I want to be a vegetarian but I cannot eat nuts. What do you suggest?

*A.* Test dogs placed on a starchy grain diet when accustomed to meat took about six weeks to adjust to and properly digest the new diet. The interesting thing is that when these dogs were back to their flesh diet which is thought to be normal for them, it took them another six weeks to become accustomed to the change in their diet. Nuts are rich in minerals. They are much richer in blood-building elements than flesh foods. You should not be impatient but understand the adjustment your body must go through due to your change in dietary habits. Eat all your nuts in their raw state, and thoroughly chew them. Be careful how you combine them. Almonds are among the best of the nuts, but their skins have a toxic element (tannic acid), that is astringent. This skin should be removed. Start out eating a few at a time and increase them as your body adapts to them until you discover you are able to eat a normal amount. Do not overeat on them. All overeating is detrimental.

*Q.* In your book, *Look Younger, Think Clearer, Live Longer* you state: 'Many studies have shown that an acre of land planted with crops to be consumed by humans will yield a greater amount of food than if it were planted with grains to be fed to domestic animals which in turn are consumed by humans." How pitifully misleading studies can be!

It is agreed that this statement might be true if the selected acre were in one of the most fertile parts of England with its ample rainfall. But what proportion of that kind of land is normally used for growing cereals for stock? For dairy herds maybe, but you would have us eat milk and butter anyhow, and how is that land to be kept in a state of high fertility without dung? With artificials?

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*By*

**Dr. Edwin Flatto**

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However, the main point is that animals for meat are normally raised on pasture lands and not on the arable, and these even in Britain are most often unusable for any other purpose; that includes the downs and chalk ranges, Wales, Dartmoor, Exmoor and most of the North and West of the country and that does not by any means exhaust the list of pastoral areas. But, here is the rub; taking the world at large, about 1/3 of the United States, 2/3 of Argentina, and probably more than 3/4 of Australia and Sourthern Africa are useful only for the raising of sheep and cattle, and that leaves out immense tracts of Brazil, Russia, and quite extensive parts of Europe which are not capable of cultivation, due either to lack of fertility or lack of rainfall. What is your comment on this?

*A.* It would be great if all the "meat" animals were raised on useless land, but the truth of the matter is that nearly all "flesh food" animals are raised at the expense of millions of acres of tillable soil. In fact it is startling how much of the grain produced is fed to these animals. Any land that is good for pasture land is good for farming. The 1965 *Statistical Abstract of the U. S.* states, "Livestock production consists of three components: Constant-dollar value of pasture consumed, other feed consumed, and product-added in converting feed and pastures into livestock and products for human use." Where the land is sparsely vegetated only a couple breeds of animals exist, such as the Brahma cattle, but the ordinary livestock that is mostly produced, cannot live there.

The huge silos and barns are not filled with useless weeds. They are filled with grains that humans could consume if the animals did not get the priority, and each barn of even the "little" farmer with only a few heads of livestock is filled with tons of hay that has been grown on choice land where a crop for human consumption could have been grown. The soil is left depleted as everything is taken off it when the clover,

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alfalfa, etc., is cut. This tremendous tonnage is used to "winter over" the animals.

An animal left to roam and graze does not collect much flesh, so it is usually the custom to raise our beefstock in tight quarters. On large production farms, they are fed through automatic feeders that pour out nearly a constant stream of grain foods to them. The animals scarcely have room to move around. Their whole purpose in life is to eat to gain weight as soon as possible, to become eligible for the slaughter house.

There are several avenues of investigation to show the undesirability of raising animals for food. The *Encyclopedia Britannica,* under the word, *Vegetarianism* says, "There is in the world about one acre of land to each person that is capable of producing food, and a meat-eater requires two acres. Therefore, it is alleged, he takes more than his fair share. A vegetarian requires only three quarters of an acre for his food; thus vegetarianism is put forth as a solution to food problems caused by rapidly increasing population."

Millions of acres of fertile soil have been made useless through erosion caused by grazing animals. Healthy soil requires a confortable amount of organic humus. This acts as a sponge and absorbs the rain as it falls. One pony can, in a short while, reduce a sizable plot of fertile land to a barren hard crust. Herds of grazing animals do this on a large scale, and the rain cannot be absorbed. The vital minerals are washed away, and eventually carried into the sea. We speak of "a soil in good heart" or "in good tilth", so I know the agriculturists are aware of the importance of keeping this vital humus in the soil.

*Q.* My doctor has advised me to give up eating meat and become a vegetarian because of my high blood pressure. But since I am accustomed to the taste of meat I cannot give it up for more than a few days. What do you advise?

*A.* Your motives are not strong enough. If you were to become a vegetarian because of the moral basis rather than the more selfish reason of improving your health, you would not only become a better vegetarian but a much better person as well. Recently I lectured at the Vegetarian Hotel in New York. And I will tell you the same story I told them in one of my talks.

My daughter, Janice, aged 11, was going to the Girl Scout camp. On the way there, she said, "Daddy, please don't tell them that I'm a vegetarian. Some of the other children may try to ridicule me because they don't understand it." I promised not to mention it, although she was a born vegetarian and never tasted meat in her life before.

The first day Janice arrived

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hamburger was served for dinner. Janice quietly ate the vegetables but left the meat untouched. "Janice, why aren't you eating your hamburger?" the counseller asked. "I just don't care for it," came her meek reply. "Oh! But we have a rule here that if a camper doesn't want to eat any item of food on her plate it is all right provided she will take a 'Girl Scout bite' of it first. Then, if she doesn't like the taste, she doesn't have to eat any more of it."

With great reluctance Janice took a bite of the hamburger and immediately started to cry. "Does the meat taste so bad that you must cry on account of it?" asked the counsellor with great surprise. "No.," Janice responded, "but I feel so sorry for the cow that died."

When I heard this story I was quite choked up with emotion but very proud of her. And I wish that all of you would become that kind of vegetarian, in that "you will feel sorry for the cow" rather than the more selfish reason of improving your health.

*Q.* Is apple cider vinegar good for digestion?

*A.* Apple cider vinegar is a product made from fermented (rotten) apples. It is a poison to the digestive system and I strongly recommend that it be avoided. There is no wild animal that will touch the stuff. □□□


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HIND


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# ...Without Comment

THOUGH the Congress had committed mistakes, it was never afraid of owning them up. One such mistake the party made was not contesting the election in Tamil Nadu.

—Prime Minister *Smt. Indira Gandhi*

JAWAHARLAL Nehru was a "misfit" in politics because he could never tell lies. Nehru, while admitting this, had told me that this deficiency would be made good by his secretariat staff.

—*Acharya Vinoba Bhave*

MEMBERS of many government and non-government committees are hopping all over the country to attend non-productive committee meetings all the time. They did precious little for the country, except to fill their own pockets with T.A. and D.A. The grounding of all planes would put a stop to all this. The government could always depend upon the Indian Air Force planes in an emergency.

—*S. M. Joshi*, Socialist leader

WHEN I was administered the oath of office, my Chief Minister warned me that I would lose my portfolio if I had any addition to my two children.

—*Ajit Kumar Panja*, West Bengal's Minister for Health and Family Planning.

WE are against rightist forces. I do not understand why Mr. Dange should feel panicky about the talk of left unity or unity of anti-Congress forces.

—*Jyoti Basu*, CPM leader

AFTER two and a half decades of freewheeling politics, South Asian leaders must ask themselves whether they can afford to ignore public frustrations without risking a bloodbath even more horrifying than that out of which Bangladesh was born.

—*Far Eastern Economic Review*

WHERE is the question of merger? With whom? It is all a fiction. We are going it alone.

—*Nijalingappa*, Cong (O) leader

THE third world countries sometimes spend half their time in arguing who is non-aligned and who is not, and they often show an utter lack of appreciation of the power realities in the world.

—President *Bhutto* of Pakistan

**TAILPIECE**

*It is indeed desirable to be well descended, but the glory belongs to our ancestors.*

—Plutarch, Greek biographer

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This Cologne psychologist says that fear is not inborn, but acquired at some time or other, that it is imaginary and can be overcome without much difficulty!

# Thou Shall not fear

ALMUTH GENRICH

THERE is hardly a person who is not afraid of something. Afraid of people, animals, dark streets, examinations. The young psychologist, Mr. Peter Ortlieb, of the University of Cologne, has now developed a treatment method that is entirely new in West Germany. Sixty students volunteered as test persons for his tests on the subject, "fear of crowds." He calls his therapy "systematic de-sensibilization with counter-conditioning." It includes three stages: relaxation, making a priority catalogue of different fear situations. (fear hierarchy) and the release of relaxation while suffering simultaneous fear provocations.

Fear is not only felt from an emotional but from a physical standpoint as well—a racing heart, a weak feeling in the stomach, profuse perspiration. Therefore, the "patient" must learn to relax in any situation, i.e., he must be able to control certain muscles—from the head to the toes—and to develop a feeling of well-being.

In this state of relaxation, he is then called upon to think of situations that frighten him. On showing fear reactions, he is requested to relax. The fear impulses become weaker, then stronger and at the same time, the patient is called upon to relax, until he is hardly able to show any reactions at all and thus loses his fear. He finally reacts to the command as

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automatically as if it were a reflex.

In addition to this, Mr. Ortlieb, made "test rabbits" realize that fear was not an innate state but rather something learned at some time—and that, therefore, it could be forgotten again.

That fear is primarily founded on pure imagination was proved by a simple bluff that the Cologne (West Germany) expert tried on one of the student groups. Electrodes were attached to the test persons' wrists, meant to measure their pulse as a fear indicator. All the students were able to see this degree of their fear on a screen. But, in reality, the cable was not attached at all and the figures on the screen had nothing to do with the pulse. None of the students noticed this manipulation. Fascinated, they watched the figures that became lower all the time. Thus, optically deceived, they believed that their fear dropped until it disappeared entirely. This bluff makes clear that people can be manipulated with their fear, that they need not helplessly surrender to their feeling of fear.

According to the Cologne psychologist, this therapy offers decisive advantages over traditional therapeutical treatment. It is faster, more economical and effective as not based on psychological analysis. Therapy can be offered in groups. For the most part, ten and a maximum of 20 to 30 minute sessions are needed.

(*German Features*)


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# Laugh with Charles Caleb Colton

ENGLISH CLERGYMAN AND APHORIST

There are three difficulties in authorship: to write anything worth the publishing, to find honest men to publish it, and to get sensible men to read it.

* * *

Some reputed saints that have been canonized ought to have been connonaded.

* * *

Many speak the truth when they say that they despise riches, but they mean the riches possessed by other men.

* * *

Lawyers are the only civil delinquents whose judges must of necessity be chosen from themselves.

* * *

Law and equity are two things which God hath joined, but which man has put asunder.

* * *

Genius, in one respect, is like gold—numbers of persons are constantly writing about both, who have neither.

* * *

If you would be known, and not know, vegetate in a village; if you would know, and not be known, live in a city.

* * *

When the million applaud you ask yourself what harm you have done—when they censure you, what good.

* * *

Some read to think, these are rare; some to write, these are common—and some read to talk, and these form the great majority.

* * *

Many books require no thought from those who read them, and for a very simple reason—they made no such demand upon those who wrote them.

* * *

Marriage is a feast where the grace is sometimes better than the dinner.

* * *

Men will wrangle for religion—write for it—fight for it—die for it—anything but live for it.

* * *

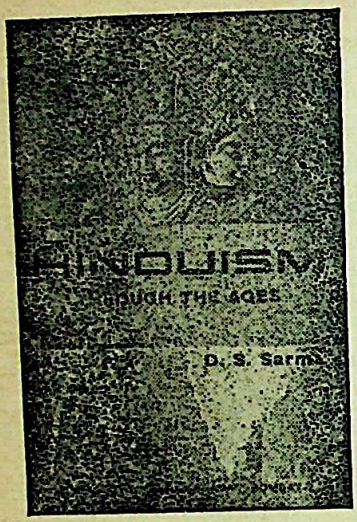
Most of our misfortunes are more supportable than the comments of our friends upon them.

* * *

Never join with your friend when he abuses his horse or his wife, unless the one is about to be sold and the other to be buried.

* * *

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# NOTES and NEWS

## DELEGATION OF MP.s AT THE BHAVAN

A delegation of M.P.s led by Shri Amarnath Vidyalankar and constituting the Parliament Committee on National Libraries Bill, visited the Bhavan on September 28. They were entertained to tea in the Gita Mandir of the Bhavan where a display of Bhavan's publications had been arranged.

Addressing them, Smt. Lilavati Munshi, President of the Bhavan, said the Bhavan was very happy to have them in their midst and made a request to them to use their good offices to see that the History Volumes of the Bhavan, now in the making, were published with necessary assistance from the Government. She also took them round the Bhavan's library (Saraswati Mandir) and showed some rare manuscripts, scrolls, books etc. that were part of the Library's wealth.

Thanking the Bhavan for the hospitality shown to the Committee, Shri Amarnath Vidyalankar praised the work of the Bhavan, in particular, its library and publications division. Most of the books in the Bhavan's library and those published by the Bhavan were on Indology, religion, Indian culture and literature and by this the Bhavan contributed much to the enrichment and preservation of traditional Indian culture, he added. He also paid his glowing tributes to Kulapati Munshiji, the founder of the Bhavan.

## SANJIVANI TRUST IN AID OF GUJARAT FLOOD VICTIMS

THE SANJIVANI TRUST has proposed to go to the aid of flood-victims of Gujarat. To begin with, the Trust contemplates adopting families—as many as possible—hailing from the interior villages of Gujarat and providing them with rations, clothing, household utensils, blankets and lanterns besides helping them to rebuild their houses, and huts damaged by floods.

The Trust, therefore, has appealed to people for generous donations in cash or kind which may be sent to Shri H. C. Mehta, Trustee, B/53, Nalanda, 62, Peddar Road, Bombay-26. (Tele: 359532 & 382875)

## AKADEMI AWARDS ANNOUNCED

GANGUBAI HANGAL, the renowned khayal singer and Emani Shankar Shastri, the veena maestro, are among the 12 artistes selected for Sangeet Natak Akademi awards this year. For excellence in music Shri Vishnudas Shirali and Shri B.S. Raja Iyengar, noted Carnatic vocalist, have been honoured.

Other awardees are Chathuni Panicker, who popularised Kathakali abroad, Shri V.K Nanu Nair for dance, Kumbakonam Bhanumati and Laichongbam Kuireng Singh for Bharata Natyam and Manipuri respectively, Shri K. Raghuramaiah for his brilliant acting in Telugu dramas, Mrs. Souva Sen for acting in Bengali

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drama, Ajitesh Bannerjee for best direction and Dadoo Ragho Sarvade Indurikar for traditional theatre (tamasha).

The artistes will receive the awards at a special ceremony in the third week of November when a festival of music, dance and drama will be arranged.

## BRAHMAN MAHAMANDAL, KASHMIR.

THE convocation for Saral Sanskrit Examinations of Bharatiya Vidya Bhavan for the year 1972-73 was held by the Brahman Mahamandal Kashmir, in Srinagar on June, 29 under the chairmanship of Shri A.G. Lone, the Hon'ble Education and Health Minister of J & K. State. Besides successful candidates and pandits of the Sanskrit Shiksha Kendras, high ranking officials, dignitaries of the State and prominent citizens and educationists participated in the function.

After the welcome address the Saraswati Vandana was recited by the Prem Sangit Niketan. This was followed by the General Secretary's detailed report regarding contributions made by the learned Pandits and Scholars of Kashmir with regard to Sanskrit literature in the past together with the service rendered by the Brahman Mahamandal in this field at present.

After the General Secretary's report the prizes and awards were distributed among the successful candidates and merit holders by the Chairman. The Chairman, in his address appreciated the working of the Mahamandal and its efforts in serving the people in socio-cultural spheres besides promoting the teaching and learning of Sanskrit and reviving the Indian thought in Kashmir. He assured the Mahamandal that financial aid to teachers employed in teaching Sanskrit and also the proposal for opening Sanskrit Department in Kashmir University will be considered and got through.

In the end the President of the Mahamandal thanked the chief guest and the audience for their participation and the cooperation they showed in making the convocation a success.

## AMBEDKAR PORTRAIT FOR LONDON SCHOOL OF ECONOMICS

A PORTRAIT of the late Dr. B. R. Ambedkar, leader of India's scheduled castes and a former Union Law Minister, is to be presented to the London School of Economics and Political Science.

Dr. Ambedkar was a student at the School from 1916 to 1921 and was awarded the degree of M.Sc. (Economics) in 1921 and D.Sc. (Economics) in 1923.

The portrait, painted by Shri G. S. Nagdeva and donated by Shri S. Khobragade, will be presented to the School by the Dr. Ambedkar Memorial Committee of Great Britain, which is based in Wolverhamption (English Midlands).

Some 200 supporters of the Memorial Committee are expected to travel to London from the Midlands for presentation ceremony.

The Director of the School Sir Walter Adams, will receive the portrait on behalf of the School.

## BANGALORE KENDRA

UNDER the auspices of the Mahila Vibhag of the Bharatiya Vidya Bhavan's Bangalore Kendra, Dr. Mahadeva Sastry, a well-known Ayurvedic physician spoke on "Dinacharya" (daily health chores) on Sunday, Septmber 9, 1973.

During the course of his talk Dr. Mahadeva Sastry explained the necessity for the observance of simple health rules in daily life, as enunciated in Ayurveda, for the preservation of health and preven-

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tion of disease. Each individual, Dr. Mahadeva Sastry said, could, according to Ayurvedic aphorisms, cultivate right habits in normal life activity like bathing, eating, sleeping etc. so that full happiness could be attained in life.

Dr. Srikanta Murthy, Professor of Medcine, Government College of Indian Medicine, Bangalore who presided, explained the preventive and curative aspects of Ayurveda and their efficiency.

Shri S.R. Venkatachalam, Associate Secretary of the Bhavan's Bangalore Kendra introduced the speaker and Shri V. Ramachandran Hon. Secretary proposed a vote of thanks.

## MONEY MANAGEMENT SEMINAR

THE first session of the Money Management Seminar for ladies commenced on September 20.

This Money Management Seminar is intended to acquaint ladies with some of the various operations of banking conducted by the Social Action Cell of the Canara Bank. It consists of 5 lecture-cum-practical sessions on 5 continuous days dealing with 5 subjects of importance to the ladies with relevance to banking.

The object of these seminars is communication of essential knowledge relating to banking for ladies which will be either in English or in Kannada according to the needs of the participants.

The first batch that is now undergoing this training consists of 20 students drawn from the Conversational English Class conducted by the Kendra. The first session ended on September 25 and a second session for other students of the Conversational English Class and members of the Mahila Vibhag will begin on October 3.

Those who are desirous of undergoing this training should contact Registrar, and register their names in the Kendra Office indicating the hours of attendance suitable to them.

## MUSIC RECITAL

ON SUNDAY September 16, 1973 Sangeetha Vidhushi Smt. Parvathi Mahadevan Principal Bhavan's School of Music gave a brilliant Karnatak Vocal Music recital to the members of the Bharatiya Vidya Bhavan, Bangalore Kendra.

In addition to some of the Thyagaraja Kirtanas and others rendered with great exactitude and melody, she also sang a few of her own compositions about Bhagawan Satya Sai Baba. The recital was filled of living quality as Smt. Parvathi Mahadevan sang with perfect involvement in the **bhavas** expressed in the songs.

Earlier Shri R.A. Kashyap introduced Smt. Parvathi Mahadevan.

Further he also introduced Smt. Surya Praba the violinist and an AIR artiste who accompanied on the violin Smt. Parvathi Mahadevan, and Shri Gopal Rao who accompanied on the mridanga. With a vote of thanks the consort ended.

## GITA STUDY CIRCLE

ON Saturday September 15, Dr. P. Nagaraja Rao, Tagore Professor of Humanities, University of Madras, addressed the participants of the Gita Study Circle and spoke on the "Ethical Foundations in the Bhagavad Gita."

In his lecture, he pointed out that he was adopting what might be called the 'forum attitude to the **Gita**'. He felt that the **Bhagavad Gita** inculcated for the good life, three essential things, viz., **abhyasa** or constant practice, **Vairagya** or detachment from the worldly hankerings and objects and finally **bhakti** or devotion to the Lord. He said that in almost every chapter of the **Bhagavad Gita** the Gitacharya asked Arjuna to think of Him and to 'engage himself in

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action thereafter. Vairagya, he said, implied the transvaluation of values.

Dr. N.S. Anantharangachar presided; Shri Tiwari, one of the leading participants of the Gita Study Circle thanked Dr. P. Nagaraja Rao for his brilliant exposition.

Earlier, Shri R.A. Kashyap introduced the Professor to the study circle.

## RAMCHARITAMANAS — 400th ANNIVERSARY CELEBRATIONS, TRIVANDRUM

THE 400th Anniversary Celebrations of Ramcharitmanas of Goswamy Tulsi Das was inaugurated by Shri K. Karunakaran, Home Minister of Kerala on Sunday, September 16, 1973 at Ayodhyanagar, Trivandrum, with great rejoicing.

The function was organized under the auspices of the All India Centre for Ramayana Studies by Sree Seetharama Bhakta Sabha. Special Committee of scholars and public men was constituted recently under the auspices of the above Sabha to conduct the 400th Anniversary Celebrations in great style.

One of the main features of the function was the conferment of the title of Kerala Tulsi Das on Mahakavi Vennikkulam Gopala Kurup the great poet who has done signal service by the translation into Malayalam verse of the Ramcharitmanas from Hindi.

Dr. Ratnakar Pande, the Secretary of the National Committee for the celebrations at New Delhi, who presided over the above function, spoke on the greatness of the work of Ramcharitmanas which has caused the spread of devotion among the people in India for the last 400 years. He said that Ramcharitmanas was the immortal devotional epic appealing equally to the young and old in the country. He congratulated the organisers of the Sree Seetharama Bhakta Sabha in honouring Mahakavi Vennikkulam Gopala Kurup on his achievement.

Dr. K. S. Mony, Professor, Mahatma Gandhi College earlier welcomed the gathernig. Shri Mannar Gopalan Nair, President, Bar Association, read a special poem composed in Malayalam on this occasion. Shri Kuttanad Ramakrishna Pillai presented a citation in honour of the great poet. Several others spoke on the occasion felicitating the poet.

Mahakavi Vennikkulam Gopala Kurup, who replied to the felicitations mentioned the fact that the translation of the Ramcharitmanas into Malayalam occupied him for a period of about 3 years. He also stated that this work was originally inspired by late Shri Mammen Mappila, Editor of Malayala Manorama in which the earlier portions of the translation had been serialised. Shri R. Varadarajan, President, Sree Seetharama Bhakta Sabha proposed a vote of thanks.

Dr. Pande also inaugurated a special symposium on "Impact of Tulsi Das" on this occasion. The symposium was conducted by several scholars. The function came to a close with cultural entertainment by the Chinmaya Mission.

## SRI SORAKAYA SWAMI OF NARAYANAVARAM

THE 71st Maha Guru Puja of Sri Sorakaya Swami of Narayanavaram was celebrated on August 3 at the sage's Samadhi at Narayanavaram, Chittoor district, in Andhra Pradesh. Hundreds of devotees and bhaktas from far and near attended the function marked by a special abhishekam, aradhana and annadhanam (poor feeding.)

Sri Sorakaya Swami was a great Siddha-purusha, believed to have lived to a hoary age of nearly 200 years. The gourd (Sorakudukkai) was his inseparable companion. He used

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to distribute whatever was offered from this 'Akshaya Patra.'

He attained samadhi in 1902 and his mortal remains are interned at Narayanavaram where a shrine has been built and is maintained by the Sri Sorakaya Swami Kainkarya Samaj.

## BEST DRAMA PERFORMANCE

THE Bhavan's Somani College carried the honours in the Inter-college Marathi one-act play competition at Sahitya Sangh Mandir on Friday, September 21, 1973. In all 17 entries staged spread over three days from Wednesday, 19th to Friday, 21st. The competition was organised by Unmesh, a group of talented young men dedicated to experimentation in theatre.

Bhavan's Somani College scored a double victory by winning the Acharya Atre Trophy for the best production as well as the Bahuroopi Trophy for the best experimental production. Shri Dilip Mule bagged the second prize for individual performance. All the news papers reporting the competition highly appreciated "Camp" put up by the Bhavan's Somani College.

### Blood Donation Campaign

As every year in the past, this year also the College put up vigorously a blood donation campaign, on September 21, 22 the Red Cross Society cooperating with the College by sending their personnel to collect the blood. In the past the College has won trophies including the one for being the highest donor among all the educational institutions in the whole of Maharashtra. The T.V. Centre, Bombay arranged for the filming of the blood donation drive on September 22, which was shown on the TV on Monday, September 24.

## COIMBATORE KENDRA

ON September 14, Prof. K. Balarama Panicker, formerly Professor of Nyaya and Vedanta, Principal, Sanskrit College, Trivandrum, and at present U.G.C. Research Scholar, University of Kerala, delivered a lecture in Sanskrit on Advaitic and Buddhistic Metaphysics.

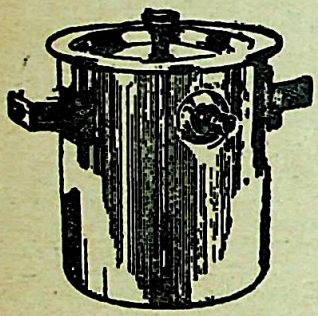
Shri K. V. Narayanaswamy, Vice-Chairman of the Kendra, was in the Chair. The learned lecturer stressed that Sanskrit was most eminently suited for the study of the Indian Darsanas and said that he was very happy that the Coimbatore Kendra had agreed to the lecture being delivered in Sanskrit.

Tracing the life of Siddharta Buddha it was stressed that the Buddha's Darsana was only Haindava Sanatana Dharma. Then Advaitic metaphysics was traced from Badarayana's Sutras to Sankara's exposition and to Narayana Guru's rendering of both the above Darsanas into practical use in every-day life. The subtle similarity and the apparent difference between the शून्यत्वं of Buddha and the सत्य-मिथ्या axis of Sankara was explained; the common factors in both the Darsanas, of ज्ञान विज्ञानम् was stressed. अणिकत्व विज्ञानं of Buddha and the निर्विषय निर्विशेष ज्ञानम of Sankara were explained. The lecturer observed that according to modern philosophers like Prof. Radhakrishna and Das Gupte, Buddhism cannot be regarded as Advaidika, if regard be had to the Upanishadic portions of the vedas; special mention was made of the 4th Brahma Sutra, viz., तत्तु समन्वयात

Thus after referring to the apparent differences between the two, based on ideas like अणिकत्वं, शून्यत्वं and अवैदिकत्वं the learned lecturer concluded by pointing out the प्रयोजनम् of this knowledge. Eliminating feelings of भेद and द्वेष at all levels and causing the feeling of

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सोऽत्रातृकं our स्वातत्र्यम् will be स्थायी and सुरक्षितं.

The lucid and simple style of Sanskrit used by the lecturer enabled all those assembled to follow the whole lecture fully and well. The Vice-Chairman proposed a vote of thanks.

## HEAD OF UTTARADI MUTT EXTENDS LITERARY PATRONAGE

H. H. SRI Satyapramoda Tirtha, Head of the Sri Uttaradi Mutt, now camping at Mulund, Bombay, for his Charurmasyavratam has honoured Dr. B. N. K. Sharma, of the Ruparel College, Bombay, a noted research scholar and author of many outstanding works on Vedanta Shastra, with a Sambhavana of Rs. 1000 in aid of the publication of his latest work on the Brahmasutras and Their Commentaries.

## GOLDEN JUBILEE OF YOGA

DELEGATES from 120 countries in all parts of the world are going to attend the Golden Jubilee of the International Yoga Fellowship Movement beginning from October 9 at Monghyr, Bihar.

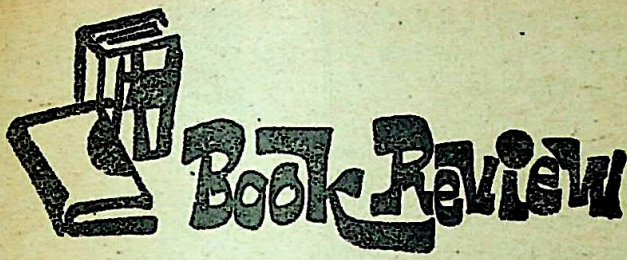
Most of the delegates from foreign countries are representatives of various institutions engaged in broadening the dimensions of yogic culture in the world.

The Convention will start with a vow to be taken by the delegates to work for the cause of world peace which will be in the shape of shanti yajna.

Among the individual delegates a few are completely blind. The well-known writer of Psychosomatic Yoga, Mr. Jonn Mumford of Sydney, will also be among the delegates attending the Convention.

Other special features will be presentations of Raja Yoga, Kundalini Yoga, Yogic Arts Exhibition and a display of yogic literature in different languages of the world.

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## ENGLISH

**A TEXT BOOK OF ECONOMIC SYSTEM. (A Theoretical and Comparative Study)** By Prof. S.M. Israney, Head of the Department of Economics, Bhavan's Hazarimal Somani College, Bombay-400007. Published by Kitab Mahal, 15th Thornhill Road, Allahabad. Price: Rs. 14/- Pages: 500.

PROF. S. M. ISRANEY has taken great pains in writing this text book for undergraduate students of Economics. This subject is completely new for them. He has explained the subject in a very simple and lucid manner. The author has been careful in scrupulously following the University Syllabus while discussing the topics which are prescribed. He has referred to a large number of authorities on different topics and presented the several problems in a systematic manner which makes the subject easily understood by those for whom the text-book is intended.

One must appreciate the analytical exposition of the Indian economic system after Independence. He has referred in detail to Gandhian philosophy and Sarvodaya policy.

Prof. Israney has objectively presented various problems in economic planning in India and has taken the trouble of preparing charts to simplify matters. The book is sure to prove very valuable to the general readers as well. The students have neither the time nor the desire to consult heavy tomes. He has rendered great service to the student world by bringing together at one place the essence of the standard authorities. By keeping a very modest price of mere rupees fourteen he has done a great service to those who can hardly think of buying costlier books.

The author deserves congratulations for the present work. It is heartening to note that Dr. P.R. Brahmanand has appreciated his work and has allowed him to do research on the subject of "Indian Thinking on Optimal Economic System for India" which is a pioneering work.

—Prof. Tarulata Dave

**A TRIANGULAR VIEW** by Dilip Hiro, Hind Pocket Books, Pp. 222, Rs. 5.00.

THE intelligent man's problem is loneliness—loneliness despite company. It is the result of what ancient Hindu philosophers called dualism.

Dev, a fugitive from India to England, wants to break out of the trammels of his culture. But his ego or aham, a product of that same culture, cannot merge with another. His subjectivity or consciousness cannot be shared by anybody else. He is as much "tuned to home" as Arjun is.

At the end of Dilip Hiro's novel, Dev is still a fugitive, and carries his burden further west.

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**WHAT IS ADVAITA?**

By

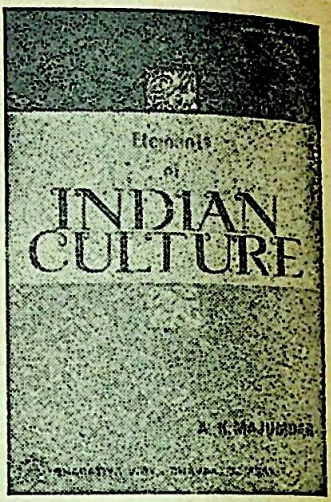
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**A. K. MAJUMDAR**

The work begins with a re-appraisal of the ancient Indian society, clearly demarcating the social ideals from the realities of everyday life, some of which are found to be strikingly modern. About half the book is devoted to religion and philosophy, and Dr. Majumdar has fully explained the reason for characterizing ancient Indian culture as 'religious'.

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The underlying philosophy of the book seems to equate Dev's escapades with the renunciation of his father, who finally goes to the Himalayas. This is perhaps because the father himself is regarded as a cast-iron product of his tradition or culture and incapable of renouncing all desires and attaining the dissolution of the ego.

The re-issue of **A Triangular View** in India, originally published in London, could have well been awaited by those who are interested in the maya of the Hindu literature or the "modern" outsider complex and the illusion of immanence.

Sharp, lively conversation (although at times the characters appear to be a bit too ready to talk) and a vigorous style make this book pleasant reading for the general reader also.

**THE SISTER** by Nergis Dalal, Hind Pocket Books, Pp. 149, Rs. 4.00.

IS suicide just one side of the coin of which the other side is murder?

Rita is ugly, and feels "left out" and "rejected". She reacts to the thwarted desire for recognition by developing childhood fantasies of "killing" the frustrating elements. A potential murderer is born.

Sunita, an innnocent girl always treated with tenderness, is suddenly placed in the house of a hostile mother-in-law. Unable to hurt or injure, she now finds her desire to destroy turning inwards and pointing, inevitably, to suicide.

It is significant that Rita herself says: "If it had not been for Grandma I might have become one of those child suicides...." What follows is even more significant. The symbolic words are given below in italics and a speculative psychoanalytic interpretation of each in brackets. "But Grandma was always there and I could climb the stairs (go down the steps) to her room (tomb) and its vastness (darkness) lose myself (die) —in her detached kindness (cold security) begin to live once more (attain nirvana). For Grandma is equally ugly, and has an implacable determination to have her way.

Nergis Dalal's Rita and Sunita are just two sides of the same coin—the Freudian death instinct.

The defect of the book is that its rationale lies hopelessly "Beyond the Pleasure Principle" and the instinct is worked out to its disastrous climax. In the author's scheme of irredeemable demoralisation there is no room for noble characters. No one makes an attempt to sublimate the instinct by redirecting the anger or aggressive tendencies into useful, productive channels. The absence of a plot with the so-called chronology of events has become one of the basic characteristics of the modern novel.

All the same, presented in a handy attractive volume, **The Sisters** can easily be read in one sitting.

—Mullasseri

## TELUGU

**SAKTI PATAMU** Rs. 2, **SRI DURGA STUTI,** Rs. 1-50, both by Shri Iswara Satyanaraya Sarma (Sri Sreejananda Natha) of Srikakulam, Published by Sadhana Grandhamandali, Tenali (AP).

THE author, past 83 years of age, is a great yogi who has imparted his spiritual power to many of his disciples by his miraculous touch called herein as Saktipata, and has explained the miracle in this small book. It is a spiritual power inherited from his own father and Guru and highly developed by Sadhana or Yogic practice. This is the best book for one who wants to know a good deal about teacher-disciple relationship and the introduction of Sri Harikrishna Sarma is illuminating.

The second book, **Sri Durga Stuti** reveals the efficacy of chanting the name of the Goddess and it is a great revelation to note—the author state that. Lord Krishna initiated

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**Contributors are requested to retain a copy of their contribution, as it may not always be possible to return the originals not accepted, even when accompanied by return postage.—Ed.**

Arjuna into the worship of the Goddess for achieving victory and that the particular verse referring to that, found in earlier editions, is now missing. It is stated that it is on a par with **Aditya Hrdaya** in the **Ramayana** and the author's commentary on the **stuti**, based on Mantra Sastra, is scholarly.

**ESAVASYOPANISHAT**, explained according to the tenets of Visistadwaita of Sri Ramanujacharya by Sri M. C. Raghunathacharya, published by Sri D. T. Narasimhacharya B.A., Ayurveda Vaidya, Chowrasta, Hanamkonda P.O., Warangal Dt. (AP).

**THIS Upanishat, the last (jnana) kanda in Sukla Yajurveda,** commented upon by Sri Sankara, Vedanta Desika and others, has a special significance to the followers of Visista Adwaitins on account of Sri Ramanuja's commentary. As no commentary for this has so far appeared in Telugu the author has taken up the task and the work is clean and interesting.

—**Vedam Venkataraya Sastry**

## ENGLISH

**SAGES, SAINTS AND ARUNACHALA RAMANA** by Bhagavan Priya Ma F. Taleyarkhan, Published by Orient Longmans Ltd., 36A, Mount Road, Madras-2. Pp. 276. Price: Rs. 15-/-.

SRI Ramakrishna Paramahamsa once said that there are many types of mad people in this world—some mad after money, some mad after name and fame, and a few others mad after God.

Ma Taleyarkhan, the author of the book under notice, belongs to the last category. When spiritual hunger afflicts one, the great quest begins and nothing can stop the yearning soul. In the spiritual realm, it is an axiomatic truth that whenever one earnestly hungers for a spiritual mentor, the Guru must appear.

Though born in and married into an affluent and aristocratic Parsi family, the author was overcome by the not-so-common urge to discover the real "meaning and purpose" of life. She tore through adamantine walls of opposition, bore her crosses cheerfully, and finally found rest at the feet of Ramana Maharshi.

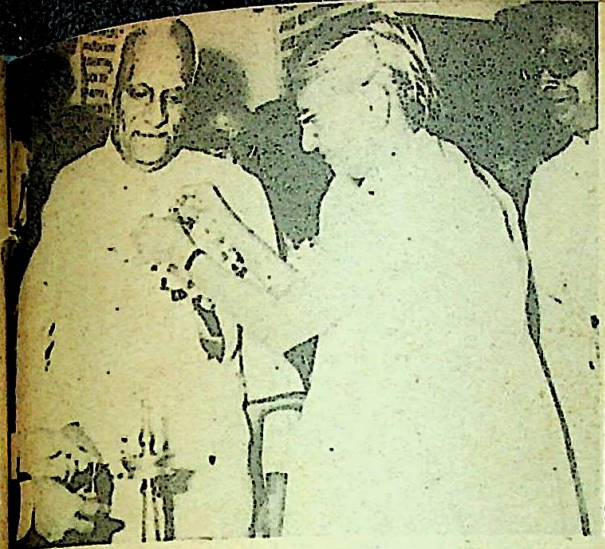
The book is the story of her spiritual trials and triumphs which she shares with the readers in a language that comes straight from the heart. She had the good fortune of also coming into contact with a number of other saints and sages. Today Ma Taleyarkhan is one of the chief figures of the Ramanashram.

But for the loving persuasion of Dr. Radhakrishnan it is doubtful whether she would have committed to writing her highly readable spiritual experiences with the hope that her "transformation from an affluent socialite of Bombay's Parsi community into an earnest devotee of Bhagavan Ramana." will "help others to put away childish things and seek the knowledge of the Self."

One of the striking chapters in the book is the one dealing with the author's success story of being instrumental in the opening of the Shri Patalalinga Temple where Sage Ramana did his early penance. Rajaji, then Governor-General of India, specially went to Tiruvannamalai to declare open the Temple and the full text of Rajaji's speech on the occasion reveals the great esteem Rajaji had for the author.

—**K. Subbarayan**

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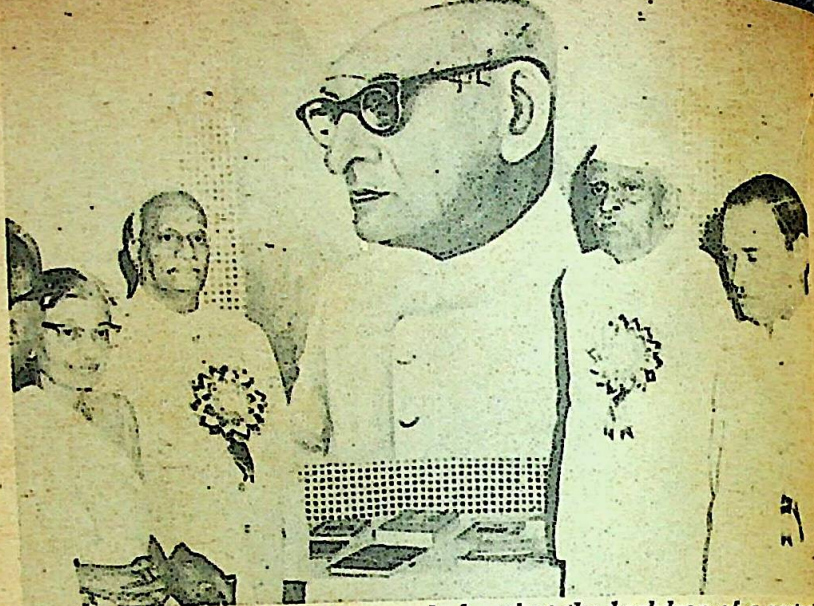
# PHOTO FEATURE

*Smt. Lilavati Munshi, President of the Bhavan, pinning a badge for Rashtrapati Shri V.V. Giri, on the occasion of the laying of the foundation stone for the new building complex of the Bhavan at Hyderabad on September 23. Seen also (at right extreme) is Shri S. Ramakrishnan, Executive Secretary of the Bhavan.*

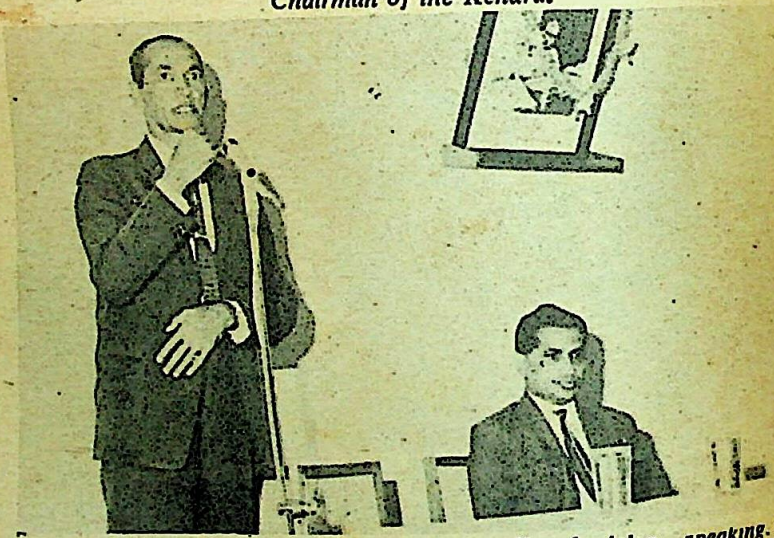



*President Shri V. V. Giri going round the Books Exhibition which he opened at the Bhavan's Hyderabad Kendra on September 23.*

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*Shri V. V. Giri and others photographed against the backdrop of a portrait of Kulapati K. M. Munshi, the founder of the Bhavan, at the Hyderabad Kendra on September 23. Also seen are Smt. Lilavati Munshi, Shri Khandubhai Desai, Governor of Andhra Pradesh and Shri P. V. Narasimha Rao, Chairman of the Kendra.*

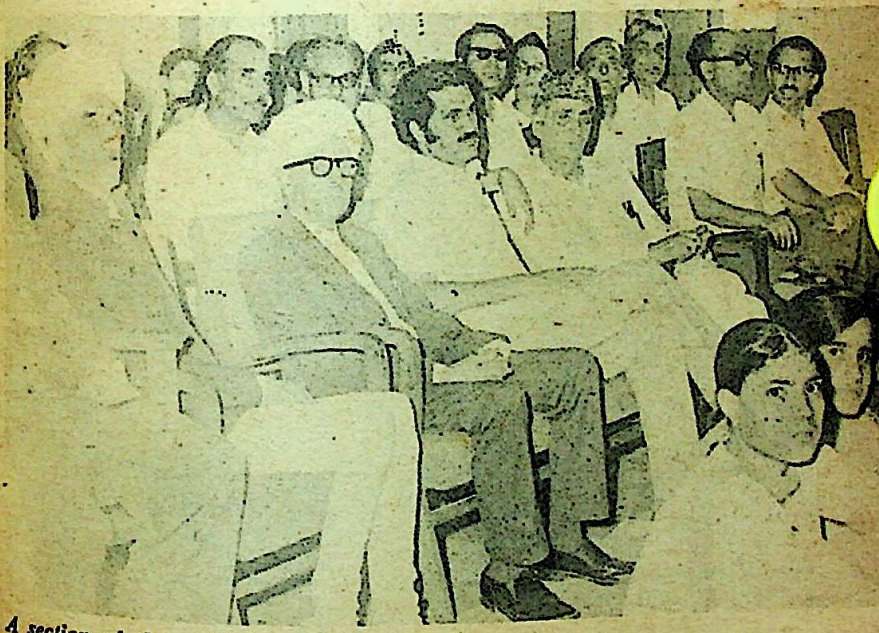


*Dr. Mahadeva Sastry, well-known Ayurvedic physician, speaking on "Dinacharya" (daily health chores) on September 9 under the auspices of the Mahila Vibhag of the Bangalore Kendra. Also seen is Dr. Srikanta Murthy, Professor of Medicine, Government College of Indian Medicine, Bangalore, who presided.*

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*Shri A. G. Lone, Minister for Education and Health, Jammu and Kashmir State, delivering his address at the Convocation held at the Brahman Mahamandal, Kashmir, for the Saral Sanskrit Examinations of the Bhavan. The convocation held on June 29 at Srinagar was attended by high ranking officials and leading dignitaries of the State.*

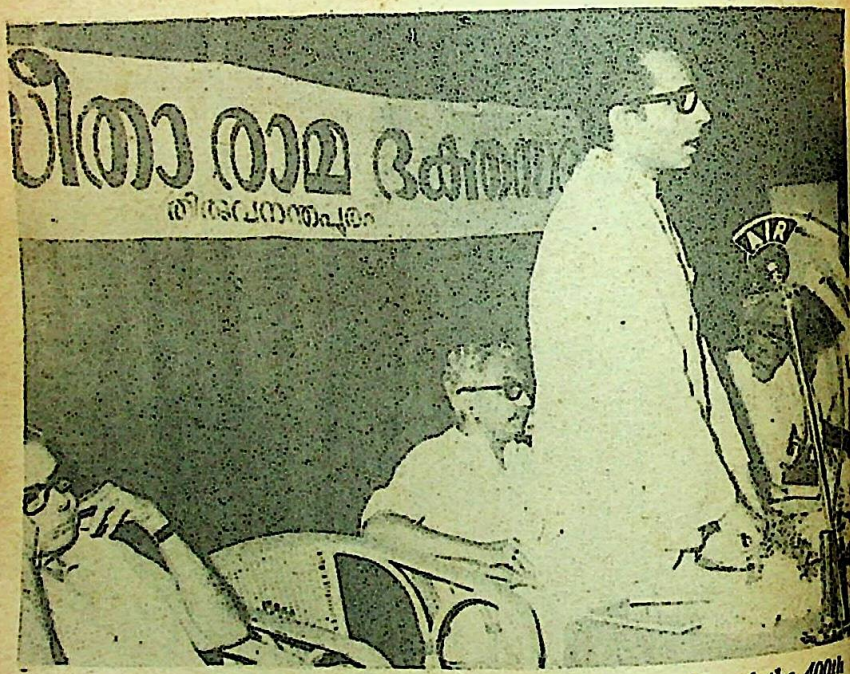


*A section of the audience at the convocation.*

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*National Anthem by girls to conclude the function, held under the auspices of the Brahman Mahamandal, Kashmir.*

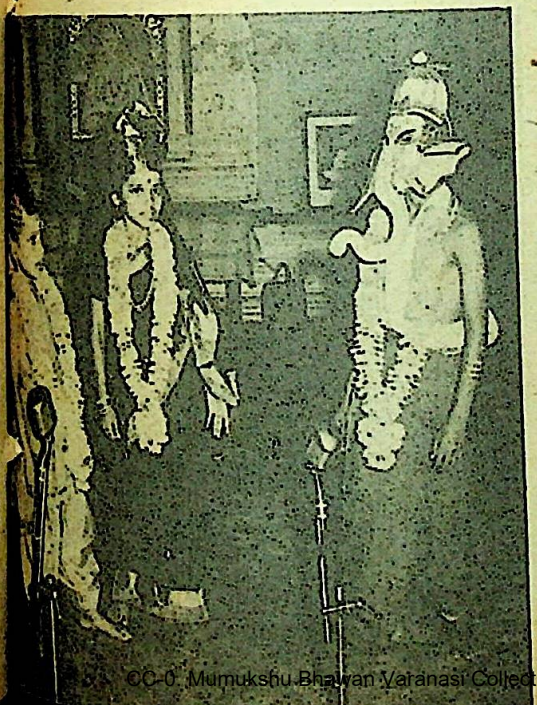


*Dr. Ratnakara Pande of New Delhi speaking on the occasion of the 400th anniversary celebrations of Ramacharitmanas of Tulsidas, held under the auspices of Sree Seetha Rama Bhaktha Sabha at Trivandrum on September 16.*

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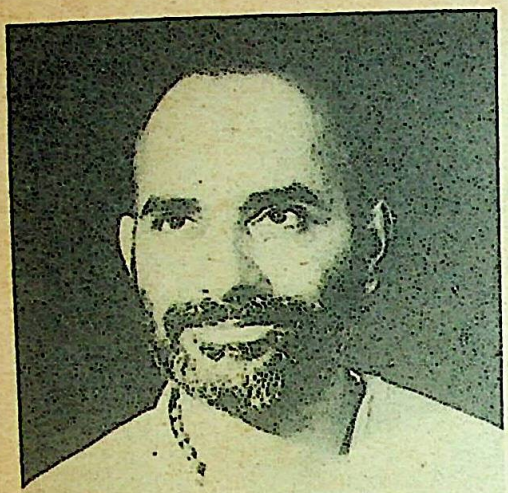


*Prof. R. N. Aralikatti, President, Maharashtra Samskritic Mandal, Tirupati, speaking at the Ganeshotsava celebrations of the Mandal at Tirupati on August 31. Also seen are Shri Bularam Reddy, Chief Guest Shri P. R. Venkatachalam Iyyer and Shri J. B. Raja Rao, Vice President of the Mandal.*

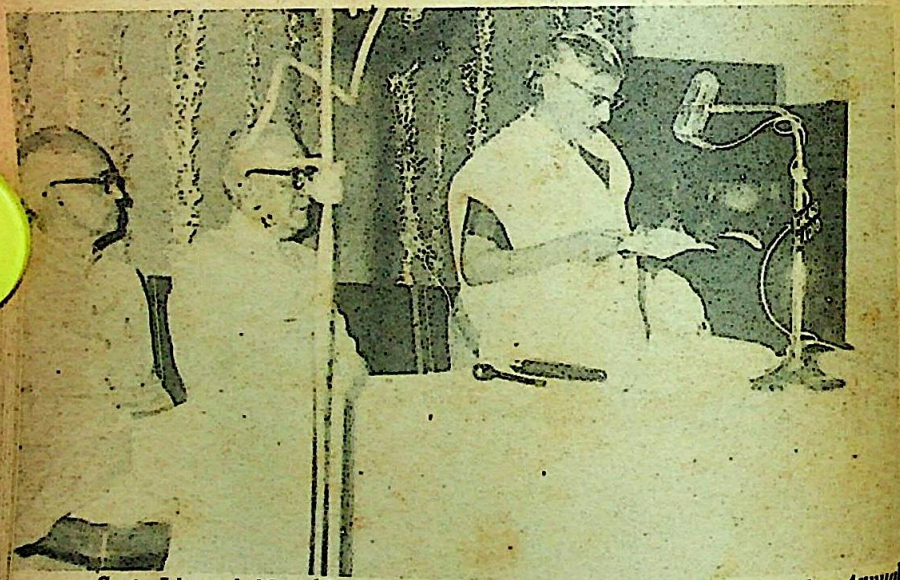


*A playlet by children in progress at the Ganeshotsava celebrations.*

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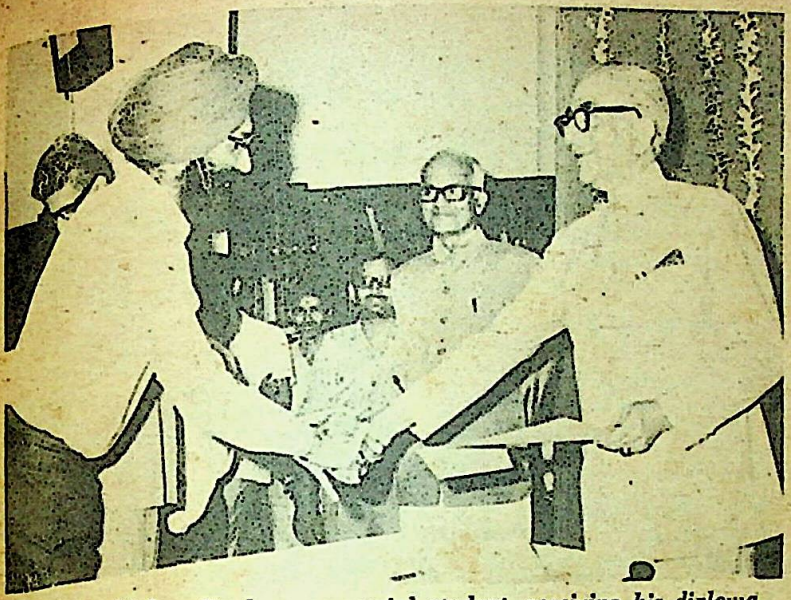


*Swami Bhoomananda Tirtha who is scheduled to tour the U.S.A., Canada and other countries to share his spiritual knowledge and experiences with other people and also to gain a first hand knowledge of the culture and civilisation of those nations. He also holds spiritual retreats for Indian and foreign aspirants in his ashram near Trichur in South India.*

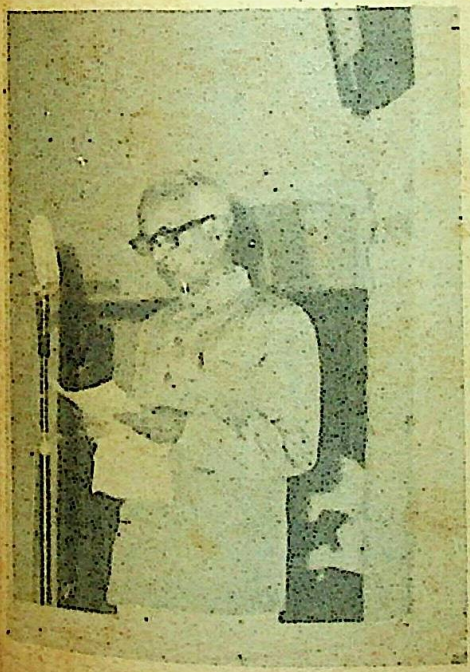


*Smt. Litavati Munshi, President of the Bhavan, speaking at the Annual Awards Day function of the Bhavan's Rajendra Prasad Institute of Communication Studies, in Bombay, on September 3. To her right are Shri Ali Yavar Jung, Governor of Maharashtra, who was the Chief Guest, and Shri Joseph John, Joint Director of the Institute.*

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*Shri Jag Mohan Singh, a successful student, receiving his diploma certificate from the Governor.*



*Shri Joseph John, Joint Director, reading the report.*

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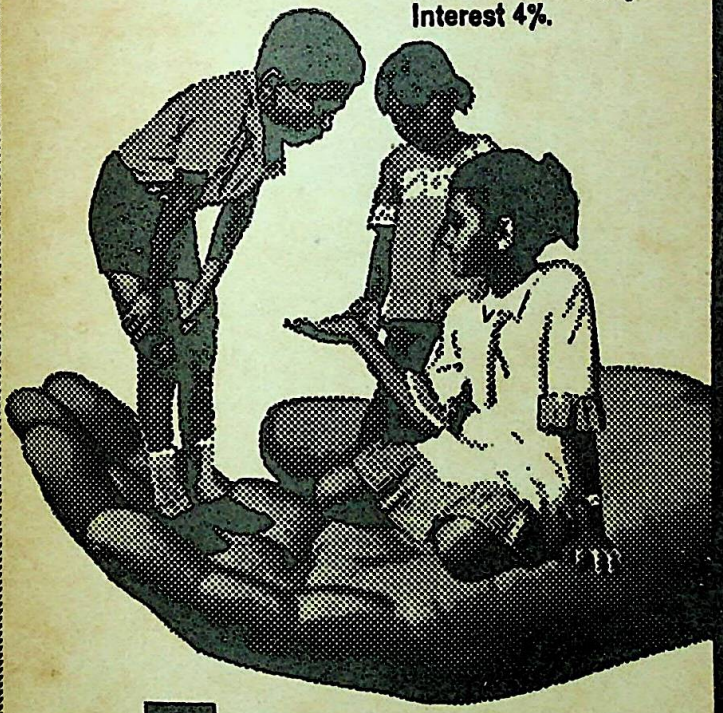


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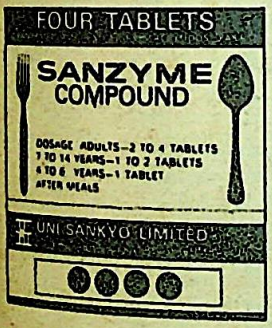
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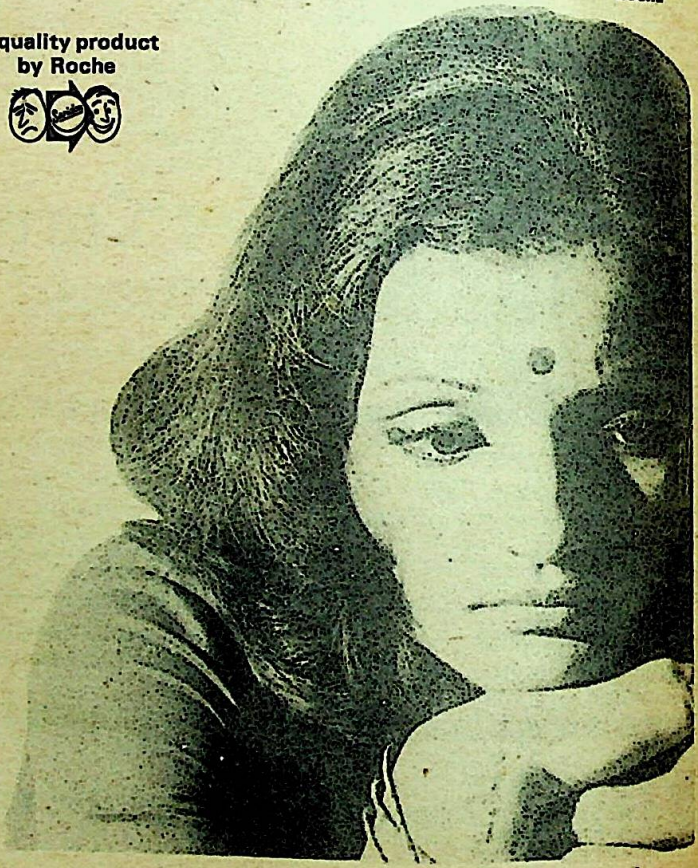
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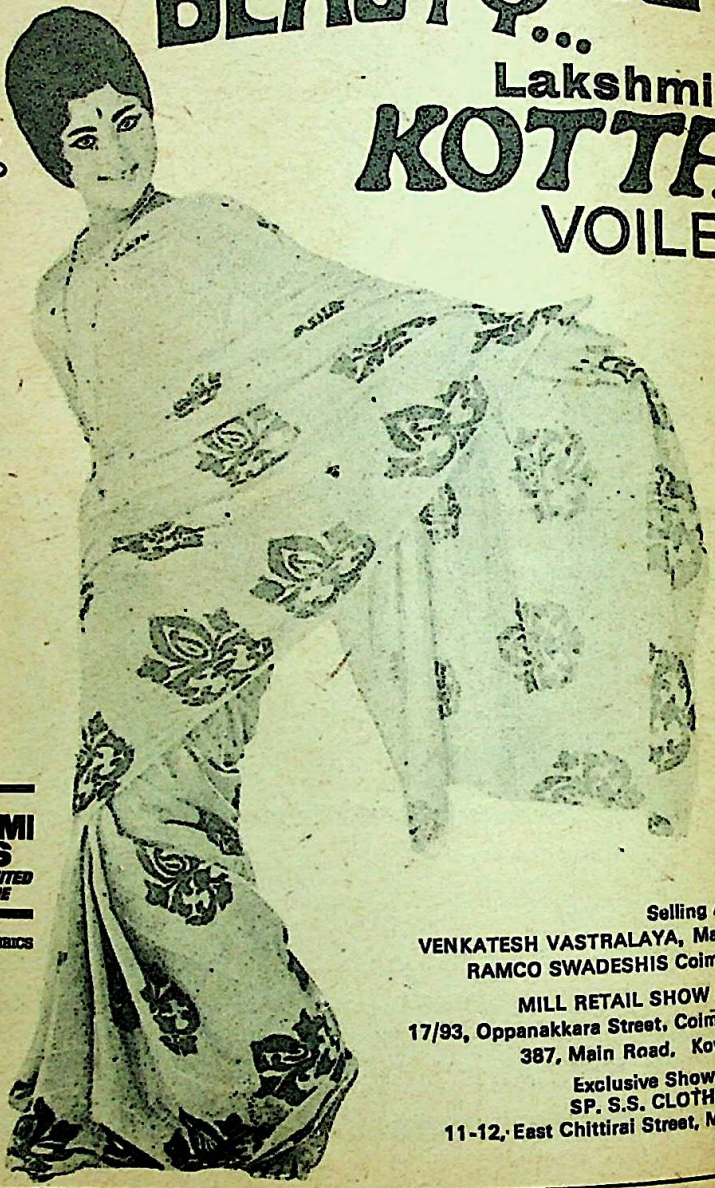
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## CONTENTS

* Prayer to Ganga ... .. .. .. .. 11
* Wisdom through the ages-Gems from Buddha .. .. 12
* Kulapati Vani-India's River of No Return .. .. 13
* Ramakrishna Upanishad-34-Advice to a Granny —Shri C. Rajagopalachari .. .. .. .. 14
* Srigangastotram—Sankara Bhagavatpada .. .. 18
* Kumardevi (Act V)—Smt. Lilavati Munshi .. .. 20
* Mother Divine—Swami Tapovanam .. .. .. 33
* Monsoon Bursts Over Himalayas—Dr. Paul Brunton .. 35
* The Story of Ganga—Shri J. H. Dave .. .. .. 39
* Benares—Where Divinity is Palpable—Count Keyserling 44
* And Quiet Flows the Ganga at Rishikesh —Swami Vivekananda ... .. .. .. 53
* From the Lives of the Great-20-Thunder and Showers 55
* The Judge—Rabindranath Tagore .. .. .. 57
* In and Around Bhubaneshwar .. .. .. .. 61
* Without Comment .. .. .. .. ... 63
* Laugh with Anatole France .. .. .. .. 64
* Harwan, the Abode of Sages—Shri H. M. Ramsinghani 65
* On Dadaji-Part III-A Review—Shri J. T. Desai .. 69
* Dr. Edwin Flatto's Answers on Health .. .. 75
* Notes and News ... .. .. .. .. .. 78
* Book Review .. .. .. .. .. .. 85
* Photo Feature .. .. .. .. ... 89

FRONT COVER

**The Ganga at Rishikesh**
**(Transparency: Amritlal G. Jajal)**

**Legend runs that the Ganga descended to this earth on the 10th of the bright half of the month of Jeyeshtha, which this year falls on June 10. The day marks the Ganga Das-hara festival, so known because the Ganga is famed to remove ten types of sins.**

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आ नो भद्राः क्रतवो यन्तु विश्वतः।

*Let noble thoughts come to us from every side*

Rigveda 1-89-i

BHAVAN'S JOURNAL

# PRAYER TO GANGA

नमामि गङ्गे तव पादपङ्कजं
सुरासुरैर्वन्दितदिव्यरुपम् ।
भुक्तिं च मुक्तिं च ददासि नित्यं
भावानुसारेण सदा नराणाम् ।।

O Ganga, I worship Thy lotus feet,
Thy beautiful form worshipped alike
by Devas and Asuras.

For ever, you bestow prosperity and
liberation on men according to their
seekings.

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# WISDOM THROUGH THE AGES

## GEMS FROM BUDDHA

### WHO IS A BRAHMIN?

Not by matted hair, not by lineage, not by caste does one become a Brahmin. He is a Brahmin in whom there are truth and righteousness. He is blessed.

* * *

Him I call a Brahmin who does not hurt by body, speech, or mind, who is controlled in these things.

* * *

Him I call a Brahmin who has cut all the fetters, who never trembles in fear, who has passed beyond attachments, who is separated from what is impure.

* * *

Him I call a Brahmin who, though he has committed no offence, bears patiently reproach, ill-treatment, imprisonment; who has endurance for his force and strength for his army.

* * *

Him I call a Brahmin, who is free from anger, who is careful of religious duties, observes the moral rules, pure, controlled, and wears his last body.

* * *

Him I call a Brahmin who, like water on the leaf of a lotus or a mustard seed on the point of an awl, does not cling to pleasures.

* * *

Him I call a Brahmin whose wisdom is deep, who possesses knowledge, who discerns the right way and the wrong and who has attained the highest end.

* * *

Him I call a Brahmin who utters true speech, free from harshness, clearly understood, by which no one is offended.

* * *

Him I call a Brahmin who like the moon is stainless, pure, serene, undisturbed, in whom joyance is extinguished.

* * *

Him I call a Brahmin who is fearless, noble, heroic, the all-wise, who has overcome death, the sinless, who has accomplished his study, the awakened.

* * *

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# KULAPATI VANI

# INDIA'S RIVER OF NO RETURN

INDIA is, in a sense, the land of Mother Ganga. I have seen Ganga in her many moods. I have seen her where her two arms, Padma and Bhagirathi, rush to meet the sea as she flows turbid, vast and steamer-laden under the bridge of Hoogly.

Only when you travel on the banks of the Alaknanda to reach Badrinath do you realise how the Ganga is worshipped both by God and man; why classical literature calls her divine; why centuries have admired, adored and worshipped her as the purifier of the world.

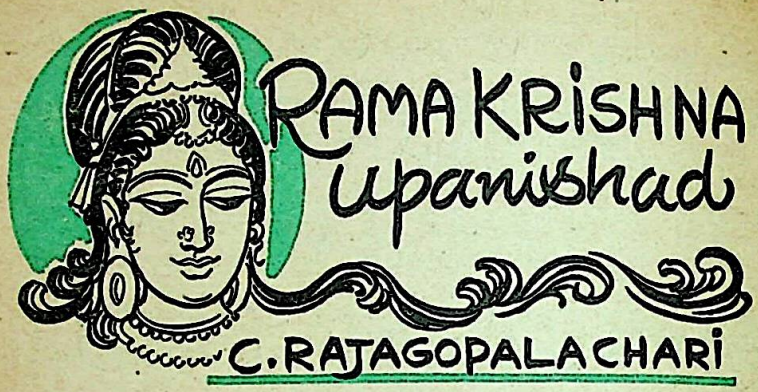
Most of us know the myths from old literature which have invested her with a sanctity which no other natural phenomenon in the world enjoys. She rises from the toe of Vishnu; flows through the land of the Moon; falls on the top of Meru and spreads in four quarters of the earth. In her southward course she falls near Badrinath in three streams—Ganga, Lakshmi and Sarasvati.

Puranas tell us how, as the daughter of the Himalayas she is the elder sister of Parvati, Shiva's consort; and is Shiva's might herself; how, at the urgent entreaties of Bhagirath, she fell on the wild locks of Shiva and became Bhagirathi; and how, flowing into the plains, she was swallowed by Rishi Janhu only to come out of his ears as Janhavi; and how, in order to secure salvation for Bhagirath's sixty thousand uncles, burnt to death by a curse, she fell into the Bay of Bengal to become *Purity* herself.

Her name itself has saving power. "Whoever utters her name, even at a distance of a hundred *yojanas*, is freed from all sins and goes to Vishnulok (Heaven)."

□ □ □

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# 34. Advice to a Granny

IN a conversation with Keshab Chandra Sen, the Chief of the Brahmo Samaj, Sri Ramakrishna Paramahamsa once said, "What is the use of praying to God, saying, 'You created the universe. Your greatness is beyond words. You did this; You did that?'

"Sitting before his father, does a son exclaim, 'Aha! My father has so many servants, so many horses and carriages, so many gardens'? No. A loving son does not thus reckon up his father's worldly estate. He does not think particularly of even his father's love. He takes it all for granted.

"We are God's children. His love is a law of nature. There is no need to affect wonder at it or even to speak, or think of it. We must not waste time in vain talk of all this. We must seek rather to reach God straight. We must approach Him as a wife approaches her husband or a child its mother. We may ask Him familiarly to do this or that for us even as a wife asks her husband or a child its father. You will not clasp Him to your bosom by keeping at a distance from Him. You must not be afraid of going near Him. Believe that God is your own and nearer to you than any kinsman of yours. You can deal with Him with absolute frankness and intimacy."

This is the secret of the way of devotion. In devotion, there is no fear or wonder or even humility. The marks of devotion are love, confidence and faith. In the beginning there may be hesitation and

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even fear. When devotion grows, they will give place to confidence. The devotee will then approach God with a feeling almost of proprietorship.

* * *

The mother of one of his disciples came once to Sri Ramakrishna and said, "I have become old. I wish to cast away the cares of family life. I wish to go to Brindavan and lead a life of renunciation in the presence of Radha."

Paramahamsa felt that this would not be really possible for the old woman, that her detachment was fancied and that she was not quite free yet from attachment to the family. So he said to her:

"Mother, I know your love for your granddaughter. Wherever you go, to Brindavan or elsewhere, you will carry with you the thought of your grandchild. You will be wondering if in your absence she is being taken care of properly. Your body may be in Brindavan, but your thoughts will be centred on your grandchild. But try to look on your granddaughter as Devi and show your love to her. Remain in the family and take care of the child, disciplining your mind to think of her as Radha. All your love for the child will end in devotion to Devi.




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Sri Ramakrishna taught: "Whomsoever you love, whether it be a child, mother, father or friend, get used to thinking of that person as Divine, as the embodiment of Devi. That is the easy and unerring path for all of us. That is the way to purify our lives." □ □ □

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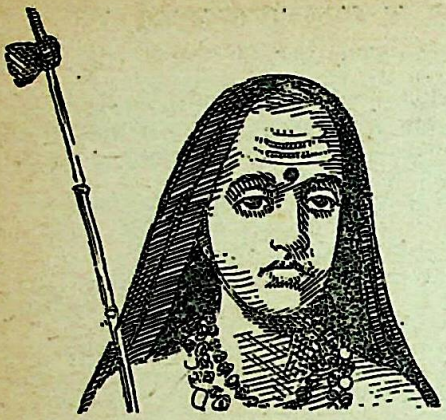
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# श्रीगङ्गास्तोत्रम्

## A Hymn in praise of Ganga

SANKARA BHAGAVATPADA

देवि सुरेश्वरि भगवति गङ्गे त्रिभुवनतारिणि तरलतरङ्गे ।
शङ्करमौलिविहारिणि विमले मम मतिरास्तां तव पदकमले ।।

O Divine Ruler of deities, lustrous Saviour of the three worlds, having vibrant waves, delighting in the crest of Lord Shankar, pure, lovely Ganga! let my thoughts be attached to your lotus-like feet.

भागीरथि सुखदायिनि मातस्तव जलमहिमा निगमे ख्यातः ।
नाहं जाने तव महिमानं पाहि कृपामयि मामज्ञानम् ।।

O You daughter of Bhagiratha, bestower of bliss, merciful Mother! the great power of your waters is declared in the scriptures; I don't know your excellence; kindly save me, the ignorant one.

हरिपदपाद्यतरङ्गिणि गङ्गे हिमविधुमुक्ताधवलतरङ्गे ।
दूरीकुरु मम दुष्कृतिभारं कुरु कृपया भवसागरपारम् ।।

O Ganga, the river consisting of the waters to wash Hari's feet, and whose ripples are white like snow, the moon, and the pearls! Kindly remove my burden of sins and take me across the ocean of worldly existence.

तव जलममलं येन निपीतं परमपदं खलु तेन गृहीतम् ।
मातर्गङ्गे त्वयि यो भक्तः किल तं द्रष्टुं न यमः शक्तः ।।

The one who has tasted your holy waters has certainly attained the supreme status. O mother Ganga, Yama is not capable of even seeing him who is devoted to you.

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पतितोद्धारिणि जाह्नवि गङ्गे खण्डितगिरिवरमण्डितभङ्गे।
भीष्मजननि हे मुनिवरकन्ये पतितनिवारिणि त्रिभुवनधन्ये॥

O Saviour of the fallen, the daughter of Janhu, O Ganga, whose waves flow breaking the rigid Himalayan regions, mother of Bhishma, daughter of the best among sages, redeemer of the fallen, blessed in all the three worlds.

कल्पलतामिव फलदां लोके प्रणमति यस्त्वां न पतति शोके।
पारावारविहारिणि गङ्गे विमुखयुवतिकृततरलापाङ्गे॥

The one who bows down to you, O! bestower of fruits like the Kalpalata (the desire-yielding creeper), does not grieve in the world, O Ganga, engaged in dalliance with the ocean, and whose side-glances are flickering like those of an indifferent maiden.

तव चेन्मातः स्रोतःस्नातः पुनरपि जठरे सोऽपि न जातः।
नरकनिवारिणि जाह्नवि गङ्गे कलुषविनाशिनि महिमोत्तुङ्गे॥

O Mother, the one who bathes in your stream, is never born again in the womb. O Janhavi, saviour from hell, Ganga, destroyer of sin, thou art great in meritorious heights.

पुनरसदङ्गे पुण्यतरङ्गे जय जय जाह्नवि करुणापाङ्गे।
इन्द्रमुकुटमणिराजितचरणे सुखदे शुभदे भृत्यशरण्ये॥

Victory unto you, O Janhavi with merciful eyes! On whose feet shine the crest-jewel of Indra, bestower of bliss and auspiciousness, O the resort of devotees, may your sacred ripples roll over my sinful body.

रोगं शोकं तापं पापं हर मे भगवति कुमतिकलापम्।
त्रिभुवनसारे वसुधाहारे त्वमसि गतिर्मम खलु संसारे॥

O Divine Mother, kindly remove my disease, sorrow, anguish, sin and the heap of bad tendencies, O you essence of the three worlds, a garland on the neck of earth, you are my refuge in the world.

अलकानन्दे परमानन्दे कुरु करुणामयि कातरवन्द्ये।
तव तटनिकटे यस्य निवासः खलु वैकुण्ठे तस्य निवासः॥

O Bestower of delight on the city of Alaka, blissful, kindly have mercy on me. Whoever dwells on your banks, resides verily in the Vaikuntha.

*(Tr. by Prof. R. T. Vyas)*

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# KUMARDEVI

## *a historical drama*

SMT. LILAVATI MUNSHI

## ACT V

PLACE: Camp of Magadha outside the fortress of Mahendra Nagar—the capital of the Anga Kingdom.

TIME: Nearly half of the second watch of the day is already past.

*A ditch which surrounds the fortress is filled with dirty water. On the other side of the ditch the army of Magadha surrounds the wall. Not even a bird can go without passing through it. Some soldiers are walking aimlessly in the camp. Some are speaking in undertones that the Emperor had gone to fight along with the Empress, keeping all the officers of Magadha behind. Some are gambling behind the tents. Some are playing the pipe. Some are mending their torn, dirty clothes. Most of them are thin, cheerless and discontented.*

*Arrows are falling on all sides from the fortress, but hardly a few reach the camp of Magadha. From this side some futile attempts are made to fling arrows on the fortress.*

*Exactly opposite the western door of the fortress there is the tent of the Emperor. The tent, where he holds his assembly, is torn but still gives an idea of its old splendour.*

*Outside the tent of the assembly two soldiers are parading with drawn swords. Two ministers of the state —Councillor Somasharma and minister Vishnunandan—cautiously looking round them come in. Somasharma has a stiff gait, high, broad forehead, parrot-like nose and eagle eyes which generate fear at first sight. Vishnunandan looks cunning but walks unsteadily.*

SOMASHARMA: (*aside*) He will have to be handled properly. (*He looks round and makes certain that no one is near. Slowly)*

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Minister Vishnunandan! Our efforts are crowned with success. I just received the news that the Emperor has been taken prisoner and that is why I have called you.

VISHNUNANDAN: *(with anxiety)* I was waiting for the news a long while, but do you think the secret is not out?

SOMASHARMA: *(triumphantly)* No, no one has even a suspicion of it. On the contrary it appears that he was caught by the soldiers of Anga. (*winking*) While fighting, his horse became lame and as he stopped a little while to see what happened; some 25 soldiers of Anga came from somewhere on horseback, dressed like our men, and taking the Emperor captive, rode away quickly. No one had time to think even. It was lucky for us that Commander Ananda and Malyavan and Sumeru were not with him (*He stops for a little while. Both of them are thinking differently on the same subject).*

VISHNUNANDAN: (*dejected*) O! Councillor! The deed is already done but I do not think it was very wise on our part to have done it.

SOMASHARMA: (*taken aback*) What did you say? Are you in your senses, Minister? Everything was done with your consent, and now you are preaching this late wisdom.

VISHNUNANDAN: I do not deny it but O! Councillor! Somehow a doubt has entered my mind. Are we conspiring to give away our Emperor, whose salt we have eaten for so many years, into the hands of the enemies? What will people say when they know? What will become of our army?

SOMASHARMA: (*smilingly patting him on the back*) Do not worry, Minister! No one is going to know and no one is going to say anything. And do not let yourself be troubled on account of the army. Most of them are so very eager to return to Magadha that for that purpose they will do whatever we tell them. (*Speaking in a serious tone*) And Minister! We have done a good turn to our country. There has been no end to wars since the Emperor was crowned and the Lichchhavis became powerful. Now the hands of that Lichchhavi woman will be powerless and we will bring up Samudragupta as it suits us best. He will not be able to speak a word against us. What are people going to say? Let them say what they like. We do not want the empire for ourselves. (*After some time*) Do not be afraid. Most of the ministers and generals are in our favour.

VISHNUNANDAN: (*looks down pretending*) But a wrong is always a wrong, Councillor!

SOMASHARMA: (*losing his temper*) Did you know it only now? Where had you sold your heart for so many days? (*Quietly*) Did you forget that the Emperor, when he

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punished that groom, had suspected that you belonged to that society and were secretly in the service of the King of Anga who hatched that plot against him? Have you forgotten how you were insulted by the Lichchhavi queen at that time? Do not think that suspicion has gone out of his mind altogether. No one will support you, if you make a mischief now. Do not forget that it is never a wise plan to lose friends.

VISHNUNANDAN: (*afraid*) Do not be offended, my friend. I do not doubt you for a moment. Only I felt a little nervous. To whom shall I unburden myself, if not to you? But do not let suspicion enter your mind. We have done what we have done. No turning back now. Yes, but what about ..... (*He hesitates*).

SOMASHARMA: (*smiling*) Do not be afraid. Your 5000 *dinars* are quite safe in my tent. But now tell me. What shall we do? We cannot suppress this news for ever.

VISHNUNANDAN: (*anxiously*) What shall we do?

SOMASHARMA: Be patient. No need of losing courage now. All are so tired of this war that they are only waiting for its end. Only some people like Commander Ananda are not one with us, but we will manage them without much difficulty. You just watch. I will see that it comes off quite all right. (*He calls a soldier*) Who is there?

(*One soldier who is on watch comes in with a bow and arrow.*) Who? Marichi? Go and arrange to send word to all the officers that Minister Vishnunandan and I wish to meet them all immediately for some urgent work.

(*The soldier goes silently wondering*).

Minister Vishnunandan! Try to be composed now. It is not very easy to make these idiots see reason. Now our Empress will know how many twenties make a hundred. (*some thought makes him smile*) Come, and take your gold *dinars* from my tent before these people assemble, that I may be free of anxiety to keep them safe. (*He calls Katyayan*) Katyayan! Katyayan!

(*Katyayan and Marichi come*) All the generals and ministers are going to meet here after a little while. See that proper seating arrangements are made. (*To Marichi*) Did you send word everywhere? (*Marichi nods in affirmation*). (*Aside*) The game should be properly played. On one side is the Empire of Magadha, and on the other, the Councillorship of the Kingdom of Anga. Let us see which I get. (*To Vishnunandan*) Come. (*Both of them go. The soldiers are arranging the seats. Katyayan looks depressed*).

MARICHI: Katyayan! What is all this going on? A soldier came from the battle-field and gave some message to Councillor Somasharma and since then there is a

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rumour that our Emperor has been made captive by the enemies. Do you think it is true? (*He dusts the seats*).

KATYAYAN: (*gloomily*) Looks like it. (*unable to resist*) At last he achieved his objective and destroyed the Emperor.

MARICHI: (*standing still*) What do you say?

KATYAYAN: (*remembering that he is not reliable*) Nothing, your story seems to be true. Otherwise there is no need for such an urgent meeting. (*sarcastically*) Well, we will at last be able to go home. Some consolation!

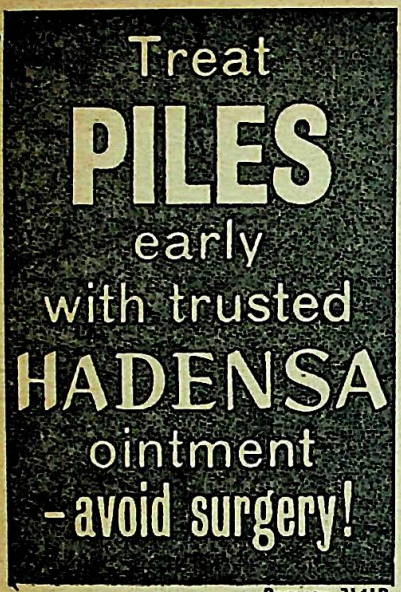
MARICHI: What! Really? Three cheers. (*becoming aware*) But then, if what you say is true, the Empress will not let us return without the Emperor.

KATYAYAN: (*more sarcastically*) That is the only obstacle; otherwise all the people like you will go away to enjoy life in Magadha.

MARICHI: Friend! But tell me. We have been here for the last two years, undergoing a very trying climate, but neither could we conquer the Kingdom of Anga nor could we get money. Now the surrounding country has become such a desert that we hardly get food. Our clothes have become rags. Do you think it is conceivable on the part of our Emperor and the Em-



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press to kill us for the sake of their obstinacy? Let us go back to Magadha now. Some day we will come again and conquer the Kingdom of Anga. (*after some time*) People say that they have stored food and water which will last 12 years. Can we stay on for such a long time? (*sitting down comfortably*) Brother! I am tired of this battlefield. I do not want to be put to shame before these Lichchhavis. But for that I would have gone home a long time ago. (*He cannot stand the stare of Katyayan. So he suddenly gets up and begins to dust vigorously*).

KATYAYAN: The country which is infested with insects like you cannot shine, even if it is glorified by others. (*He turns round with contempt. Marichi wants to retort, but other people start coming. So they go away.*)

(*On every face there is anxiety and curiosity. They take their seats in silence.*)

(*Commander Ananda comes in limping. Malyavan and Sumeru too come. Poet Shrikantha, pale but ornamented, also arrives.*)

SHRIKANTHA: Hullo! Commander. Has your wound not healed yet?

ANANDA: It is very slight now. I can ride today, if necessary. But what is wrong with you, poet? You look very pale.

SHRIKANTHA: (*annoyed*) What is to be done? Who gets rest now-a-days? Each day brings to us a new calamity. One day we retire; another day we kill; and on the third day we are in danger of being killed ourselves and so on. No rest, no sleep, only incessant fighting. How can a person live? Brother, our only salvation lies in going to Magadha.

(*Somasharma and Vishnunandan enter and go to their respective seats. All become silent.*)

SOMASHARMA: (*He has heard the last words of the poet*) What did you say, poet? Do you want to go home? There are favourable signs of your desire being fulfilled. (*Suddenly becoming serious*) Generals and courtiers! Without keeping you in doubt any longer, I shall immediately come to the point for which I have called you. An hour ago I received the news

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that the adventure which was undertaken by our Emperor in spite of Vishnunandan's and my advice to the contrary has brought a very bad result on us all. The great Bhagavat Emperor Chandragupta has been taken prisoner by the enemies.

*(The sound of inquiries and confusion prevails in the meeting. It appears that from the beginning some such doubt was in their minds.)*

ANANDA: (*very excited*) But how could it happen, Councillor?

SOMASHARMA: (*as serious as before*) Yesterday night I had a talk with the Emperor. I told him that our army is tired of these two years' continuous war. So many of our soldiers are wounded and sick; our sinews of war are getting exhausted. There is not enough food and clothing for the men. I think this straight talk of mine had upset him and made him undertake this unexpected adventure. A spy brought him the news that the eastern door of the fortress was not fortified. Putting his faith in this, he started today at early dawn with a thousand Lichchhavi warriors and without taking into confidence any of our Magadha people. The Empress is also with him. I will not be surprised, if ultimately it is proved that through her inspiration he undertook this adventure.

*(The self-esteem of Ananda, Malyavan, Sumeru and some other confidants of the Emperor is wounded. Others speak excitedly. Nobody knows what to do.)*

MALYAVAN: But what has become of the Empress?

SOMASHARMA: She has declared that either she will bring back the Emperor before sunset or she will die on the battlefield. It was she who sent the message. *(The shout of 'call the messenger in' is in every mouth. Somasharma directs the doorkeeper to bring him in. He comes in a moment. He has put on a helmet and an iron mask. The bow is on his shoulder, and arrows and a sword are in his hands. He is impatient.)*

INDRAJIT: Councillor! It was an hour ago that I brought you the message, and still you have not sent any help nor asked the army to be ready.

SOMASHARMA: (*coolly*) Indrajit! We have met here only for that purpose, but before that, they are all very eager to know the news about the exact state of the battlefield. Please tell them.

INDRAJIT: (*He is exasperated at this coolness. Speaking excitedly*) Generals, courtiers and the warriors of Magadha! When I came here to give you this distressing message leaving the Lichchhavi Empress fighting alone with the enemies, I was sure that as soon as I would bring the message, the army of Magadha would be ready to fight the enemies. The heroism which she was displaying alone will be made thousandfold, and

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before sunset the fortress of Mahendra Nagar will be destroyed and our Emperor will be brought back. But what do I see here? An hour has passed after I came, but nothing has been done. Not only that; nobody even knows about it. (*He remembers his purpose. Overcoming his excitement*) Generals! Warriors of Magadha! I shall state briefly what happened on the battle-field. Weary of the unnecessary delay and discontent of the army, the Emperor himself at dawn went to the battle-field, accompanied by the Empress and a thousand Lichchhavi warriors. The news was not to be kept confidential. He left instructions to send 10,000 soldiers of Magadha behind him. But I was surprised to learn that you are not even told that the Emperor and the Empress have gone to the battle-field. We started at dawn because we did not want the enemy to see our movements. We did not meet any of the enemy and we safely crossed the bridge over the ditch. Our design was to launch an attack on the eastern entrance. We were overjoyed at not perceiving any sign of awakening on the other side, and when we reached near the eastern entrance, we started to climb the wall a little further from it.

The dawn was breaking. Suddenly arrows were showered on us from the wall of the fortress. Puzzled by this sudden attack we turned to look. Meanwhile the door of the fortress opened and a batch of soldiers of Anga came rushing towards the Emperor who was surrounded by some of our soldiers. And before we could open our eyes or see what they were doing, they disappeared with the Emperor by the entrance as quickly as they came and barred it.

(*He stops to breathe. All listen attentively*).

In a moment the Empress saw that we were betrayed and that it was done with the cooperation of our own men. She immediately killed the men who were surrounding the Emperor and gave orders to fight and break open the wall with force. Once, when her bow-string was broken, she cut her long hair and, bending the bow, tied it as an improvised string and continued her attack. The enemy, delighted by the successful trick, gathered on the fortress at the same spot. Both the sides were fighting fiercely.

At about this time the Empress sent me here with the message. She is determined that she will either bring the Emperor back before sunset or die on the battle-field. She has asked the Councillor to send 10,000 warriors as soon as he receives the message.

(*All look at each other silently. Then a few get up with open swords and shout*: "Council-

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*lor! Lead us. Give us the order to march.")*

SOMASHARMA: (*Seeing that he cannot play a double game any longer*) Brothers! Do not excite yourselves on hearing this story, but think wisely, I pray. Wait a moment before I give you order to march, and give an answer to my question. Are you the conquering generals of the Emperor of Magadha or are you the servants who are ordered about by the Lichchhavi Empress? (*They are surprised at this sudden question and cool down.*)

ANANDA: (*guessing the meaning*) Councillor! These words are not worthy words at the moment, when our Emperor has been captured.

SOMASHARMA: (*thundering openly*) What do you say, Commander? I feel more for the capture of our Emperor than you or the Lichchhavi Empress could ever feel. Don't make a mistake that because a woman swears with empty words, she will be able to bring back the Emperor today. If the Emperor is going to be rescued some day, it will be by you or me, not by that Lichchhavi woman.

ANANDA: (*coming forward though limping*) But Councillor! What of that now? Is this the time to pay her back?

SOMASHARMA: (*insolently*) No. But it is time to see that we are not ruined by a woman's whim. (*Coolly*) It is no use sending an army, if you care to take my advice. They have dared to capture our Emperor so very openly and it shows that they are still very strong, and that all our soldiers are tired of this war. Let us send a message to the Empress that she should end the war and come back. We will decide afterwards what should be done.

(*Most of them are surprised. Some shout "O! Councillor."*)

ANANDA: (*going towards the door, although he is ill*) Councillor! I cannot accept your decision. I am starting with my soldiers immediately.

SOMASHARMA: (*sternly*) Commander Ananda! Looking to your ill-health I advise you not to be excited. Otherwise do not forget that in the absence of the Emperor the authority rests with me. The moment you try to disobey, you will be the prisoner of the state.

(*All are struck with fear. Disregarding the order Ananda slowly walks towards the door showing contempt. Somasharma orders the soldiers. They take custody of him.*)

ANANDA: (*angrily*) Somasharma! You shall have to pay for this.

SOMASHARMA: (*smilingly*) Not now. Do what you can, when your turn comes.

(*Ananda gnashes his teeth. Indrajit, who has been watching till now laughs loudly.*)

INDRAJIT: Councillor! The

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Empress was not mistaken in her estimation of you, and she knew that she had sent another message to the Lichchhavi Commander. He has already started with a thousand warriors towards the battlefield. It is but a premature hope that you cherish, to remove the Empress from your path.

*(Confusion reigns in the meeting. Councillor Somasharma looks nonplussed for a moment. The pipe of the battlefield is heard from a distance. The door-keeper comes in.)*

DOOR-KEEPER: The other messenger from the battlefield has come. He asks your permission to enter.

SOMASHARMA: Let him enter.

*(A soldier-messenger comes in with his clothes smeared with blood.)*

MESSENGER: I have come to give your grace the news of the battlefield. Empress Kumardevi is showing wonderful valour, and she is fighting as no woman has fought before. She has killed most of the Anga soldiers on the fortress with unparalleled heroism, and if the goddess of the battlefield is favourable, she will take possession of the fortress in a very short time. But many of our soldiers are also destroyed and the Empress is wounded on her left shoulder. I have come here to request you to send help as quickly as possible.

*(The courtiers look at each other. Somasharma openly declares rebellion.)*

SOMASHARMA: (*sternly*) Did the Empress send this message?

MESSENGER: No, your grace. She is so engrossed in fighting that she does not pay attention to other things. I have come of my own accord to tell you about the situation.

SOMASHARMA: (*more sternly*) Do you know what is the punishment for the soldier who leaves the battlefield without order? Soldiers! Imprison this man.

*(The messenger looks pale and stands there puzzled. Quiet reigns in the meeting. They do not know how to protest although they feel that the order is unjust.)*

INDRAJIT: (*becoming excited and not caring for his own safety speaks encouragingly to the messenger*) Brother! The Councillor wants to settle his old score with the Empress, so he will not do anything to help her. But do not be afraid. The help has already started, and by this time it must have reached the Empress. Commander Jayavardhan has started with 2000 warriors. He did not meet you on the way, because he has taken a different route in order to avoid the attention of the enemy.

(*The messenger smiles contentedly*).

ANANDA: (*gnashing his teeth*) Councillor! I warn you that you will not acquire the Empire of Magadha this way and will die the death of a dog.

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SOMASHARMA: (*looking at him menacingly*) Soldiers! Take away the prisoner and keep him at a safe place. You will pay with your life, if he gets away.

*(The soldiers take away Ananda. Somasharma looks round at each person with power and plays his last cards.)*

Generals! Warriors of Magadha! We are faced with a very difficult situation. The thing that we could not have imagined in our dreams has become a reality. Our great Bhagavat Emperor is captured by the enemies.

*(All look at him eagerly, as they cannot fathom his purpose.)*

Warriors of Magadha! What is your duty at such a time? No doubt, you will all say that our duty at the present moment is to bring back the Emperor and destroy the enemies. I also say 'yes', since that alone should be our duty at this time. My honourable and courageous friends! I have not a different opinion from yours. I am with you and support you in your determination to bring back the Emperor at any cost. Only my method is slightly different from yours. I do not want to be guided foolishly by a woman and do not see any use in sacrificing you unnecessarily—a sacrifice which will not bring the Emperor back.

*(The atmosphere is filled with subdued noise. All are eager to hear more).*

Citizens of Magadha! Like you, I have Magadha blood in my veins, and like you, I also have spent the whole of my life in the love and service of my country, but I do not believe in destroying ourselves blindly.

*(The noise made by the excited army outside is heard. Somasharma tries to make his words more effective. He looks older.)*

Friends! Companions of many years in the political struggle! For what should our warriors fight? For whom should they fight? Thier bodies have become like skeletons without sufficient food. Their arms are broken. They don't have enough clothes to protect them. How can they fight? Because of the obstinacy of the Empress—a foreign woman—they have been brought here hundreds of miles away from their homes, tempted with false hopes, to fight on a foreign battle-field and die. Should they go and fight now for the sake of a foreign woman's foolish obstinacy?

*(Some people seem to appreciate this speech. The battle-pipe is heard from afar. The noise grows louder. All listen impatiently to Somasharma.)*

MALYAVAN: (*interrupting*) Councillor! Do not forget that it was not the Empress who inspired the greed of conquest in us, and that she was brought to Magadha in order to satisfy your greed of conquering the whole world.

SOMASHARMA: (*menacingly*) Malyavan! Being a citizen of

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Magadha, are you not ashamed of agreeing with a foreigner's point of view? (*He sees that it is dangerous to delay*) Generals! Citizens of Magadha! The army is restless outside. One more word before I finish. Believe me, I speak to you as one who knows. The army of King Dasharnabhadra is not weak in any way, and we have not been able to remove even a pebble from his fortress in these two years. Our army has become weak and is at present without fighting materials. Therefore it is my advice that for the present we should make peace and go to Magadha and come back next year with a larger military force and invade this country again. There is another way also. If you do not agree with this plan, I have got another secret scheme ready to rescue the Emperor. I take an oath before you all that if I do not liberate the Emperor before the next triumphal procession I shall die on a pyre.

*(The noise is greater this time: "Hear, hear" "The Councillor is right," "End the war" "Liberate the Emperor" and a few weak shouts like "Traitor," "Faithless" and "Cannot go back without liberating the Emperor" are heard on all sides but it seems that the majority is with the Councillor. Vishnunandan persuades a few people).*

ONE VOICE: But what about the Empress who is fighting on the battlefield? With so many of us Magadha warriors living, she fights alone. Whether she wins or loses, it will be a shame on us.

SOMASHARMA: (*smilingly*) For the obstinacy of one Kaikeyi, Rama had to go to the forest and the whole clan of Raghu suffered misery unparalleled in history. For the sake of one Sita, Rama and Ravana fought and millions of men were killed. This is not the Satya-yuga, the primitive age of honesty, when we could afford to win or lose kingdoms for the sake of a woman's whim. The best way out of this is that we should send a united message to the Empress to return, and if she does not respect the joint wish of her people, let her suffer for it. We will send a thousand warriors to bring her back and for the time being, let us consider her a state prisoner.

*(Malyavan, Sumeru, etc., are aghast at the boldness of Somasharma's plot but keep quiet biding their time. Nobody dares to sanction the scheme. The war pipes are heard outside.)*

SOMASHARMA: Each moment lost is a golden one. Brothers! Shall I take it that you are agreeable to whatever I do in the interest of our country?

*(The door-keeper brings another messenger).*

THE MESSENGER: Hail the great Bhagavat Emperor Chandragupta. Councillor! Our Empress was victorious and was able to break open the fortress and

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rescue the Emperor. After entering, we perceived that the army of the enemy was very weak and that they could not withstand us. The Empress will be here with the Emperor within a short time. *(Faith is restored to the people who were being misled by the Councillor. Just as fog clears before the rising sun, so also they begin to be cheerful and shout "Hail Emperor Chandragupta," "Victory to Empress Kumardevi." The men who were evidently supporting the Councillor turn to go. Somasharma and Vishnunandan see that their chance is lost and attempt to escape. As they move to the door, Malyavan and Sumeru hold them.)*

MALYAVAN: *(in a mocking tone)* Ministers! How can you leave at such a critical time? How shall we celebrate this victory without your assistance?

*(The attention of all is drawn, and they form a circle round the two, not to let them escape. The march of the victorious army is heard outside. The army outside the tent hails the Emperor and the Empress. All from the tent come out to see the coming army. All the time the shouting continues.*

*The Emperor is seen in a chariot with the wounded Empress's body in his lap. He looks out, and when he perceives them all, he stops. They salute shamefacedly).*

CHANDRAGUPTA: (*looking round hastily*) It is well that you are all here. I had very little hope of seeing my people so very soon. *(He looks affectionately at the Empress)* Generals! Nobody could have done what the Empress has done today. It is she who has kept the prestige of Magadha intact.

*(All of them are so much ashamed that no one can find out a suitable reply. Looking lovingly at the Empress's wound, the Emperor puts a cushion beneath her head and comes out).*

Warriors of Magadha! The dream that I dreamt for years has come true. I believe myself very fortunate in having a wife—a jewel among women—who can help to adore and protect the throne of Magadha, and moreover who can spread its glory! No woman in the Solar or Lunar dynasty has shown such heroism and wisdom, and when (*sarcastically*) you Generals, Councillors and warriors were busy debating here, she accomplished this Herculean deed single-handed and in a single day—the deed which all of us had failed to do in two long years. She broke open the fortress of Mahendra Nagar which was considered inaccessible and saved me from being a prisoner and from a life-long shame. Generals! Warriors! From today she is entitled to the same power and privilege as myself. Therefore, let me entreat you to show her the proper respect due to her new position. Treasurer! From to-day do

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not forget that in the coins of Magadha the right half belongs to the Empress Kumardevi beside me. (*He turns towards the chariot*) Beloved! Empress! Accept the debt of gratitude which the Emperor of Magadha and your husband feels and tries to repay you in the presence of God and before the army of Magadha.

*(He leans towards the Empress but she has fainted through exhaustion and blood pours out of her wound. He becomes nervous.*

*Some people shout "Doctor, doctor" and run in search of one. The Empress opens her eyes as if she heard the words of the Emperor and faintly smiles).*

KUMARDEVI: Sire! Do not worry. I am a little weak, that is all. But see that Somasharma and Vishnunandan do not escape, taking advantage of this confusion. (*She shuts her eyes*).

*(All eyes are turned towards them. They are caught in the act of running away. The soldiers surround them).*

CHANDRAGUPTA: (*angrily*) Somasharma! Vishnunandan! I came to know all about your conspiracy, when I was among the enemies. But I do not want to judge your behaviour on such an auspicious day. You will be tried some other time. Soldiers! Put them in chains and keep a strict watch over them. (*Somasharma is stiff. Vishnunandan breaks down. Soldiers take them away).*

MALYAVAN: (*coming forward*) Sire! Bring Commander Ananda who was imprisoned by these rogues. He suffered this ignominy, because he wanted to go out and help the Empress.

(*Before the Emperor orders, some enthusiasts run and bring Ananda*).

ANANDA: (*bowing with joyous tears in his eyes*) Sire!.....

CHANDRAGUPTA: (*embracing him*) My friend! No one would have dared to take me away had you been with me. The Empress..

ANANDA: Sire! I know. Let me pay my homage to Magadha's unequalled goddess of fate (*He comes forward and is shocked at the sight of the wounded Empress.)*

CHANDRAGUPTA: Doctor! Doctor!

(*The doctor comes forward and examines the wounds and the pulse attentively.*)

DOCTOR: Sire! She is very weak, but not in danger.

*(The words "Long Live Empress Kumardevi," "Hail Bhagavat Emperor Chandragupta" are heard from the army and the shouts linger long.)*

[CURTAIN]

(*Concluded*)

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# Mother Divine

SWAMI TAPOVANAM

मातर्जाह्नवि ! निह्नवे तु जगतः
पृथ्व्यादि मिथ्यात्मनो
यत्तत्त्वं न निषिद्धयते तदचलं
त्वन्मात्रमेकाकिनि ।
यस्मात्त्वं सदशेषमूलममलं
ब्रह्मैव निर्धर्मकं
मन्देभ्यः खलु कलिपता जलमयी
मूर्तिस्तवान्या च या ।।

*O Mother!*
*Daughter of Janhu-Rishi!*
*When the false*
*names and forms,*
*made up of elements,*
*are negated,*
*that which remains*
*undeniably—that is*
*Thy real form,*
*Non-dual, unmoving.*
*This Brahman*
*which is the cause for everything,*
*which is untainted*
*by merit or evil, and*
*which is ever*
*pure and Immaculate—this is*
*Thy Real Nature.*
*It is only to bless the ignorant*
*and the undiscerning,*
*that Thou hast manifested*
*in the form of 'flowing waters.'*

**Commentary by Swami Chinmayananda**

In this verse, the poet openly identifies the sacred river as the Supreme Reality, the Brahman.

The five elements and their play constitute the entire gross world of names and forms. These are perceived by our sense-organs and mind-intellect-equipment. When these perceptions are denied and negated, by rising above the sense-organs and mind-intellect-equipment, that which is "experienced" is the Supreme Brahman, the Infinite Self.

This transcendental Reality is Mother Divine. But in Her immeasurable love, to bless the spiritually ignorant men, who lack the discriminative power to distinguish and discern the play of the Real in the midst of the unreal forms, She has, in Divine abandon, manifested Herself as the holy Ganges River and its sacred waters. In short, Ganges is the water-form assumed by the Formless, Infinite, in a sheer extravagance of Its love for the less evolved. □ □ □

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# Await!

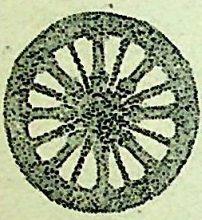
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# Monsoon Bursts Over Himalayas

DR. PAUL BRUNTON

*The romance of monsoon's blast and fury over the Himalayas as captured in apt descriptive words by the distinguished British journalist.*

EARLY one morning there comes the ominous threatening sound of a deep distant rumble, which approaches and develops into angry roars of thunder.

The noise is the herald of the monsoon deluge and the presage of India's greatest climatic change.

A cold blast begins to blow through my open window. The arrival of the expected seasonal guest is quite sudden.

Five minutes ago I glance up from the table at which I am siting to view the brilliant sunny scene outside.

The green lawn is dappled with light and shade, the chaotic mass of mountains looks pleasant and peaceful, the dark-blue forest-covered ridges smile in the warm rays, and the white-robed summits make a picture of primitive beauty. Gratified, I bend my head again to the page which I am reading.

*INVASION*

Now I hear the threatening invasion, and glance up again. The sun has gone. The heavens murmur in prediction. I am astonished to see a vast legion of white fluffy mists appear, as from nowhere, and come scurrying along the valleys towards the house. Above them in the sky a gloomy mass of cumulus heavy thunder-clouds hang over the peaks and begin to hide the higest ones under their black canopy.

The dark opaque mists move

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between the ranges like a squadron of aeroplanes. They blot out from view everything they pass until the whole of the lower landscape is covered with the dense milky vapour, like the full-veiled face of a strictly orthodox Muhammedan lady.

I can still see along the ridge-tops until a chill wind which roars like an express train arises and drives the dark clouds before it. The gale causes them to come in my direction. As it brushes past the branches of the forest trees I hear the swaying of a thousand slim trunk-tops. It sweeps around the room and its sudden coolness cut my body like a knife, forcing me to slip a thick sweater beneath my thick jacket.

The mists float higher and soon the house is islanded in a white sea. In ten minutes the whole world is blotted out, and the Himalayan mountains turned, as by a magician's wand, into impenetrable sky. I think for a moment of the dreary fogs of London, but I find these here are clean by comparison and not sulphurous in odour.

Then the storm rolls over my head to the accompaniment of thunder and lightning. The grey clouds break eventually into showers of thick sleet. Sheets of lightning descend upon an earth about to be bombarded by three months of tempest.

The elements are in a fury and the heavens are rent asunder. The monsoon hurtles its millions of large raindrops from the sky with the speed of a flying machine and amid the roaring noise of a gunfire attack. It avenges its long absence with incredible ferocity.

The terrific downpour which now gushes out of the skies in such quantities possess no parallel in temperate Europe. If the energy with which they mercilessly pelt the mountains along the whole length of the Himalayas could be harnessed mechanically and turned into electrical units, the vast breadth and length of half India could be put on an electrically run basis.

For several hours the tempestuous winds drive these torrents of water. The rain is like a solid wall encircling the building. Lightning, at first spasmodic, increases until it becomes almost continuous. Amid the raging tornado outside, the resounding crashes of thunder well nigh cause the ground to shake with concussion.

With the approach of dusk the rains resume their duty. At night I lie in bed listening to the pouring waters or watching the play of lightning upon the walls. Yes, the monsoon season has started and henceforth one thing may unfailingly be expected—rain.

In a few days the square of green lawn which surrounds the house

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has become a muddy morass. One's feet sink into the mixture of water and earth which hides under the fair face of the grass.

I am not sorry, though. The dry parched ground of the plains will swallow all this wetness greedily and the crops of poor peasants will be assured.

It is this excessive monsoon moisture, too, which jackets most of the storm-tossed Himalayan forest trees with mosses, creepers and ferns.

Yet the weather has its brief fickle moods like a sick and sulky old man. On many a day during this season Himalaya is exposed to great extremes of temperature, from the arctic to the tropical.

There are evenings so chilly that I have to hustle into winter clothing in order not to begin shivering with cold, although it is but midsummer. But there are also occasional bright rifts which interrupt the monsoon, when for two or three hours the sun leads the mists away, turning them into dreams that have vanished. It generously beams upon and warms this mountain world and then I bask in the shining satisfying rays. These halcyon moments in the pine-scented air bring compensation for the bleak drenching rains.

I discover that even in this season Himalaya keeps a wardrobe of variously coloured clothes, and may dress and re-dress a dozen times a week.

*FIERCE*

So fierce is the momentum of the winds that one morning I find half the zinc roof torn off an outbuilding during the night, to the music of rattling peals of thunder which echo all over the mountains.

The fitful interludes, however, are all the more appreciated and prevent the spectacle of dawnless sunless days wiping away my memories of rosier times.

At this time of the year the monsoon is infinitely preferable to the heat, when the mounting thermometer saps the energy out of human bodies and drives their nerves to distracted listlessness.

Yet must one regret that with the monsoon the Flower of Himalaya folds its lovely petals and hides her beauty under an enwrapping veil of milk-white mists, grey vapours, sombre, black clouds and pelting rains. □ □

Courtesy: Hermit in the Himalayas a B.I. Publication, 359, D. Naoroji Road, Bombay-1. Price: Rs. 5.50.

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नरेषु विष्णु नारीषु रम्भा
नदीषु गङ्गा नगरेषु कांची

*Among the men, Vishnu; among the women, Rambha;*
*Among the rivers, Ganga; among the cities, Kanchi.*

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small butts
cause big
fires



Don't throw away lighted matches and cigarette ends. Extinguish them first.

CENTRAL RAILWAY

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# The Story of Ganga

J. H. Dave

*The living worship her;*
*the dead join her; her name*
*is a thrill that,*
*thought-like,*
*takes the devotee to*
*the heavens where dwell*
*the gods beckoning those*
*that have but once*
*sipped* Ganga-jal.

RIVER Ganga is one of the greatest and the most sacred rivers of India. It starts from the Himalaya mountain on 30° 55′ North and 79° 7′ East.

At the place where it rises, this river is known by the name of Bhagirati. It is near Gangotri which is about 13,800 feet high.

Though traditionally Gangotri is considered the source of Ganga, the actual source is a little north of it.

Tradition says that King Bhagiratha did penance to bring down Ganga from the Heaven, and that it was at his request that the heavenly river descended to the earth.

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**The Ganga has been a symbol of India's age-long culture and civilisation, ever-changing, ever-flowing and yet ever the same Ganga. She reminds me of the snow-covered peaks and the deep valleys of the Himalayas which I have loved so much and of the rich and vast plains below where my life and work have been cast . . . as my last homage to India's cultural inheritance, I am making this request that a handful of my ashes be thrown into the Ganga at Allahabad to be carried to the great ocean that washes India's shore.**

—From Jawaharlal Nehru's Will and Testament.

The place where Bhagiratha practised penance is pointed out at a spot which is about two miles south of Gangotri, and is known by the name of Bindu-Sar.

This river has been considered so sacred that a mere sip of its water is said to drive at a distance the *Yamadutas*.

It is stated in the *Mahabharata* that those villages, countries and mountains from which river Ganga flows are particularly sacred.

The very touch of the limbs of body with the waters of river Ganga brings great merit. Sinners approach the waters of the river to atone for their sins and gain purity. Bones of dead peop'e are thrown in the waters of Ganga to secure the heavenly world.

Just as serpents are said to become poisonless upon a mere sight of Garuda, similarly a person is said to become free from sins on a mere *darshan* of Ganga. It is considered the best of all the rivers.

To remember this holy river, to mention her name, to approach her for bath and to fix up one's habitation on her banks are considered to progressively bring more and more of merit.

A bath in the waters of Ganga on the full-moon days of the months of Ashadha, Kartika, Magha and Vaisakha yields infinite reward.

Similarly, there is great merit in having a bath in Ganga on the seventh of the bright half of Magha, on a *Akshaya thithi*, on Amavasya day, on days of Sankranti, Vyatipata and days of solar and lunar eclipses, as also when there are special *yogas*.

It is said that river Jahnavi came to this earth on the tenth of the bright half of the month of Jyeshtha, on Tuesday, and as she removes ten varieties of sins this festive occasion is celebrated

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as Dasa-hara festival, particularly on the banks of Ganga.

Performance of *tarpana* with *darbha* grass and *tila* is said to liberate unfortunate ancestors. River Ganga is worshipped as Mother and images of her are also installed as goddesses.

She is worshipped with the following *mantra*:

"Salutation to Ganga, the chief one in the Universe,
Benevolent and immortal, Giver of Peace
And belonging to Lord Narayana."

There is great merit in worshipping a Siva Linga with Bi vapatras on the bank of river Ganga.

It is considered highly efficacious to make a gift of land on the bank of this river. Similarly there is great efficacy in the performance of *Shraddha* on the banks of Ganga. A person who habitually takes his bath in Ganga and constantly resides on her bank is recommended for veneration.

Several things are specifically prohibited while taking a bath in Ganga. One should never make the water impure by throwing any dirty substance in the water. Similarly, one should not wash the clothes on the bank or accept gifts. It is recommended that one should first apply oil to his body and then take a bath.

If these *sastric* injunctions are followed, much of the nuisance a such holy *tirthas* would autom tically disappear.

Death in the waters of the Ganga is said to bring about liberation. Relations of people who die at other places are very keen to consign the *asthi* or bones and burnt-ashes of the dead in the waters of Ganga as such consignment is said to bring about a similar merit.

Usually, the *asthi* is consigned within ten days after death and according to another prescription, the consignment of *asthi*, the *shraddha* at Gaya and the *Mahalaya-shraddha* in the month of Bhadrapada are not to be performed in the first year of death.

**STRAIGHT FROM THE RIVER TO THE COOKING POT!**

**City-dwellers accustomed to queueing up for long hours for a pot of wa er will be surprised to know that in Hardwar just one pull will draw water—that too Ganga Jal—straight from the river to the cooking pot on the stove!**

**One may wonder how this is possible. Anyone who has visited Hardwar and stayed in a room on the first floor of any of the Dharmasalas will vouchsafe to this. They are built on the right bank of the river (as you face downstream) so close to the water that if one peeps out of the window, right below the Ganga is running. A vessel tied to a rope and sent down through the window can bring water to the cooking pot beneath the window!**

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While throwing the *asthi* in the waters of Ganga, special ceremonies are prescribed. While looking towards the southern direction one must say "Om, salutations to Dharma." He should then enter the water and then add "Let that Dharma be pleased with me," and uttering this formula he should consign the *asthi* to the waters of Ganga.

Legend asys that Ganga came to the earth on account of a curse pronounced on her. She married King Santanu. As she made several sons of Santanu disappear, the latter asked her the prohibited question as to why she did so. She revealed herself to him as Ganga, left Bhishma, her son, to Santanu and disappeared.

Originally she was in Heaven. Brahma with holy water washed the feet of Vamana, the Dwarf incarnation of Vishnu, and it is said that from this holy water Ganga was born.

It is further said that 60,000 sons of King Sagara were protecting his horse for the Asvamedha sacrifice. The horse had gone to *asrama* of Sage Kapila who was in meditation.

These princes insulted the sage who in rage burnt them. Amsuman, the grandson of Sagara, came to know of this on enquiry and requested the sage for pardon.

Kapila was satisfied and he stated that Bhagiratha, the grandson of Amsuman, would liberate the burnt princes by bringing down Ganga and make her flow over the ashes of those princes.

After Bhagiratha was born, he propitiated Ganga with prayers and the heavenly river agreed to come down to the earth but then her force of descent from Heaven was expected to be so great that Bhagiratha had to practise another penance to propitiate Lord Siva so that He may receive the forceful Ganga descending from Heaven.

Siva agreed to this prayer. A few initial drops of Ganga which fell near the spot where Bhagiratha was sitting formed the Bindu-Sar. She liberated the sons of Sagara. It is believed that Ganga issued forth from the foot of Vishnu.

In order to arrest her force Siva caught her in his matted hair; thereafter she issued forth in seven streams. Ganga is one of those streams.

She interrupted by her fall the penance of Sage Jahnu who drank her away in anger but subsequently permitted her to come through his ear. She is therefore known as Jahnavi.

Parvati once got angry with Agni and gave to him the burden of the foetus of her unborn son Skanda. As Agni was unable to bear the burden, he requested Ganga to take it up. Thus Ganga is also considered one of the six mothers of Skanda.

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The Himalayas are pierced by the Ganga at Sukhti. At Hardwar, she assumes the form of a big river. Hardwar is also known as Gangadwar.

The Ganga canals supply water to a very large area particularly in Uttar Pradesh. She starts near Gangotri by the name of Bhagirati, then meets Jahnavi and Alakananda.

At Prayag she meets Yamuna and the concealed river Saraswati. Several other rivers like Karnali, Gandak, Kosi and Son meet Ganga on her way to the Bay of Bengal.

But 250 miles before reaching the ocean, Ganga divides herself into several streams forming a grand triangle and also meets river Brahmaputra. The main river is known as Padma which near the Bay of Bengal is called Meghana.

Numerous holy *tirthas* like Gangotri, Kankhal, Hardwar, Prayag, Kasi and Gangasagara-sangama are situated on the banks of this holiest of Indian rivers. Ganga is mentioned in the *Rig-veda* also.

The place called Gangasara is about 90 miles south of Calcutta.

**CHAINS AFTER BEING UNCHANGED!**

**A bath in the holy Ganga releases the devotee from the chains of sin, the cycle of birth and death and other trammels of worldly life!**

**And yet, the paradox of a bath at Hardwar is that there one cannot bathe in the river without holding on to the chains at the ghats.**

**The river at Hardwar, just having run out of the hills, enters the plains and hence the current is noticeably fast.**

**It is dangerous to try to bathe without the aid of chains meant solely for this purpose.**

It is said that the *asrama* of Sage Kapila was at this place and that the 60,000 sons of Sagara were burnt to ashes here.

The Pandavas, during their travels in the course of their *vanavasa* had visited this place. This is also known as *Guhya-kshetra*. On the occasion of *Makara-sankranthi*, people take their bath here for three days. The source of Ganga is said to be 1000 *yojanas* away from Kanyakumari. ★★★

From author's *Immortal India* Vol. IV, a Bhavan's publication.



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*Count Hermann Keyserling* (1880-1946), *the author of this article, was a great German thinker in the line of Goethe and Schopenhauer. His interest in philosophy began at 22, and after giving the world such celebrated philosophical works like "The Structure of the World," "Immortality," "Prolegomena of Natural Philosophy," culminated in the famous "Travel Diary of a Philosopher," first in German, and then in the principal languages of the world. In this piece, taken from the "Indian Travel Diary of a Philosopher," a Bhavan's publication, he frames in words his thoughts and feelings stirred by Benares to which, he felt, he belonged!*

# BENARES

## Where divinity is palpable

COUNT KEYSERLING

*WHEN Brahma weighed the sky with its gods against Kashi (Benares),*
*Kashi, being the heavier, sank down to earth.*
*The sky, being the lighter, soared upward.*

Again and again I must think of these verses from Sankaracharya's *Manikarnikastotram*, for, the breath of divine presence hangs over the Ganges more mightily than I have ever felt it anywhere else.

Especially in the morning when the faithful cover the ghats in thousands, when their prayers flow in golden waves towards the rising sun, and significance manifests itself in the form of the most delicately sensuous beauty, the whole atmosphere seems to be divinely transfused.

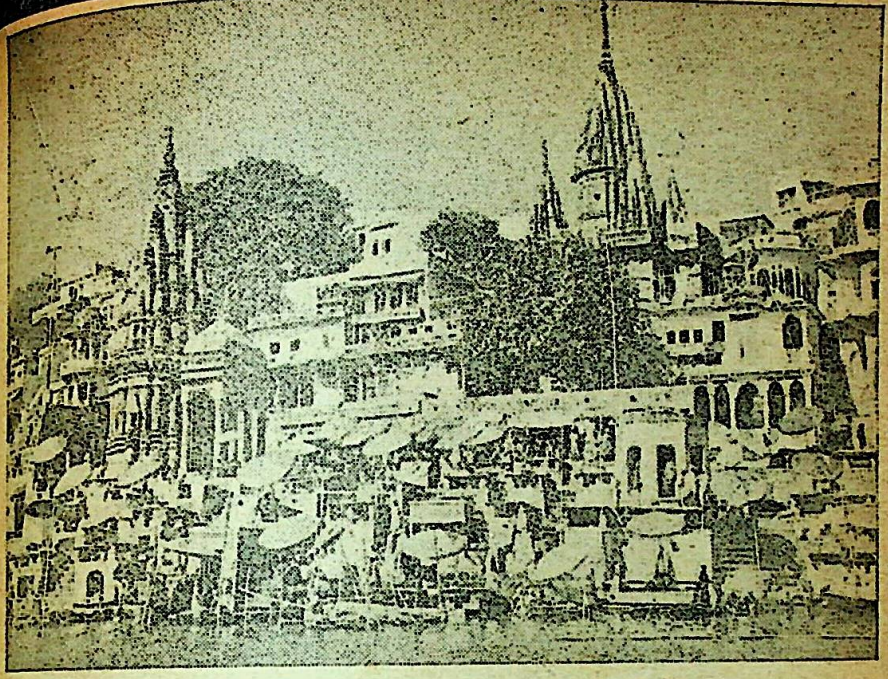
How good it is that the Indians have revered this site as a sanctuary for thousands of years: thus, thanks to the miraculous power of faith, it has truly become a holy place.

Benares is dedicated to Shiva, the blue-necked God; but it is not dedicated to him as a person, but as one aspect of the super-personal *Brahman*, who excludes nothing and conditions everything.

Thus, the whole of India makes its pilgrimage to Benares irrespective of sects. And thus the whole of humanity could congregate here.

The slender mosque of Auranga-

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**A boatman's view of the Bathing Ghats at Benares**

zeb is not disturbing in its effect in the midst of the Hindu temples. And when, borne by the winds from the distant cantonments, the echo of a hymn hung over the Ganges, I felt as if it too belonged here.

## HOLY

Benares is holy. Europe, grown superficial, hardly understands such truths any more. It is meaningless to ask whether a place is 'really' holy: if it is regarded as holy for a sufficiently long period, then Divinity inevitably takes up residence there.

The pilgrim who enters such a place finds it remarkably easy to remain in a reverential mood, and this mood widens him and makes him more profound.

**Of course, it would represent the highest pinnacle if men could feel the presence of God everywhere, independent of external means. But hardly one man out of a million is capable of doing this.**

It is not every year that a child is born who can say, like Jesus: I have, like my father, all life within me; whose spontaneity is so great and so absolute that it requires no awakening.

The rule is here what it is everywhere—in art, philosophy and morals—that men only experience in themselves what has been shown them externally, or else what indirect stimulus calls forth in them by reflex action. If it were

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different, not only would places of pilgrimage be superfluous, but there would be no cause to honour great men in gratitude. For why should we reverence them if they did not give us something which, without them, we should lack?

## STIMULUS

Most of us require stimulus in order to enter into communication with the Highest; where stimulus is wanting, men lose their at-one-ment with God. Such stimulus is supplied for our daily life by the study of holy writ, the participation in a cult.

But the routine of daily life cannot do more than preserve the normal process of growth, and to obviate retrogression; extraordinary experiences alone affect men, these creatures of habit; only strange impressions act on them as quickening influences which can raise them suddenly to a higher level.

**For this reason all religions have instituted holidays; they have advised intercourse with holy men, and recommended pilgrimage in particular.**

In the case of pilgrimages all factors contribute to set the strings of the soul in motion and to make their vibrations continue.

The change of locality makes men forget their accustomed surroundings; for the time by keeping the goal of the journey constantly in the mind's eye, derogatory memories are excluded from consciousness; imagination, finally, increases the possible influence of the holy place to such a degree that the soul surrenders itself with the utmost receptivity to that which is actually present.

But it is not only this subjective quality which conditions the beneficial effect of holy places: they become objectively sanctified through the accumulation of religious thought-forms of its visitors.

These thought-forms produce in the end an atmosphere which takes possession even of men who journey there in an unholy mood. And this blessed power grows with the passage of time. They become gradually real sources of Divine Grace.

He who measures a time-honoured pilgrim's road in a devotional attitude may easily find at the end that, from the spiritual point of view, he has progressed farther than years of inner struggle would have brought him.

India is intersected in all directions by pilgrims' roads; it is strewn with holy places; again and again the wanderer, in ever new and therefore stimulating forms, is reminded of the presence of God.

## HOLIEST

But nowhere so powerfully as on the Ganges. This holiest of rivers rises in Shiva's paradise, in the snowy Kailas in the Himalayas. He who gets there is bodily in the presence of God.

Then it flows through densest mountainous woods in which

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Munis and Rishis dwell, supermen, Jivanmuktas, for whom life and death are one; he who penetrated to them is sometimes accepted as their disciple.

And progressing in its southward course, from the sunburnt Punjab to the fruitful plain of Bengal, the river sanctifies site upon site.

No one has ever climbed up to the Kailas; few have ever reached the Mahatmas; but Benares can be approached by each and all.

Thus this town is the focus of all the religious thoughts which are connected with the Ganges, and this fact bestows its unique sanctifying power upon it.

What is the explanation of this 'psychic atmosphere,' which is manifestly real in the objective sense, and whose existence I feel more clearly the longer I live? I do not know.

I assume that it is a question of waves belonging to an 'ether' which hardly corresponds to that of the physicist, but which are nevertheless vibrations of a material kind.

No doubt, thoughts are just as much 'things' as the objects of the external world, no less real and probably more enduring than we suppose. The spirit of an age is an entity no less objective than the physical air. If menta images were not material, they could not be infectious. I do not know either, how else I could sense a psychic atmosphere directly, how else I could be influenced so strongly by the place in which I happen to be, and be affected differently in accordance with the beings who constantly live, or have lived, there.

## PSYCHIC

Only he can doubt the reality of psychic atmosphere whose senses are too blunt to feel it. Its theory has never yet been written down.

The only coherent attempt of which I know originates from the old Indians: I mean the obscure teachings of the Tattvas.

It is glorious when the sun rises above the horizon, and the faithful on the ghats bend towards the giver of life in their thousands in one single gesture of adoration. Hinduism commands to pray before the sun because it is the foremost physical manifestation of Divine creative power.

What would man be without sun? He would not exist at all: the whole of his being is sun-produced, sun-born, supported by the sun, and withers when the mainspring of life turns away.

The atmosphere of devotion which hangs above the Ganga is improbable in its strength: stronger than in any church that I have ever visited.

Every would-be Christian priest would do well to sacrifice a year of his theological studies in order

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**WHAT IS IN THE NAME 'VARANASI?'**

**It is strange that the changeless city of India, Varanasi, has also undergone changes, in its name, at least!**

**The traditional name of 'Kashi' did not find favour with the British chroniclers. They preferred the name of Benares. After Independence, the old names of 'Kashi' and 'Varanasi' were restored. As if to accommodate both, the main Railway junction is called Varanasi and the small one, just before the mighty Malaviya bridge spanning the Ganga, is called 'Kashi'.**

**And the name 'Varanasi' itself is derived from the fact that the city is bounded on two sides by the two rivers 'Varuna' and 'Asi'!**

to spend this time on the Ganges: here he would discover what piety means.

For in Europe all that exists is its remote reflection. What European can still pray fervently? Who knows that concentrated devotion which is sufficient unto itself, which needs no institutions, and eliminates automatically the influence of disturbing surroundings? Hardly one among a million; those who believe they are most pious are generally least pious in reality; they regard faith as identical with believing-to-be true, and prayer as synonymous with begging, which proves that they have no idea of profound devoutness.

Not the simplest Hindu seems to be guilty of such fundamental misconceptions. No Hindu regards faith as believing-to-be-true, for the question of the existence of gods and goddesses is never raised, no matter how many he reveres. And not one of them regards his prayer as a petition. He knows that begging is never sacred, not even when it is done for others, because ultimately it always means egoism.

Prayer as a sacrament is an expression of what appears also in sacrifice, in the praise of God, in cults, hymns, and best of all in silent meditation: the opening of the consciousness to the influences which are awaiting liberation in the innermost depths of the soul, which, when liberated, connect the spirit directly with God. The means in themselves are indifferent.

The Hindu knows this, and this knowledge imparts the same sacramental nature to all the manifestations of his religiosity, be they spiritualised or naive. Whence has he got this knowledge? From his nursery.

The first thing which an Indian mother teaches her child is the art of meditation, the submersion at will into the highest which it can conceive. Once it has learned this art, then it does not require any exterior apparatus, no church atmosphere, no belief in dogma, no seclusion to enter into communication with God.

And thus, you can see children

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on the Ganges in the midst of the noise, the traffic, in spite of all the foreigners who stare at them stupidly as they pass by, fervently absorbed in their divinity, imperturbable and calm when the hour of prayer has come. And the art which the child has acquired, the grown-up learns slowly to understand, if not with his intellect, at any rate with his heart. He knows from experience what matters; he knows the exaltation which is produced by the liberation of the fundamental forces of life; thus he cannot, like most modern Christians, mistake the means for the end. All the less so, as the whole of his education was directed towards teaching him how to differentiate between the essential and the inessential. His mother, who taught him to breathe and to meditate, left him completely free in the choice of his spiritual teacher.

If he had become the disciple of one who in his particular profession differed as far from that of his mother as a Lutheran from a Catholic, she would not have attempted to restrain him: for among Indians it is regarded as a deadly sin to use force in influencing the faith of another, because every one is a particularised being and must therefore undertake his pilgrimage to God along a path appropriate to him, and him alone.

And in the same sense the Brahmins taught him how to advance in knowledge, in so far as he really wanted to know and seemed capable of understanding. They told him that in reality there is only one God, that the many gods are His manifestations, real only in so far as they facilitate realisation for man; for god in Himself cannot be imagined; he who has progressed sufficiently far within himself could dispense with all ritual.

And thus he will also have met wise men here and there who stood outside all communities professing any cult.

How could the Hindu not know what matters? How could he become half-hearted if he has once experienced the blessedness of religious realisation? In Western Europe, which in the Middle ages resembled India so much, real devotion is hardly to be met with today except in out-of-the-way corners, in which the spirit of bygone centuries still dominates.

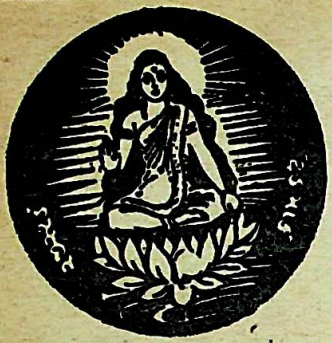
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*"...Every time I drank it....the mind at once became calm and still, as it were..."*

# ...And Quiet flows the Ganga at Rishikesh



SWAMI VIVEKANANDA

DO you remember the Ganga at Hrishikesh?.. That clear bluish water—in which one can count the fins of fishes five yards below the surface—that wonderfully sweet, ice-cold "charming water of the Ganga," and that wonderful sound of "Hara, Hara" of the running water, and the echo of "Hara, Hara" from the neighbouring mountain-falls?

You remember that love for Ganga water, that glory of the Ganga, the touch of its water that makes the mind dispassionate, that Ganga flowing over the Himalayas, through Srinagar, Tehri, Uttarkasi, and Gangotri—some of you have seen even the source of the Ganga!

What wonderful relation is this between mother Ganga and the Hindus? It is merely superstition? Maybe!

They spend their lives with the name of Ganga on their lips, they die immersed in the waters of the Ganga, men from far off places take away Ganga water with them, keep it carefully in copper vessels, and sip drops of it on holy festive occasions.

Kings and princes keep it in jars, and at considerable expense take the water from Gangotri to pour it on the head of Shiva at Rameshwaram! The Hindus visit foreign countries—Ragoon, Java, Hongkong, Madagascar, Suez, Aden, Malta—and they take with them Ganga water and the *Gita*.

The *Gita* and the sacred waters of the Ganga constitute the Hinduism of the Hindus. Last time I

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went to the West, I also took a little of it with me and whenever opportunities occurred, I used to drink a few drops of it.

And every time I drank, in the midst of the stream of humanity, amid that bustle of civilisation, that hurry of frenzied footsteps of millions of men and women in the West, the mind at once became calm and still, as it were.

That stream of men, that intense activity of the West, that clash and competition at every step, those seats of luxury and celestial opulence—Paris, London, New York, Berlin, Rome—all would disappear, and I used to hear that wonderful sound of "Hara, Hara," to see that lonely forest on the sides of the Himalayas, and feel the murmuring heavenly river coursing through the heart and brain and every artery of the body and thundering forth, "Hara, Hara, Hara!" □ □ □

*From the Lives of the Great-20*

# Thunder and Showers

The wife of Socrates, Xanthippe, was a woman of a most fantastical and furious spirit.

At one time when she had vented all the reproaches upon Socrates her fury could suggest, he went out and sat before the door.

His calm and unconcerned behaviour but irritated her so much the more; and, in the excess of her rage, she ran upstairs and emptied a vessel upon his head, at which he only laughed and said that "so much thunder must needs produce a shower."

Alcibiades, his friend, talking with him about his wife, told him that he wondered how he could bear such an everlasting scold in the same house with him.

He replied: "I have so accustomed myself to expect it, that it now offends me no more than the noise of carriages in the street."

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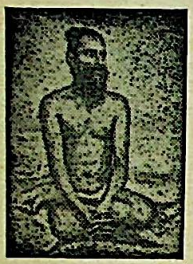
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# THE JUDGE



RABINDRANATH TAGORE

(An English rendering of Tagore's Bengali poem, Bicharak, by Shri S. C. Majumdar.)

*A scion of the great Peshwas of famed Poona*
*Raghunathrao thundered from the throne :*
*I shall relieve the earth*
*of her vilest scourge—Haider, the King of Mysore,*
*His vanity must be dashed to the dust below.*

*Before long eighty thousand men swelled the Maratha army—*
*Heroes from all directions came rushing from hills and*
*dales like continuous flow of torrential rain.*
*Up in the sky banners of victory flashed,*

*Holy conches were in hundreds blown,*
*Ladies sounded choral greetings in hilarious voices,*
*In thrill of pride the Maratha city echoed*
*to the thundering peals of the beating drums and bugles blown.*

*Behind the cloud of dust and forest of flags*
*the morning sun vanished ;*
*Raghunath rode on a sprightly chestnut steed*
*as wild cries defeaned the sky above.*
*Suddenly all din and tumult of arms was hushed*
*into a spell-bound silence.*

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*The King paid his homage in humble obeisance—*
*But who could the intruder be?*
*The eighty thousand warriors rushing in boisterous*
*march jolted to a sudden halt at the*
*lion-gate surprised.*

*In front of them stood a Brahmin, Ramsastri, the*
*Chief Justice of the royal court and calmly said :*
*Raghunathrao, where do you go leaving the city*
*before you suffer penalty for your crime?*

*Hushed was the multitudinous cry of war and the*
*martial bands mute and dumb,*

*Haughtily Raghunath replied :*
*Why, My Lord, at this inconvenient hour*
*you obstruct our march to kill and cast the*
*Moslem King to the fire of hell.*

*The Chief Justice charged the King :*
*Thou hast killed thy nephew,*
*Till thy trial is done thou art not free to move ; bound*
*thou art by bonds of inexorable law.*

*Annoyed Raghunath retorted smiling scornfully :*
*The King never owns any bond,*
*I'm on the move, the sword is drawn ;*
*To listen now to you speaking on the meaning of law*
*is malice prepense.*

*The Judge ruled :*
*Go to the battle,—*
*Forthwith I resign from your ignoble service,*
*No longer shall I stay in your sham court of law,*
*And to my country home poor I return at once.*

*Conches blew, trumpets blared and quick the army marched ;*
*The poor Brahmin came back to his village cottage,*
*the office of honour with all its pomp and power*
*renounced with disdain.*

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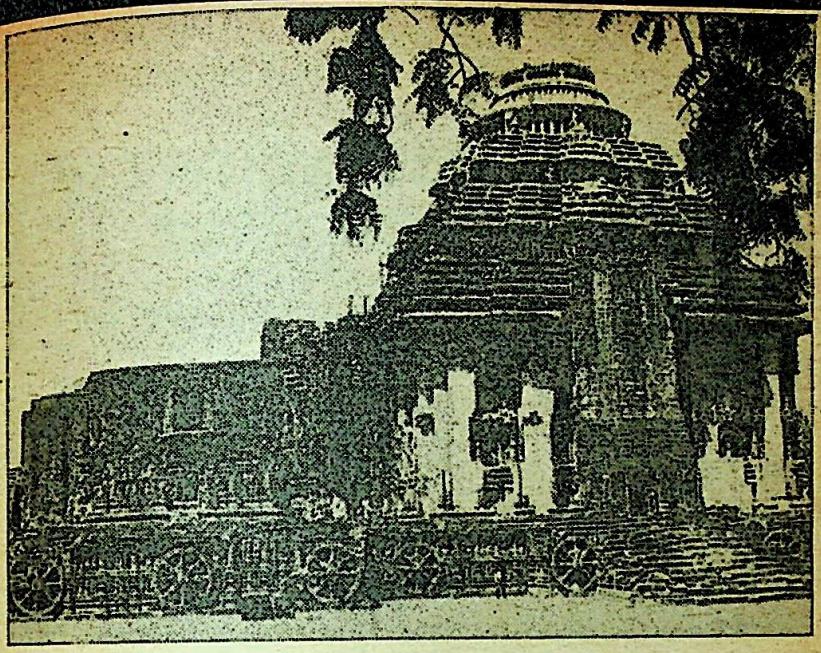
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# In and Around Bhubaneshwar

BHUBANESHWAR, the Capital of Orissa, is renowned for its historical, spiritual and architectural importance. It has two faces —one is that of a city studded with temples and the other as the shining new capital of a state.

About 60 Kms. from Bhubaneshwar is a gigantic temple of 'SUN GOD' at Konarak, otherwise known as 'Black Pagoda.' It is one of the finest creations of the Orissa School of temple architecture.

The monument has been conceived as a colossal chariot on 24 wheels, drawn by seven splendidly caparisoned horses. It is a vast canvas of human drama and a paradox. A visitor is called upon not to witness a single episode here or there but the totality of baffling, diversified achievements of a race which built this gigantic edifice like titans and finished it like jewellers.

Next to Bhubaneshwar, the second important place of pilgrimage in Orissa is Puri. Pilgrims from all over India come together in thousands for the car festival of Lord Jagannath in the months of June-July every year.

The beach in Puri is by far the best in Eastern India. The climate is salubrious and cool in and around. □ □ □

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JOSEPH JOHN
Jt. Director

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# ...Without Comment

IF every Prime Minister is in fact forced to dispense with the services of any colleague however valued and valuable, who offends against the remnants of a puritanical morality, he must keep all their private lives under constant surveillance.

*—The Financial Times of London*

O KARACHI, our first impulse was to salute our civic authorities for securing for Karachi the world's dirtiest title.

*—A newspaper heading in Pakistan(U.P.I.)*

GOD is no longer fashionable.

*—Pope Paul*

THE syllabus for banking, theory and practice for the B. Com. degree was so vast that he (Shri H.V.R. Iengar) felt that even he as a former Governor of the Reserve Bank of India would have 'miserably failed' in the examination.

*—News Item*

IT may be hard for the average working man to think that a judge making 33,000 dollars a year has financial problem (he sold hotdogs in spare time to make extra money to clear his debts), but in the ultimate analysis, it amounts to how far your money goes to buy essentials.

*—President of the Civil Court Board of Judges, U. S. A.*

THE normal punishment for bigamists nowadays is two mothers-in-law.

*—An American Judge, quoted by Frank Moraes*

THE way this country is being run is beginning to look like one big exercise in escapism.

*—S. M. in The Indian Express*

## TAILPIECE

*A tourist spending the night in a small Vermont town joined several men sitting on the porch of the general store. They were a taciturn bunch and, after several vain attempts to start a conversation, he finally asked, "Is there a law against talking in this town?"*

*"No law against it," answered one of the men. "But there is an understanding no one is to speak unless he is sure he can improve on silence."*

*—Illinois Medical Journal*

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course of time this villa vanished and the village that had sprung up in its neighbourhood was called 'Shalamar' after the name of the villa.

Harwan, at the present site of the headworks of the magnificent water-supply system of Srinagar, is a small village on the slope of the hill above the Shalimar garden. The Dal lake lies at the foot of this hill and Harwan is on the way to the lake. Against the charming mountain background which is reflected in its calm expanse, and enclosed by trees the lake looks superb.

As Kalhana mentions, Nagarjuna, the great Buddhist Patriarch, the famous Mahayana philosopher and alchemist, lived and taught in his quiet hermitage here at Harwan in the first century A.D.

Taranatha in his history of Buddhism, a seventeenth-century Tibetan work, says that Nagarjuna began his studies at Nalanda and later on became the High Priest at Nalanda which was a famous centre of Buddhism in his time. A statue of Nagarjuna was discovered during the excavations at Nalanda.

Nagarjuna was a contemporary of the great Kushan King Kanishka and it was during the reign of Kanishka that Buddhism attained its zenith. Kashmir was then the centre of Buddhist learning, bristling with the activities of the learned Buddhist scholars.

In Kanishka's Council which was attended by 500 sages in Kashmir and where they composed poetical works in explanation of the Buddhist scriptures, Nagarjuna received his recognition. The Council gave an official and superior status to Nagarjuna's Mahayanist Doctrine which may rightly be said to have been born and developed in Kashmir.

Nagarjuna is the founder of the Madhyamika or the Middle Way which ended in Buddhist Kanteism. The subtle dialectics of his critical philosophy were responsible for the destruction of traditional beliefs and ideas of the people of Kashmir. Buddhism flourished in the country under his care and guidance. The powerful philosophy of Nagarjuna has since been revived by the Japanese commentators.

A preponderance of Chinese traditions makes Nagarjuna the second Patriarch after Asvagosh. The Chinese pilgrim Hieun Tsang visited Kashmir and remained there from May 631 to April 633 A.D. His biographer tells us that the pilgrim found in Kashmir a master, aged 70, after his own heart, a learned Mahayanist doctor, with whom he studied the works of Nagarjuna.

A Kanara work makes mention of Nagarjuna and alludes to him as possessing some magical means of perpetuating his existence, and transmuting ordinary substances to gold.

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Nagarjuna was undoubtedly once a person of great celebrity, for a large portion of the Kali Yuga, or present age, 400,000 years yet to come, is denominated after him, the Nagarjuna Saka or era.

The name of Nagarjuna must have spread far and wide, even beyond the boundaries of India. He was already known in Tibet and China. Bhikkhu Rahula brought a splendid painting of Nagarjuna from Tibet.

A distant place in Andhra Pradesh was named after him as Nagarjunakonda or the Nagarjuna Hill. This hill was previously known as Sri Parvata, and it was named after Nagarjuna because, according to ancient Tibetan tradition, Nagarjuna spent the latter part of his life in a monastery on Sri Parvata.

The site of Nagarjuna's probable residence at Harwan was excavated. Excavation revealed the foundation of Buddhist structures of different types of construction and built on terraces on the hillside, each level being connected by a flight of stairs with the others. On the highest of these terraces there was a large apsidal temple. A wonderful pavement of the courtyard round the temple, consisting of large moulded brick tiles having various shapes and forming different patterns was found. It is a unique feature of the ruins. The patterns exhibit line designs flowers and leaves, dragons, animals and human beings. Female musicians are portrayed in realistic guise.

Each of these tiles bears a number in Kharoshthi script. The date of the tiles has been placed at about A.D. 300 in the Kushan period, as the facial characteristics of the figures on the tiles bear close resemblance to those of inhabitants of the regions round about Yarkand and Kashgar.

The peculiar interest of the Harwan monuments lies in the fact that they are the only remains of their kind in India, possibly in the world, and that they supply a life-like representation of the features of those mysterious people, the Kushans.

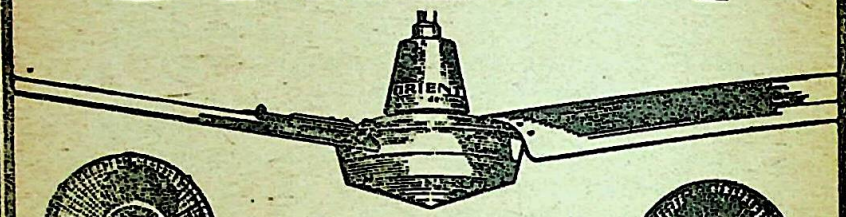
As we stand here at the ruins of Harwan, the majestic figure of Nagarjuna comes before our eyes. We see him once more being honoured by the great Kushan King, Kanishka, by accepting his philosophy in the great Council of the learned sages. The wisdom that he diffused in the world will last till humanity lasts! □ □ □

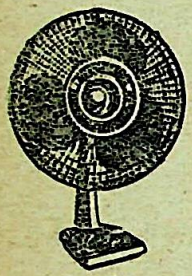
*The necessity of saying something, the perplexity of having nothing to say, and a desire to be witty, are three circumstances which alone are capable of making even the greatest writer ridiculous.*

—VOLTAIRE

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# ORIENT



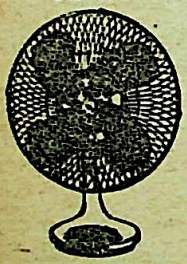
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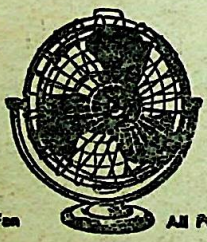


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# ON DADAJI—Part III

## A Review

J. T. DESAI

"ON DADAJI—Part III" like its two predecessors is a compilation of personal tributes by a cross-section of our elite whom, Shri Amiya Roy Chaudhary of village Fultali, this man from Commilla District, this mystic from Bangladesh, this householder-saint now domiciled in Bharat and living in Calcutta, this extraordinary son of the Orient, this man of Faith "to whom nothing is impossible," this "Supreme Consciousness in the human form," now popularly known as Dadaji, has taken by storm and literally swept them off their feet by the novelty of his belief and the extraordinary feats which just happen in his presence! He is a tall, handsome man hardly in his seventies with aristocratic features, has infinite depth in his eyes and has "a head so perfect as to be the delight of the sculptor."

In the words of his brother, Kshitis Roy Chowdhary, he has a family of his own, and he lives with his wife, daughter and son. He has an intense love for music. He was once considered as one of the topmost singers among the radio artistes. When he entered the fields of banking and insurance, he became a successful manager of one of the best banks of India and in the field of Life Insurance he similarly occupied a high position. Like the superior man of Confucius, "in all things he does his utmost." To earn his bread he even now works like the rest of us. His family owns a toy shop in the New Market at Calcutta. Living within the confines of a family, while leading a worldly life and performing the daily duties, Dadaji has been constantly enjoying the limitless Bliss of Eternity.

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He says, "To enjoy a spiritual life it is not necessary to ignore the materialistic world. If you want to realise the Creator, start realising the beauty of His Creation first." To quote from Francis Thomson's *Ode after Easter!*

*Reintegrated are the heavens and Earth!*
*From sky to sod,*
*The world's unfolded blossom smells of God.*

"Lift the stone and there shalt thou find Me; Cleave the wood, and I am there" said Jesus Christ. "God is, nothing else is" said Gandhiji. "Nature is the living visible garment of God," said Goethe. "God has made the whole world a mosque for me" said Prophet Mohammed. "God is a circle whose centre is everywhere, and its circumference nowhere" said Empedocles. William Blake, in his *Auguries of Innocence* asks you

*To see a world in a grain of sand,*
*And a heaven in a wild flower,*
*Hold infinity in the palm of your hand,*
*And eternity in an hour*

"In each blade of grass there is a sermon," says the Bible. "Colours are the smiles of nature and she laughs in the flowers," says Leigh Hunt. "Those who make religion to consist in contempt of this world and its enjoyments are under a very fatal and dangerous mistake. A life is the gift of heaven, it is religion to enjoy it," says Addison.

Our ancient sages too led a normal worldly life and realised the Truth. Dadaji sees no contradiction in material pursuits and spiritual quest. He does not wear ochre robes. He wears a simple dhoti or saree in the fashion of a *lungi*, and dons a half sleeved *kurta* while going out. Just as Kung (Confucius) was by no means an ascetic, and enjoyed a good meal and the glow of alcohol as well as any man, Dadaji too relishes his cup of tea and his special brand of cigarettes and very likely loves all the good things of life. He does not want us to renounce the world. He wants us to lead a life without excesses. The world is the stage and all of us have to play our preordained parts. We have to brave the world with equanimity, not forsake it. The *Samsara* is the *Leela* of God and we have to undergo our *Prarabdha* the predestined fortune to work out in the present life the fruits of *Karmas* i.e. actions in our previous births. "There's a Destiny that shapes our end, rough-hew them how we will." "The Lord dwelleth in the hearts of all beings, O Arjuna, by His elusive power, causing all beings to revolve, as though mounted on a potter's wheel." *Bhagvad Gita* XVIII (61).

"All this mundane exterior," according to Dr. D.N. Naik "does not hide his innate spiritual strength which is revealed in the

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subtle magnetism of his personality, the captivating gaze of his eyes, the unique fragrance that his body continually emits (and keeps on changing) and fills the atmosphere and the extraordinary or supernatural experiences that some of his devotees have had not only in his presence but even in his absence." Dadaji says, "These happen at the Will of the Almighty. It is He who manifests himself through Dada. Dada is just nobody." He assures us, he is "not even an instrument or a semblance of plea for these miracles." We should rather conceive him as "the Aeolian harp stirred up into melodious notes by the playful breeze."

Dadaji appears to be an adherent of the ideal of Bhakti Cult of Lord Gaurang. "The Bhakta, Bhakti and Bhagvan are identical, are but one continuum." The core of his teaching is above all things direct; no intermediaries, no mediators between God and man. He reminds us of Emerson, who said that the relations of the soul to the divine spirit are so pure that it is profane to seek to interpose helps. He affirms that the Absolute resides in every heart, and one can know Him only by a direct approach. In the words of Tennyson, "Closer is He than breathing, and nearer than hands and feet." According to Dadaji the void in the heart is the region where Govinda resides resounding all the time in the form of *Shabda Brahama*, the divine sound, but the divine grace can be gained by him alone who has entirely eliminated his ego. "To contain things, we must empty ourselves."

According to Pandit Gopinath Kaviraj, Dadaji, by the grace of Almighty, raises the aspirant spiritually to the level of *Pasyanti Vak* from which the *Mahanama* arises. Dadaji merely initiates the seeker in the *Mahanam* with his mere presence before the symbol of Sri Satya Narain. God and the name of God are not different. The divine name which people receive in his presence is "the tangible connection between man and God—a self-revealing of divinity." This *Mahanam* is not a *mantra* for mere repetition. The man is born with his preceptor—the Self and the divine name within. A simple, constant, mental remembrance of the divine name, without any ritual and complete surrender to the Absolute by eliminating the ego leads the seeker to Self-realisation. The Self can only be known by him to whom It reveals Itself. One is not required to undergo any penance or yogic practices to realise the highest Truth. To bear the compulsions of our *Prarabdha*, predestiny, with fortitude is penance enough. Perfect devotion to the Lord is the greatest sacrifice. To settle down in Truth by renouncing the ego is the highest form of renunciation or Sanyas.

Harindranath Chattopadhyaya

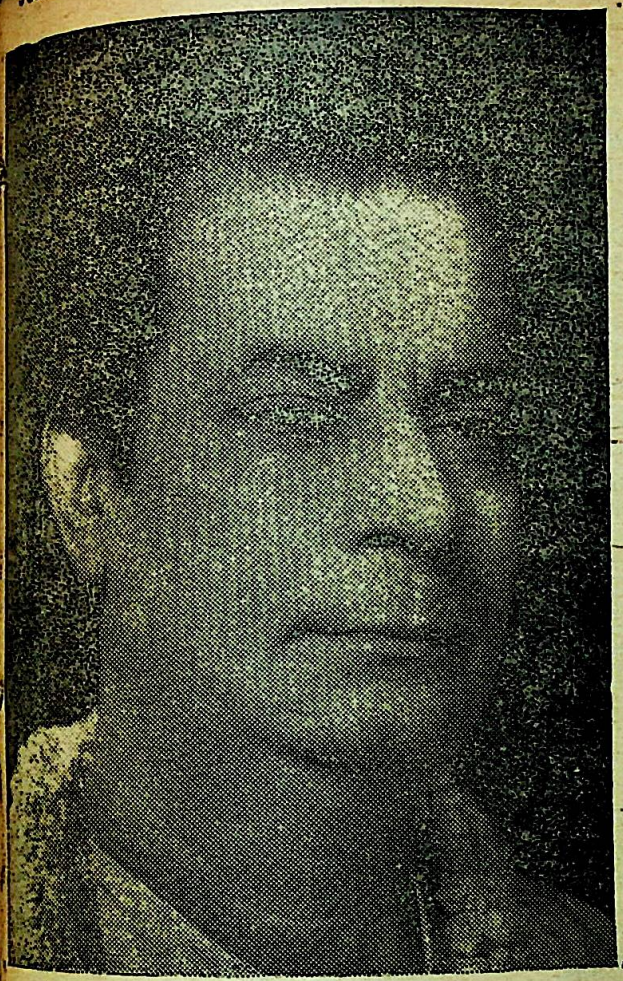
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tells us that "Dada does not pose as a superior being. On the other hand, his spontaneous, apparently egotistic gesture of seeking publicity, is that of a divine infant anxious to be known in order to introduce its divine Father to those who visit him and mistake him to be that Father." Another phenomenon worth mentioning is that after Dadaji performs Satya Narain Puja in his room, the place is found surcharged with heavy incense and with heavenly water on the floor where there was none. At the time of Satya Narain Puja the infinite reality is merged in the Infinite and Dadaji says that is the real form of adoration.

Incurable diseases are reported to be cured by his mere healing touch or by the use of water sanctified by him. His multiple manifestations at different places at the same time and his etherial presence felt through unique aroma at far off places defy analysis. Again, Dadaji manifests himself through *Angagandh*. The fragrance of some unknown blossoming tree fills our souls! "It is no mere metaphor to assert that elements follow his command." "We have seen Dada often controlling the events of Nature for great causes and great necessity." "These 'miracles' serve as catalytic agents to hasten as it were, the meeting of the mind with the supermind." "The term miracle is very narrow and biased in its expression. Miracle should not appear as miracle to those who have the vision of eternal Truth." The Yoga philosophy of Patanjali enunciates *ashta-siddhi* (the eightfold perfection of will) and diverse *Vibhutis* (miraculous powers), the acquisition of which can bestow upon one powers to do or know anything one chooses as were attributed to the great Tantrik Yogi Vamkshepa of yore as also to Swami Brahmananda Paramhansa of Orissa whom Dadaji in a trice initiated in *Shabda Brahma* with the divine name appearing in Dadaji's own palm and graciously bestowed the vision of Brahman thereby wooing the great savant into rapturous resignation. Is Dadaji, then, "the Supreme Consciousness in human form moving about among us" to manifest the essence of Truth? "Let us not sit in judgment over one who is timeless," answers Dr. Nanilal Sen.

A carping critic like Shri Y.A. Raikar of the cult of the occult in general while conceding the theoretical excellence of the teachings of any such *Yogi* and the moral force he might represent, pertinently asks the question, "What is the impact on the behaviour of the followers?" The sayings of any such yogi might well pass for a noble ethical code but the gravaman of the charge is "the cases of the believers showing virtues like true compassion, sense of justice and responsibility, tolerance, selflessness, and freedom from communal and other

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*Dadaji*

vice before self?" The question raised regarding the "miracles" is why the adepts do not attempt the redressal of miseries through them, if they can work? The occultists, "Why do they not show their powers in floods, droughts, epidemics and similar human miseries? Why do they encourage their personality cult and wish to be worshipped?" (See *Opinion*, May 1, 1973).

The short answer so far as Dadaji is concerned is that he claims to be neither a preceptor nor the author of the so-called miracles which just happen at the will of the Absolute and of which he claims to be only a witness, saying all the time, "Here your Dadaji is nobody! Try to follow the Truth." As regards the human miseries, the collective *Prarabdha* has to be worked

prejudices are very very rare, almost conspicuous by their absence." The question posed is why do the initiated not represent "a good number of honest men with a positive and cheerful approach to life and the bold spirit of ser-

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out, it seems. Only the grace of the Absolute can mitigate its impact and enable us to bear with fortitude and resignation "the fell clutch of circumstances," "the bludgenings of chance." "The effort of religion is to adjust us to the inevitable," says Goethe. "The controlling Intelligence understands its own nature, and what it does, and whereon it works" says Marcus Aurelius. The answer as regards the mass of "followers" is the classical one. "Many be called, but few chosen." "The harvest truly is great, but the labourers are few." "Let every man abide in the same calling wherein he was called."

*But what am I?*

*An infant crying in the night;*
*An infant crying for the light,*
*And with no language but a cry*

says Tennyson.

*There was the Door to which I found no key;*

*There was the veil through which I might not see*

exclaims Omar Khayyam.

Let us rest content with the assurance given by the Yogeshwara to Arjuna that:

*Whenever there is decay of righteousness, O Bharata, and there is exaltation of unrighteousness, then I myself come forth; for the protection of the good, for the destruction of evil-doers, for the sake of firmly establishing righteousness, I am born from age to age.*

—*Bhagavad Gita* (IV-7; 8.)

The same blessed Lord has also said to Arjuna:

*Time am I, laying desolate the world, made manifest on earth to slay mankind!*

*....Be thou the outward cause, lefthanded one.*

—*Bhagvad Gita* (XI, 32; 33.)

Let us enquire within and examine our present and past experiences. The true religious life is just this. When it rains, it is God's will, and God's will is my will. "This is the Faith, the love, that moves the sun and the other stars."

*If ye have faith as a grain of mustard seed, ye shall say upto this mountian, 'Remove hence to yonder place,' and it shall remove, and nothing shall be impossible unto you.*

*Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly of heart, and ye shall find rest unto your souls.*

"If you will all possible things, what is impossible?" Nothing, for "with God all things are possible."

□ □ □

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# Dr. EDWIN FLATTO'S Answers on Health

## RED EYES

*Q*: My daughter is 17 years old and is quite concerned with the harsh redness appearing in her eyes. She has tried various liquid eye-drops in the market, but has been unsuccessful in overcoming the condition. Is there any product or solution for this condition, or should we assume it is a part of adolescence?

*A*: It is said that the eyes are the windows of the soul. The eyes often also reveal the overall health of the body. There are a number of causes which can result in a condition such as you have described.

First, I would avoid using any of the various commercial nostrums as they only tend to camouflage symptoms and do nothing as to removing the cause.

I suggest a fast of 2 or 3 days to initiate the cleansing process. Immediately following this I would suggest a raw fruit diet with a handful of nuts for about a week. This could include all kinds of melons, apples, jelly coconuts (unripe coconuts), pineapple, pears, peaches, and mangoes when available. Fruits have a more eliminative effect upon the body than vegetables, and I would therefore balance the diet with ¾ fruits ¼ vegetables after the fruit diet. It would be advisable to substitute 2-3 oz. of raw nuts in place of meat.

In order to increase the local circulation of blood to the eyes I would recommend the following specific exercises (preferably upon awakening and before retiring).

1: Rotate the neck in a 360-degree arc for about 5 minutes each sitting. Then reverse direction.

2: Rotate eyes in a clockwise fasion. First look at the imaginary twelve of an imaginary clock. Then down at six. Then right to three and left to nine. Reverse and repeat ten times.

3: Take two containers. Fill one with ice water and the other

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with warm water testing it on the back of the wrist for temperature. Alternate the hot and cold compresses upon the eyes using the two pots of water and cotton swab. This will improve the blood circulation locally to the eyes.

In addition to the foregoing measures, I would like to remind you that sufficient rest is very important.

Keep in mind that anything you do to improve the overall health of the body, also improves the health of the eyes.

## LICE

*Q*: What is the best way to rid one's hair of lice?

*A*: Practically all the drug preparations sold to kill these annoying parasites are also potentially harmful to the human host as well, since some of the poisons are absorbed through the skin. A much better way of getting rid of these critters (besides picking them out with finger-nails!) is to suffocate them, since they are all air-breathing creatures, as well as their ova. I suggest you cover the entire afflicted area with a thick coat of vaseline and allow to remain overnight. An alternate treatment is applying kerosene. Shampoo thoroughly within 10 minutes after application. If your skin is very sensitive and the kerosene is too irritating, shampoo sooner.

## LONGEVITY

*Q*: How do you account for the increase in man's life span if not for the advent of our modern drugs?

*A*: I fail to find the increase. According to the *Bible*, it was not unusual for man to live to be several hundred years of age. In Genesis it lists the following centenarians: Methuselah 969, Jared 962, Japheth 962, Noah 950, Adam 930, Seth 912, Cainan 910, Enos Enos 905, Lamech 777, Shem 602, Arphad 438, Salah 433, Peleg 239, Isaac 180 (and poor Nahor died at only 148!).

Some people find it inconceivable that man should have lived so long, and therefore rationalize that time was reckoned differently in those days (i.e. according to the four seasons). But the *Bible* also

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informs us that these same men fathered children (i.e. Salah begot Eber at 30, Gen. 11:14). If years were figured at the same suggested ratio of four to one then Salah would have fathered a child at seven years of age!

In that period of human history when it was customary for man to live to be several hundred years of age, and in perfect mental and physical health, the *Bible* unfortunately fails to record how these men survived without the "blessings" we, modern 20th century humans, take for granted. How did Methuselah and his son, Lamech, for example, manage to raise their crops without chemical fertilizers and poisonous sprays? How were they able to eat their fruits and vegetables without preservatives, chemical additives and adulterants? And without canning, freezing, and artificial colouring?

How could their lungs withstand breathing in all that pure fresh air unpolluted with automotive exhausts, factory fumes, and radio-active fallout? How could their bodies endure all that exercise, walking and climbing, since their own two feet were their main means of locomotion? How could they put up with living in a tropical paradise without air conditioning, and steam heat in the winter? How did they manage to amuse themselves without television?

How could they endure their aches and pains without aspirin and headache powders? How did they avoid constipation without our myriad laxatives and purges? What did they do with themselves all day long without such "worthwhile" habits as smoking tobacco and guzzling booze? Where did they find their energy without pep pills? And without our white sugar produts, our adulterated, refined and devitalized foods? And how did poor Methuselah and Lamech manage to calm themselves without our modern day tranquillisers and sedatives? Lastly, I searched the Holy Scriptures thoroughly from beginning to end, and nowhere could I find the slightest mention of toxic drugs or antibiotics. And nay even a whisper of a drugstore or hospital. Or could it just be possible that the absence of all these modern day "innovations" was responsible for their health and longevity? Oh, well, why worry? We'll never have to go back to those dark, bleak days in human history!

## MEMORY

*Q*: I have a very weak memory. How can I overcome this condition?

*A*: Memory can be improved through developing your powers of concentration. Poor memory is lack of mental discipline. The art of association will help. Fasting and proper living habits will also improve memory. Eliminate flesh foods and salt from your diet.

□ □ □

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# NOTES and NEWS

## JAGADGURU SRI SANKARACHARYA OF KANCHI KAMAKOTI PITHA AT NAGPUR:

HIS Holiness Jayendra Saraswathi Swamigal of Kanchi Kamakoti Pitha celebrated Vasantha Navarathri at Nagpur from April 4 to 11. He arrived in Nagpur on 2nd evening and was received by a large number of devotees at the outskirts of the city, headed by the Mayor and Commissioner of Nagpur.

He was taken in procession to Bagawat Pada Sabha in Nagpur where elaborate arrangements had been made for Navarathri celebrations. Thousands of devotees from different parts of the city had darshan of His Holiness and attended the Pujas he performed daily. There were Veda Parayanam, Bhajan, Katha Kalakshepam, and Upanyasam by His Holiness everyday.

A public reception attended by more than 10,000 devotees at the Saraswathi Vidyalaya, was given to His Holiness on the 13th evening, where speeches in Hindi, Marathi, Gujarathi, Tamil, Telugu, Malayalam and Kannada, were made by the distinguished citizens of Nagpur and they all offered Pranams to His Holiness and sought His Blessings.

On Sri Rama Navami day, immediately after Puja and Sri Rama Janana Patanam by Sri Yegneswara Sarma of Allur Patasala, witnessed by more than 5,000 devotees, His Holiness Jagadguru conferred on Sri K. Nilakantan of B. G. Paul & Co., and Sri Kamakoti Kosasthanam, Madras, a **Biruthu** (title) "ACHARYA SEVA RATHNAM" and blessed him with a lace shawl and Navarathna Mala.

The recipient with his wife received the blessings with profound respect and was greatly moved by the benediction.

## SREE RAMA NAVAMI CELEBRATED:

THE seventh Sree Rama Navami Celebrations held by the Sree Seetha Rama Bhaktha Sabha at Ayodhya Nagar, Sree Varaham, Trivandrum, came to a successful conclusion with Sree Rama Pattabhishekam on Sunday April 22, 1973.

Brahmasri Krishnamoorthy Sastrigal of Kalloor, a disciple of Musiri Subramania Iyer and late Sri Sesha Sabhesa Iyer, gave an excellent musical discourse for 12 days on **Srimad Ramayana** with particular emphasis on the musical pieces of Saint Thyagaraja as a narrative development of **Valmiki Ramayana** itself.

The great saint composer Shri Thyagaraja who lived in the 18th century was depicted as an incarnation of sage Valmiki himself, the author of the immortal epic.

The unique feature of the discourses was the accompaniment on the Veena by Vidwan Shri Balaswami Dikshitar, the great grandson of late Ambi Dikshithar who was the direct brother of Shri Muthuswami Dikshithar, another famous composer among the musical trinity and

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a contemporary of Saint Thyagaraja. The famous small Veena, said to have been mysteriously received from the Holy Ganges by the great Muthuswami Dikshithar as a boy of 16 at Banaras, was also on "darshan" at the Ayodhya Nagar Pandal at Trivandrum during the above period.

His Highness the Maharaja and Her Highness the Maharani of Travancore along with the Prince Marthanda Varma and his wife evinced great interest in the divine Veena which was also tuned and played before them by Shri Baluswami Dikshitar.

Shri R. Varadarajan, President, Seetha Rama Bhaktha Sabha, gave a vote of thanks.

## DIVINE MUSIC IN DISC FORM DESIKA STOTRAS ON L.P.:

A STEREO long-playing record of "Godastuthi", "Gopala Vimsathi" "Bhagavatha Dhyana Sopanam" of Vedanta Desika, rendered by Smt. Mani Krishnaswami, was released at a function held at Asthika Samajam, Alwarpet, Madras on April 4 (Telugu New Year Day).

Sangita Kalanidhi Semmangudi R. Srinivasa Iyer, who handed over the first record to Smt. Rukmani Devi of Kalakshetra, said that Smt. Krishnaswami's melodious and well-trained voice had helped her to render perfectly the "Godhastuthi" and other devotional stothras in 62 ragas in a short span of 45 minutes, fully bringing out the identity of each raga.

Justice Shri N. Krishnaswami Reddi, who presided, appealed to producers of the LP Record to bring out records of the other works of Vedanta Desika like "Daya Satakam" and "Desika Prabhandams" in Tamil. He said Mani Krishnaswami has evolved a style of her own in music and she will have a more glorious future.

Shri K. V. Jagannathan said, "Godastuthi" comprising 29 slokas of Vedanta Desika is one of his finest creations and Smt. Krishnaswami has recorded the slokas with great feeling and musical excellence.

Sri Kripananda Wariar said that Smt. Mani Krishnaswami and himself came from the same village, Kangayanellur near Katpadi which is a famous Subramanya centre. He said Mani Krishnaswami had the great advantage of learning music at the feet of Titans of Carnatic Music like Tiger Varadachari, Budalur Sastrigal, Mysore Vasudevacharya, T. K. Jayarama Iyer and Musiri Subramanya Iyer.

Prof. T. K. Gopalaswami Iyengar of Tirupati said that Mani Krishnaswami should give LP Records of "Dayasatakam" — 108 verses of Vedanta Desika on Lord Venkateswara. He said Desika is not the Acharya of any one section but was a great world teacher.

Sri Seva Swami, Dr. P. Nagaraja Rao (Tagore Professor, Madras University) and Mr. S. G. Ratnam Iyer (President Asthika Samajam) offered felicitations to Smt. Mani Krishnaswami.

Shri A. V. Meyappa Chettiar welcomed the gathering. On behalf of the Gramophone Company of India and Saraswathi Stores, producers of the LP Record, Shri Alfred Thangaiah, Branch Manager, proposed a vote of thanks.

(See Photo Feature)

## JAMMU KENDRA:

THE 7th Annual Function of the Jammu Kendra of Bharatiya Vidya Bhavan was held on April 22, 1973 at Gulab Bhavan. Dr. Karan Singh, the Chairman of the Kendra, presided. Prof. D. P. Chattopadhyaya, Union Minister of State for Commerce, was the Chief Guest.

Speaking on the occasion, the Chief Guest, Prof. D. P. Chattopadhyaya, compared Indian Culture to a very long Indian summer, which lengthens, lingers, lasts and never dies. He said that, contrary to what

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others believe, there is nothing otherworldly in our culture. There is an enduring spirit in it and it is the meeting point of earth and heaven, the spiritual and the material; and individual and universal.

Dr. Karan Singh, addressing the gathering, said: "Amongst the ancient world cultures it is the Indian culture which is still alive and vibrant. Why so? Because it has a tremendous reinterpreting and revaluating power. Lack of this force in the ancient cultures of Egypt, Rome, Greece, etc. is the reason for their being alive only in the museums of the world today."

Prof. Suresh Kumar Gupta, Honorary Secretary of the Kendra, read out the report of the activities of the Kendra during the year 1972-73. He thanked all those who had cooperated with the Kendra in all its activities.

Later, seven running shields were awarded to various institutions.

Prizes and certificates were also awarded to individual students securing first three positions in the Saral Sanskrit Examinations conducted by the Kendra.

(See Photo Feature)

**SRI SANKARA JAYANTHI:**

THE Coimbatore Kendra of the Bhavan celebrated Sri Sankara Jayanti on May 13. Shri K. V. Santhanagopalachariar gave a brilliant discourse on 'Sri Sankara's Philosophy.' Shri K. V. Narayanaswami, Vice-Chairman of the Kendra, presided. Shri K. N. Neelakantan, Vice-Chairman, proposed a vote of thanks.

(See Photo Feature)

**PHARMACEUTICAL INDUSTRY'S AID TO DROUGHT AREAS:**

AN auction of two oversize keys yielded two additional medical vans for scarcity relief work in Maharashtra.

The occasion was the handing over of five Relief Ambulance Vans, donated by PFIZER, and a Mobile Diagnostic Laboratory contributed by SANDOZ, to the Chief Minister of Maharashtra, in Bombay, recently, at a function organised by the Pharmaceutical Industry's Medical Relief Organisation, Maharashtra (PIMRO).

Some of the tests that can be done by the diagnostic laboratory are: Blood investigation, Urine examination, Stool examination, and Gynaecological tests.

The screening unit and the generator installed in the laboratory have been donated by Wander.

The Chief Minister said that 35 lakhs of people were working on relief projects earning daily between 80 paise to Rs. 2.50/- each. Their plight was miserable, and he thanked the pharmaceutical industry for their contributions in cash and kind for medical relief work among these unfortunate people. He hoped the industry would grow from strength to strength and continue to do good to the people.

**FAREWELL TO SANSKRIT PANDITS BY MAHARASHTRA SAMSKRITIC MANDAL, TIRUPATI**

THE Maharashtra Samskritic Mandal, Tirupati arranged a function recently to bid farewell to 14 Sanskrit pandits from Maharashtra on the eve of their departure for their respective places after successful completion of their one year Shiksha-Shasti course at the Mandal.

Professor R. N. Aralikatti, President of the Mandal, welcomed the gathering.

Dr. C. B. Rawat, Reader, Hindi Department, S. V. University, Tirupati, complimented the members of the Mandal and other scholars and said that the challenge before them was to modernise and simplify the study of Sanskrit and introduce modern techniques of teaching while retaining the high standards that characterised our ancient educational system.

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Next day's function was presided over by Dr. Mandan Mishra, Principal, Kendriya Sanskrit Vidyapith, Tirupati. Shri Shridhar Vasistha, Head of the Pedagogy Department of the Vidyapith also spoke.

Shri C. Shrinivas Moorthy, Joint Secretary of the Mandal, thanked all for giving an opportunity to him to serve his brothers through the Mandal.

Pandit A. S. Maharaj proposed a vote of thanks.

(See Photo Feature)

## TALK ON 'RELIGION, ETHICS AND CITIZENSHIP'

THE Hyderabad Kendra arranged a lecture by Swami Ranganathananda on 'Religion, Ethics and Citizenship' on May 12. The meeting was well attended. Justice Shri Sambasiva Rao presided over the function.

## GUNTUR KENDRA FORGES AHEAD

THE Guntur Kendra of the Bhavan has taken a big stride in that it has got ready its own premises whose official inauguration is only a matter of few months. Shri P. Venkateswara Rao, the Secretary of the Kendra, reports that this has been possible because of the interest evinced in Bhavan by various people among whom are Shri K. Jayabharath Reddy, Collector and Chairman of the Kendra, Shri K. Vengal Reddy, Chairman, Zilla Parishad, Shri V. Bhanumurthy, Deputy Transport Commissioner, and the Vice-Chairman.

To mark the occasion, the Kendra arranged music performances by Sri Puranam Purushotham Sastry and others in the new premises besides other religious items like chanting of Vedic hymns, invocations etc.

(See Photo Feature)

## "SAVE TEMPLES" CAMPAIGN BY HINDU TEMPLES' PROTECTION STATE COMMITTEE, TAMIL NADU

THE Committee met at Salem on April 22 under the presidentship of Shri A. V. R. Krishnasami Reddiar and discussed the question of protecting the interests and properties of Hindu temples from legislation designed to take them over for various purposes.

Resolutions touching the following subjects were passed:

Exemption of lands and properties belonging to temples and mutts from the purview of legislation, passed as well as contemplated, with a view to selling or distributing to others;

Opposing the unreasonably low price at which the temple lands in Madras were sold to the Slum Clearance Board;

Restoring the railway line to Dhanushkodi pier so as to make available the facility to pilgrims who are now not able to visit the holy spot;

Removing the ban on making gold kavachams and silver cars for temples out of temple money;

Support to the public of Salem town in their efforts to have the construction of the Rajagopuram of the Kottai Sri Peria Mariamman Temple allowed by the Government;

Requesting the Government of Tamil Nadu to drop the proposals to acquire lands belonging to the Theosophical Society, Madras which is a World Centre of Theosophy;

Opposition to Government's directives for the accumulation of idols in one place, ostensibly to prevent their theft, against Sastraic injunctions;

Objection to giving more powers to the Commissioner, Hindu Religious and Charitable Endowments, to enable him to divert temple funds without reference to trustees of temples.

The Committee also resolved to launch a 'Save Temples Campaign' to achieve the aforementioned objectives and has appealed for donations

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which may be sent to Shri Y. N. Rangaraj, Treasurer, Hindu Temples Protection Committee, 162 B, First Agraharam, Salem-1.

## 2,500TH ANNIVERSARY OF LORD MAHAVIR'S NIRVAN; COMMEMORATION PROGRAMMES DRAWN UP

FOLLOWING the guidelines indicated by the National Committee under the chairmanship of the Prime Minister on the commemoration programmes in connection with the 2,500th Anniversary of Bhagawan Mahavir's Nirvan, which falls in October/November 1974, detailed programmes have now been drawn up by an executive committee under the chairmanship of Union Education Minister, Prof. S. Nurul Hasan.

President, Shri V. V. Giri, is the patron of the National Committee.

The programmes, which have been approved by the Prime Minister, will extend for a year from October/November 1974 to October/November 1975. The highlights of the programmes are:

(1) The setting up of a National Council of Jainological Studies and Research.

(2) Establishment of a Vanasthali (Forest) in South Delhi to be named after Bhagwan Mahavir.

(3) Setting up of 20 Bal Kendras named after Bhagwan Mahavir, one for each State attached to the District Nehru Youth Centre.

(4) A Rural Library Centre to be set up in each State attached to selected Nehru Youth Centres.

(5) Establishment of a monument at Vaishali, birth place of Bhagwan Mahavir.

(6) Organising periodically Bhagwan Mahavir Memorial Lectures, seminars, visiting fellowships, scholarships etc.




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(7) Comprehensive programme for bringing out publications on the life and teachings of Bhagwan Mahavir and Jain Art, Architecture and Literature.

(8) Other programmes are such as exhibitions, public meetings, discussions and talks over radio and T.V., documentary films, release of commemorative postal stamps and First Day Covers and discussions on Jainism and teachings of Bhagwan Mahavir in Universities and academic bodies.

The UNESCO has already included the Mahavir Celebrations in its calender of important events for 1974 and has requested member-States to observe the occasion in an appropriate manner.

The Vanasthali will be developed and maintained by the Government of India as a National Park. In this Vanasthali, Bhagwan Mahavir's memory will be perpetuated by stone-pillars, torana gates with inscriptions of Bhagwan Mahavir's sayings, episodic treatment of his life done by sculptors from such traditional centres of stone craftsmen as Ranakpur, Bhubaneswar and other places.

A monument will be established at Vaishali at the birth-place of Bhagwan Mahavir. This monument will take the form of a concealed water tank from which water will be used not only for decorative purposes but also to improve the supply of drinking water to the nearby villages, particularly to the Harijans living in the village.

## U. P. STATE GOVERNMENT AWARD FOR SANSKRIT SCHOLAR'S WORK

EVERY year, the Government of Uttar Pradesh selects seven best Sanskrit works, and gives a cash award Rs. 500/- for each of the seven works. Among the seven Sanskrit works selected for awards this year is Shri S. N. Srirama Desikan's Avvaiyar Neethi Work, a Sanskrit translation.


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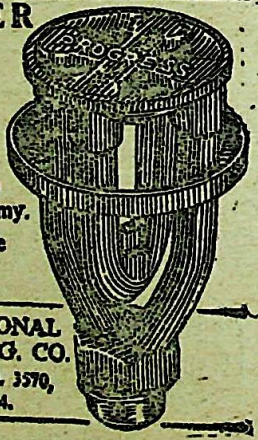
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FOR the benefit of asthikas and others interested in devotional hymns, the following prayer booklets (in Kannada) will be sent free to those who send postage worth 25 Paise (covering Book-post charges) to the Chief Organiser, Bharatiya Samskrutika Seva Sangh, 85, Mount Joy Extention Bangalore-560019. (1) **Stotra Ratnakara** (2) **Stotra Choodamani** (3) **Sree Subrahmanya Stotra Manjari** (4) **Siva Stotra Manjari** (5) **Sri Rama Stotra Ratnakara** and (6) **Sri Subramanya Bhajana Pantha.**

## SCIENTIST HONOURED

DR. M. S. SWAMINATHAN, Director-General, Indian Council of Agricultural Research and Secretary to the Government of India, has been elected a FELLOW OF ROYAL SOCIETY, London (FRS).

Dr. Swaminathan is the first Indian agricultural graduate to be honoured by the Royal Society. So far 19 Indians have been elected Fellows of the Society ever since its founding in 1660. The Society was founded for the promotion of natural knowledge. The present President of the Society is Sir Allen Hodgkin, a Nobel Laureate. The five other living Indian scientists honoured by the Society are —Dr. B. P. Pal, Dr. Satyen Bose, Dr. C.R. Rao, Prof. T. R. Seshadri and Prof. M. G. K. Menon.



Born in 1925, Dr. Swaminathan is the recipient of several National and International awards.

He has more than 250 scientific papers to his credit and has guided more than 50 research scholars for their Doctorates.

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**SRI RAMANUJA ON THE UPANISHADS** By Prof. S.S. Ragavachar copies available from M.C. Krishnan, 16, Sunkuvar Street, Triplicane, Madras-5.

THIS book contains lectures delivered by an eminent Vedantic scholar, Prof. S. S. Ragavachar, Head of the Department of Philosophy, Mysore University under the auspices of Prof. M. Rangachariar Memorial Trust. It contains six chapters. The author explains Ramanuja's interpretations of Upanishadic passages which are extensively quoted in **Sri Bashya** and other works. It is a valuable book to understand how Ramanuja approaches Upanishadic passages.

While giving an exposition of the interpretations, he treats **Upanishads** in general, following Visistadwaita philosophy. In his learned introduction, he defends Ramanuja's not writing commentaries directly on **Upanishads**. As the Brahmasutras are based on **Upanishads**, it is but natural for him to interpret such passages connected with **Brahmasutras** and his own philosophy.

Still, it is a difficult problem to explain why Ramanuja was not in favour of a commentary on all Upanishadic passages. Not only that, why did the later Acharyas of fame fail to write a commentary on all **Upanishads?**

Though we have Rangaramanuja's commentary on **Upanishads** with quotations of Ramanuja's **Sribashya** and Sudarsanasuri's commentary they do not fulfil our expectations. Ramanuja deviating from Sankara considers Vedas as one unit. The poorvabagha of Vedas is, according to him, **Aaraadhana Kaanda. Utharakanda** or **Upanishads** are **Aaraadhyakandaas.** For God's impersonal aspect Ramanuja depends on **Upanishads.** For personal aspects he depends on Manthra and Arthavadas of **Karma Kaanda.** For Ramanuja's **Upanishads** have no exclusive importance. He follows pre-Sankara philosophers in giving importance to **Jnana** and **Karma** in his scheme of salvation.

**CONTRIBUTION OF YAAMUNA TO VISISHTADVAITA** By Dr. M. Narasimhachary, M.A., Ph. D. copies can be had of: M.C. Krishnan, 16 Sunkuwar Street, Triplicane, Madras-5.

RAMANUJADARSANA owes to Yaamuna, the great Acharya, considerably. Vedanta Desika, the great Acharya, claims that Yaamuna, by his books, contributed very greatly to **Visishtadvaita Darsanam.**

But unfortunately, all Yaamuna's works are not available. Even the available books are incomplete. **Chatusloki, stotraratuam** and **Aagama-**

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praamaanyam and Geetaarthasangraha are completely available Siddhithrayam which has philosophical importance is incomplete. Other books are known only through quotations.

The chances of understanding Yaamunacharya's philosophy and theology through his works are very meagre. Commentators have interpreted from their own points of view. From research scholars' point of view, the tatwa, hita and purushaarta of Yaamuna are not clearly traceable. Available texts and quotations may help us only to a certain extent.

While glorifying Sree, we fail to understand why Chatusloki is silent about the doctrine of Purushakaara. Why Geetaarthasangraha states that only Swadharmaanushtaana is the quintessence of the Gita which is different from Prapatti?

It is an undisputed fact that on the foundations of Yaamuna's ideas later Acharyas fully developed a number of new doctrines. Aagamapraamanya also is written only in defence of Paancharaatrikaas's school. Yaamuna leads Ramanuja in his Paancharaatra Adhikarana deviating from previous Acharyas in support of Paancharaatra. Apart from all these problems, construction of ideas of Yaamuna with the available help is also a welcome feature. The author takes great pains to present Yaamuna's ideas by translating and explaining clearly and succinctly. The treatment of Aagamapraamaanya and Siddhitraya is vivid and elaborate.

This book is a valuable contribution towards understanding Yaamuna's ideas from the traditional point of view.

—Agnihothram Ramanuja Thathachariar

**COMMUNICATION AND IDENTITY** By Ronald Benge, Clive Bingley, London, 1972 Price 3 Pounds.

IF there is a central theme in this book it is not easy to identify. The question mark on the jacket design makes the title intriguing and the badly-written blurb is of little use to the reader.

Written from an existentialist position the main concern of the book seems to be the need to understand the human situation and the crisis in which man finds himself. It is possible for man to become more individualistic without becoming less human but this means a clear awareness of what we are.

Traditional psychoanalysis committed the grave error of assuming a socially-isolated being. Later psychoanalysts superimposed the cultural and social factors on the Freudian structure but even this does not take in the totality of the situation. Because there is a crisis in identity the processes of communication are ineffective. There can be no communication without communion with individuals and the processes of life but young people, not realizing the real cause of their discontent, are merely running away from the reality and seeking short-cuts to a paradise viewed as a permissive sexual paradise or in religious terms.

Benge describes the 'politics of ecstasy' is which drugs are the means used for getting experience at several layers of consciousness. What Benge writes about the 'underground' is important for educationists to know and I hope these parts of the book are read carefully by those concerned in one way or another with the young.

Four chapters deal with the problems of development in the Third World and the role of communications and ideology. These chapters are interesting without being very original. But he rightly attacks the model-builders who assume that the world works in accordance with their mental creations. Worse still, the language the economists and sociologists and political scientists use not only blurs the reality in the Third World and prevents under-

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standing but also leads to much intellectual confusion.

Benge is uninhibited in his description and assessment of many well-known names. McLuhan is described as a 'chartata' and Alvin Toffler's **Future Shock** is dismissed as a non-book. These essays which secured for the writer the Master's degree in librarianship at the University of London reveal the author's wide reading. It is a scholarly work but somewhat heavy in thought and style.

—S. P. Aiyar

**SRI AUROBINDO (Makers of Indian Literature Series)** by Manoj Das, Sahitya Akademi, Rabindra Bhavan, New Delhi, Price: Rs. 2-50.

MANOJ DAS is a popular name in contemporary Indo-Anglian short stories. In the book under review he proves himself a worthy student of Sri Aurobindo. He has given a bird's eye view of the vast domain of Aurobindonian creativity, but the view is green, fresh and beautiful.

The purpose of the series to which this book belongs is to introduce to the general readers the makers of Indian literature.

Prof. Das has achieved this purpose by giving a great many of extracts from Sri Aurobindo's writings rather than giving his own elaborate treatises on them (a commendable restraint on the part of a professor!), but the short introductions he has written and the background he has given speak of a highly perceptive reviewer and of a pen which knows the value of brevity.

The impression this little book gives is that of a blooming flower, unfolding to the readers the petals of Sri Aurobindo's genius—from juvenile verses through the patriotic inspirations—to the vast, transcendent epic **Savitri**.

Prof. Das has performed his task with intelligence and humility.

—R. V. Verma

**PROFESSOR A. RAMA IYER COMMEMORATION VOLUME.** Editor-in-Chief: Sridharan K. Guruswamy, 1972. Pub. Ramayana Printing Works, Mylapore, Madras-4. Price Rs. 10/-.

THESE are days when the teaching profession is being subject to stresses and strains from diverse sources due to which even the most talented and conscientious of its votaries is not able to give of his best in the pursuit of his noble calling and often has to confess to a sense of frustration. In this depressing climate, it gives no small confort to recall the times and instances when a teacher was held in high esteem by his students whose love and adoration he evoked by his dedication to his mission and supreme concern for the welfare and progress of the young committed to his care. Such a teacher we find in the person of Professor A. Rama Iyer who moulded the careers of hundreds of his students in the National College, Tiruchirapalli and Sri Narayana Guru College, Quilon, for well nigh half a century. In the rearing of both these institutions he played a very significant role. The book under review is the tribute which his numerous students now holding distinguished positions in many fields of public life pay to their teacher in acknowledgement of the great influence to the good which he exerted on them, infilling them with the sense of all that is true, noble and of good report. In this chorus of appreciation of a life that has been lived in a supremely satisfying manner join many of the Professor's compeers who have had the privilege to know him intimately.

Nobly fathered by a reputed savant in Sanskrit lore, Professor Rama Iyer inherited a devotion to learning which is the passion of his life. Belonging to a tribe of intellectuals of a generation that is all but dead these a days, he acquired an amazing mas-

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**CORRIGENDUM**

**In the 'Book Review' section of Bhavan's Journal dated 27-5-73, the name of the reviewer of the book Student Revolts In India (by P. M. Joshi) was inadvertently published as Dr. A. S. Gopani. The book was reviewed by Shri S. Parameswaran. The slip is regretted.—Ed.**

tery of the English language and its literature and took a delight in conveying its nuances to his students leaving a lasting impress on their minds. A bibliophile with a voracious appetite, his ardour for reading is matched by his meticulous care of the tomes that adorn his library echoing thoughts of enduring content. His interests extended to Sanskrit, Hindi, Tamil and Bengali in all of which he is equally at home. This substantial volume in his honour is divided into three parts giving his life-sketch, tributes and specimens of his writings. In its pages we salute a perfect gentleman, a ripe scholar, a teacher with a mission, a true Gandhian and one who may be said to be a kritakritya in every sense. We join his friends and students in wishing Prof. Rama Iyer many years of health, happiness and peace in his retirement.

—Prof. P. Sankaranarayanan

**TELUGU:**

**SRI VIGNESWARA CHARITRAMU** by Banduri Bapaya, edited by Sri Suryadeva Ravikumar and Published by Sri Varasiddhi Vinayaka Devasthanam, Kanipakkam, Chittoor Dt. (AP), Rs. 2-50.

THIS is a poem of the ancient Kavya type in two cantos by a poet of the early 19th century of Prolunadu in the Godavari district. Born in a family of poets for generations, the poet appears to be an expert in all the intricacies of poetical compositions in Telugu, like **bandha-kavita** and his style strongly takes after Potana, the great. The story of Vinayaka is the main theme with minor incidental stories. The introduction in seventy pages gives a comprehensive historical account based on epigraphical, puranic and other sources, and many practices found in Maharashtra and the South. Though the editor does not mention, it will be interesting to note that early Sanskrit and Tamil poems give no place to Vinayaka in their invocatory verses and the deity finds his proper recognition only from the seventh century onwards after the conquest of Vatapi (Badami) by the Pallavas and the revival of Saivism in the South. This confirms the Maharashtra connection and South Indian musicians even today sing 'Vatapi Ganapatim bhajeham'. Though the author of the poem is not connected with this temple except that the book is on Vinayaka, the temple authorities have done well in publishing this for the first time from a manuscript found in the S.V. Oriental Institute at Tirupati, at a moderate price.

—Vedam Venkataraya Sastry

**KANNADA:**

**SRINGARA RASAMANJARI:** By Jalaja. Pub: Jagdani Prakashan, Ranipet, Hospet. Price: Re. 1/-.

THIS is a saga in poetic form of Jagadani family which is associated with the customary worship, annual festivals etc, of Sri Raghavendra Swamiji at Kadalbal. The poem recalls with gratitude the grace and many favours showered upon the successive generations of the family by the Saint.

—M.P.P.

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# PHOTO FEATURE



*OUR COVER: The Ganga at Rishikesh at the foot of the Himalayas. As the name implies, Rishikesh, down the ages, has attracted sages and saints, devotees and hermits and is a centre of Hindu pilgrimage. Some 15 miles away from Hardwar, no visitor to Hardwar misses Rishikesh. Here, the serene and winding flow of the holy river, spanned by a suspension bridge at Lakshman Jhula, and rendered beautiful and inspiring by the majestic and verdant hills behind, is a picture of tranquil charm and divine appeal. The famous ashrams of Swami Sivanando, Maharshi Mahesh Yogi and Gita Bhavan are situated on the banks of the sacred stream.*

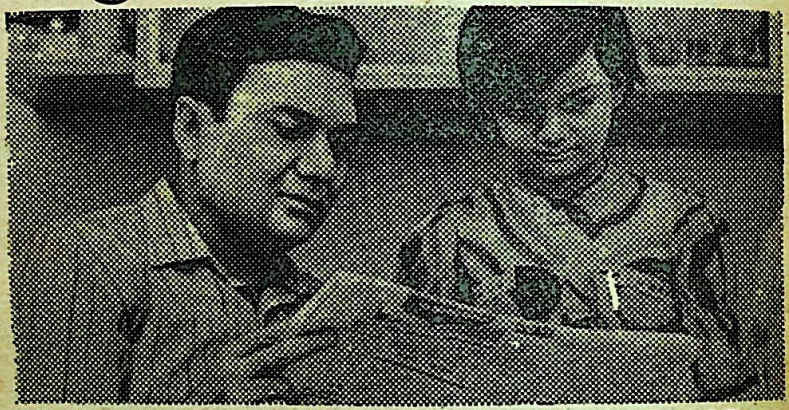
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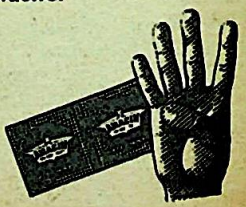
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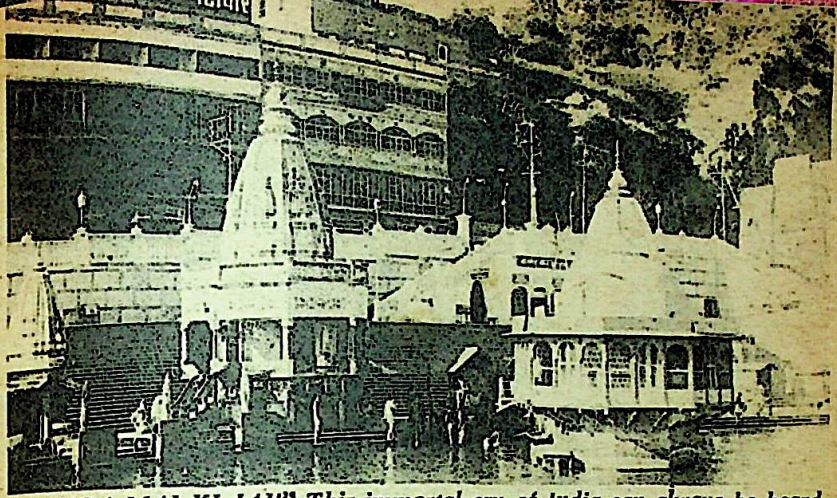
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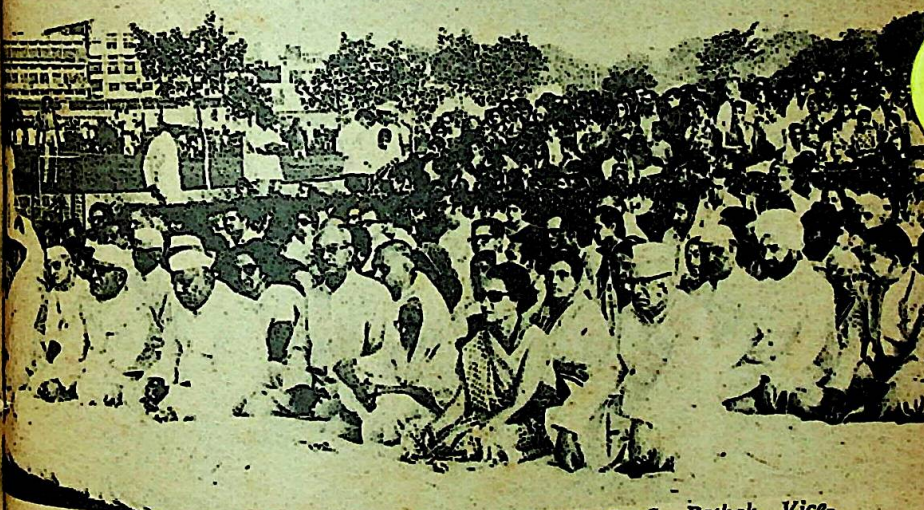


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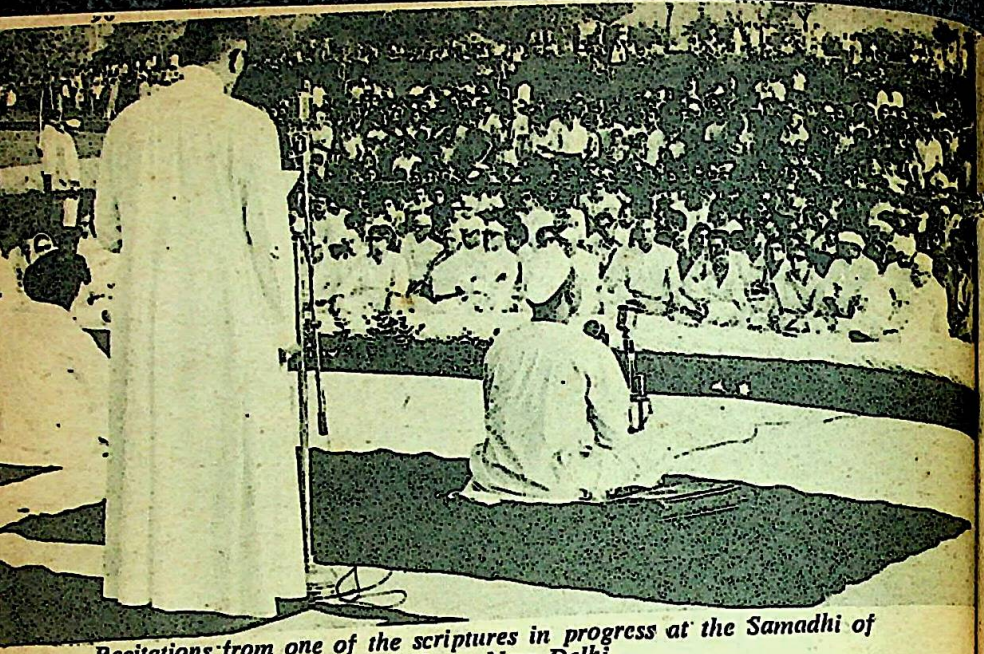


*"GANGA MAI KI JAI!" This immortal cry of India can always be heard at Hardwar as hundreds of thousands of devout pilgrims arrive in the town every hour to have a sin-absolving bath in the sacred Ganga. Picture shows Har-Ki-Pairi, the most hallowed spot in Hardwar where, on mela days, lakhs of men, women and children dip into the icy waters as the near-by clock-tower strikes the auspicious hour. In the evenings, to the accompaniment of the ringing of temple bells, the pilgrims float down the river hundreds of leaf-made cups enclosing a ghee-fed flame that add up to a scene of thrilling enchantment. Hardwar is one of the seven holy spots in India where the divine nectar got sprinkled, rendering them holy, particularly on Kumbh Mela days.* (Photo : Amritlal G. Jajal)

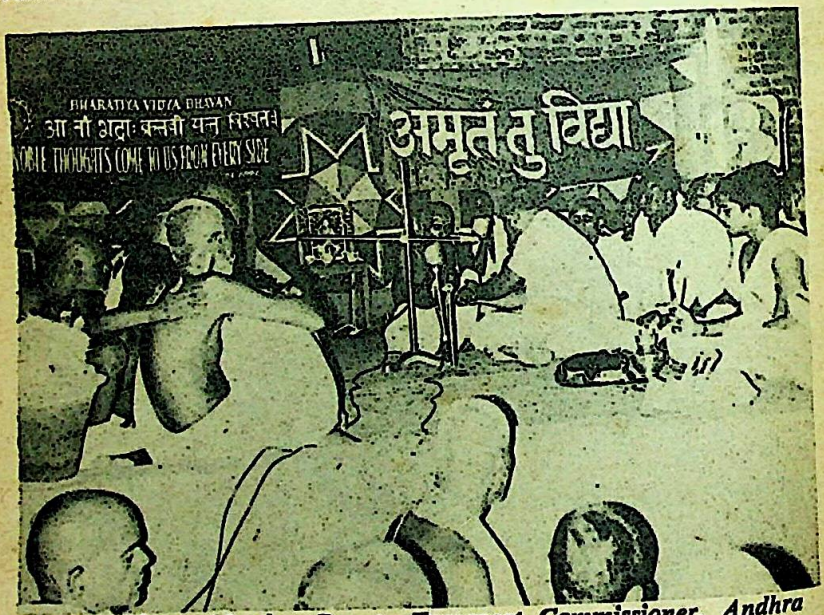


*Smt. Indira Gandhi, Prime Minister, Shri G. S. Pathak, Vice-President, Shri G. S. Dhillon, Lok Sabha Speaker, and other Union Ministers attending prayers at Shanti Vana, New Delhi, on May 27, 1973, the ninth death anniversary of Nehru.*

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*Recitations from one of the scriptures in progress at the Samadhi of Jawaharlal Nehru at Shanti Vana, New Delhi.*




*Shri V. Bhanu Murthy, Deputy Transport Commissioner, Andhra Pradesh, and Vice-Chairman, Guntur Kendra, participating in the Thyagaraja Jayanti celebrations at the Guntur Kendra on May 8.*

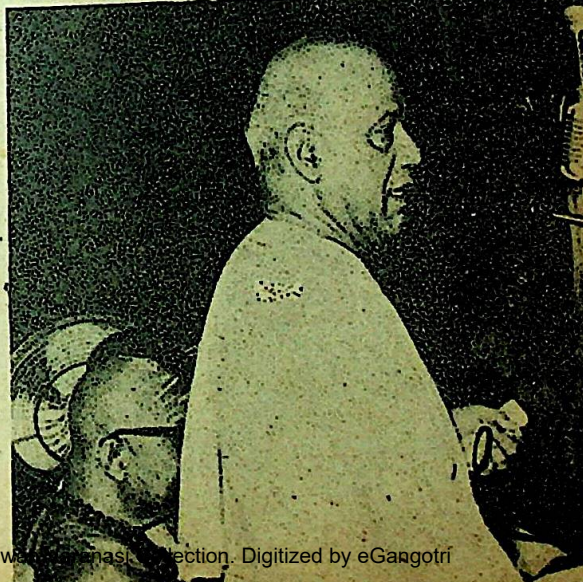
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*A music concert by ladies, part of the Thyagaraja Jayanti celebrations of the Guntur Kendra, in progress.*

*(Left) Smt. Mani Krishnaswami, noted musician, who rendered the "Godhastuthi," "Gopala Vimsathi," and "Bhagavath Dhyana Sopanam" of Sri Vedanta Desika for the Stereo Long-Playing Record of the Gramophone Company of India Ltd., released at Asthika Samajam, Madras on April 4 last by Semmangudi Shri R. Srinivasa Iyer. (Right) Justice Shri N. Krishnaswami Reddi, who presided over the function, speaking.*



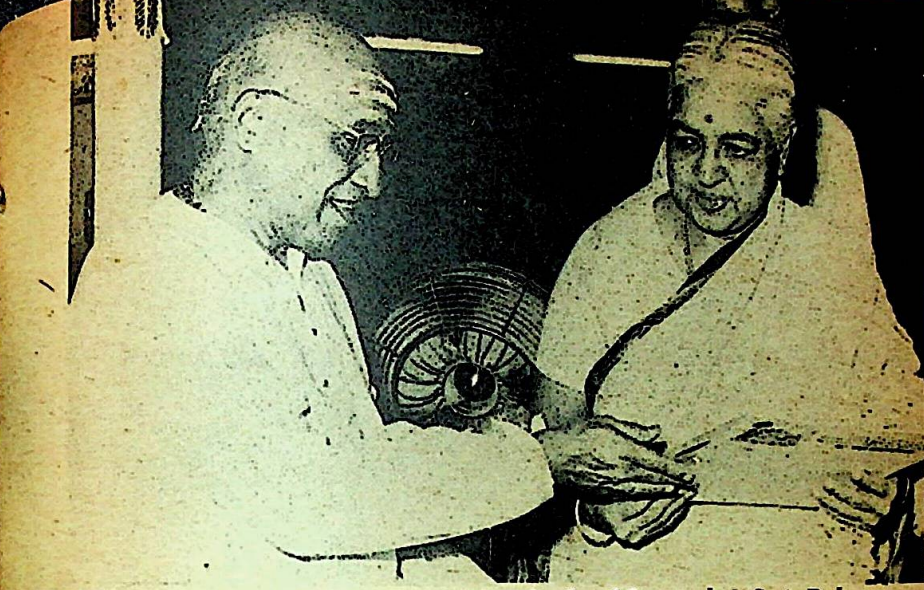


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*Professor D. P. Chattopadhyaya, Union Minister of State for Commerce, speaking at the Seventh Annual Function of Bhavan's Jammu and Kashmir Kendra on April 22 at Gulab Bhavan, Jammu. Sitting (L. to R.) are: Professor Suresh Kumar Gupta, Honorary Secretary, Shri R. C. Gupta, Honorary Treasurer, Dr. Karan Singh, Chairman, Dr. J. N. Bhan, Vice-Chairman, and Dr. Krishna Mohan, Member, Kendra Committee.*

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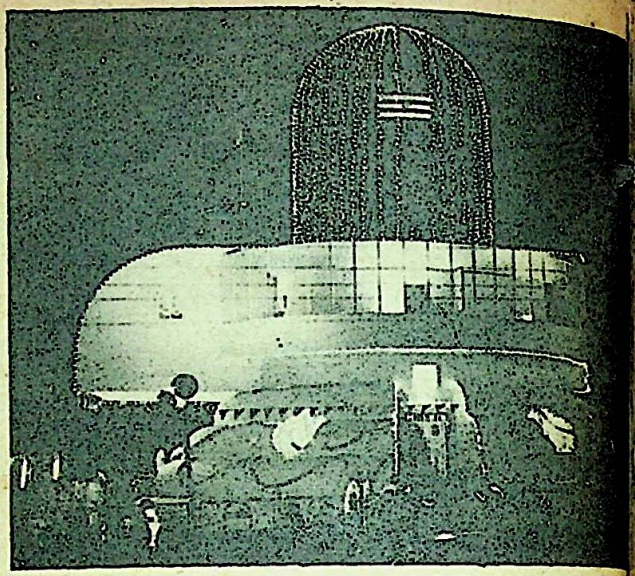
*Shri Semmangudi R. Srinivasa Iyer giving the first LP record to Smt. Rukmani Devi of Kalakshetra, on the occasion of its release on April 4 last at Madras.*



*Shri K. V. Santanagopalachariar speaking on 'Sri Sankara's Philosophy' at the Coimbatore Kendra on May 13. To his left is Shri K. V. Narayanaswami, Vice-Chairman of the Kendra, who presided.*

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*(Left) Sri Satyd Sai Baba speaking at the opening ceremony of the 'Sivam' temple, the second in the series of Satyam, Sivam and Sundaram, at Hyderabad in April last, on Telugu New Years Day. (Right) A view of the flood-lit Sivam temple as seen at night.*



*Professor R. N. Aralikatti, President, Maharashtra Samskritic Mandal, Tirupati, welcoming Dr. Mandan Mishra, founder-director of the Lal Bahadur Shastri Kendriya Sanskrit Vidyapeetha, Delhi and now Principal, Kendriya Sanskrit Vidyapeetha, Tirupati, at a function held recently at Tirupati to bid farewell to Sanskrit pandits on the conclusion of their training course.*

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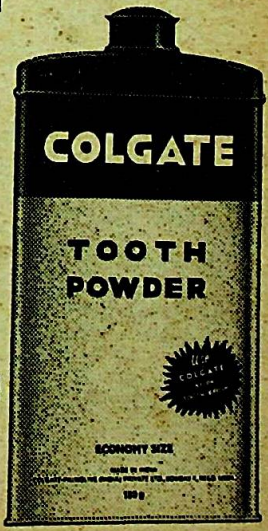
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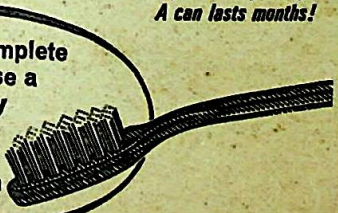
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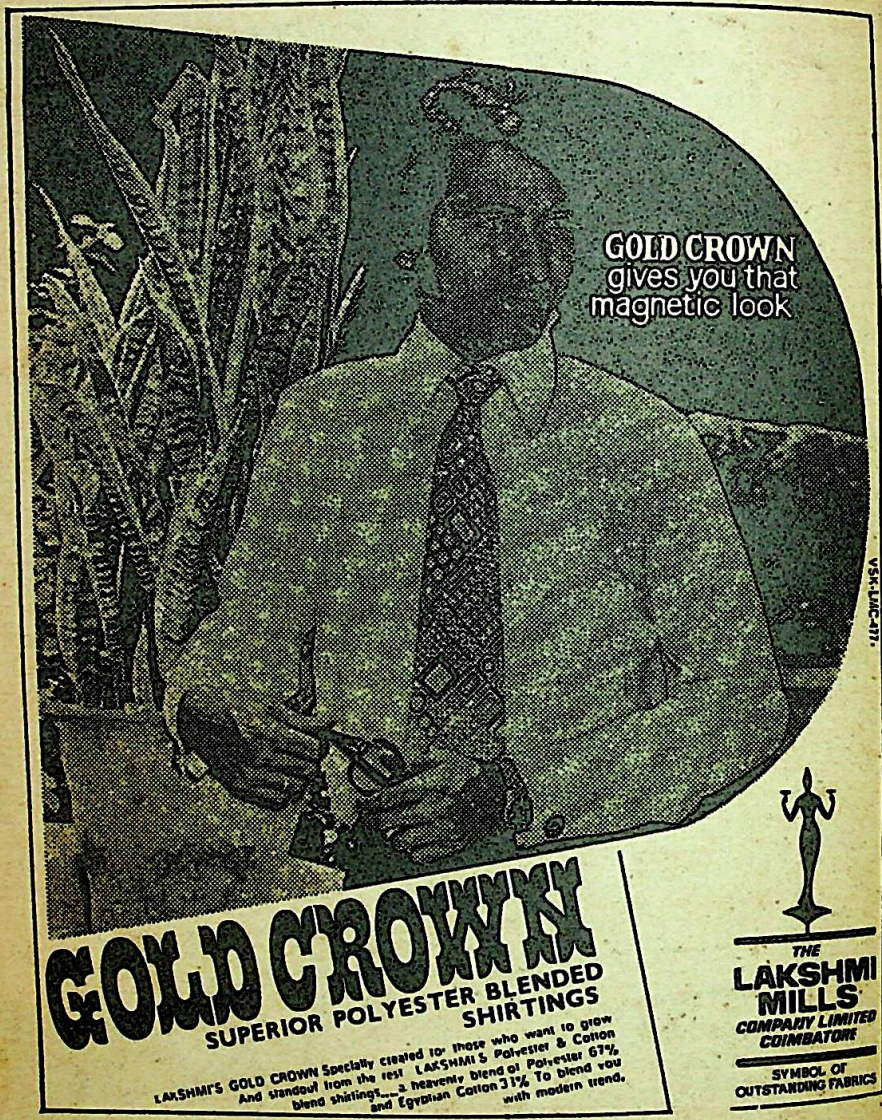



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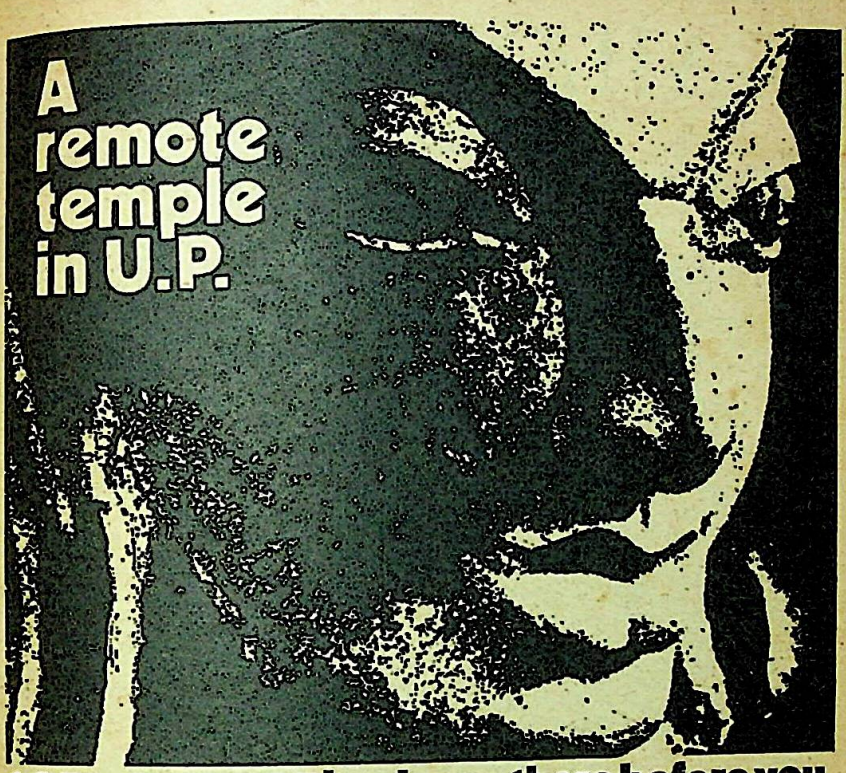


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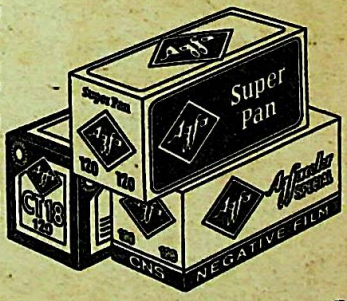
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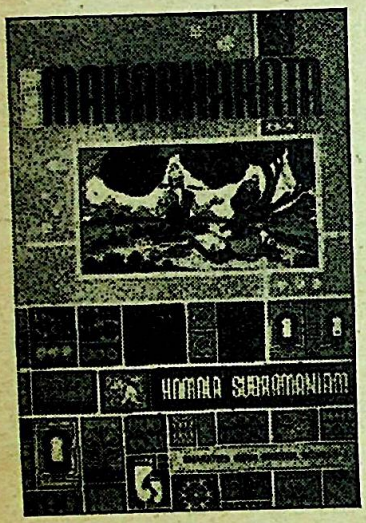
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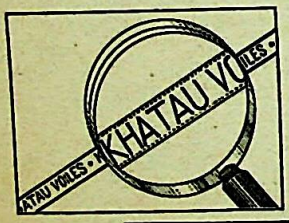

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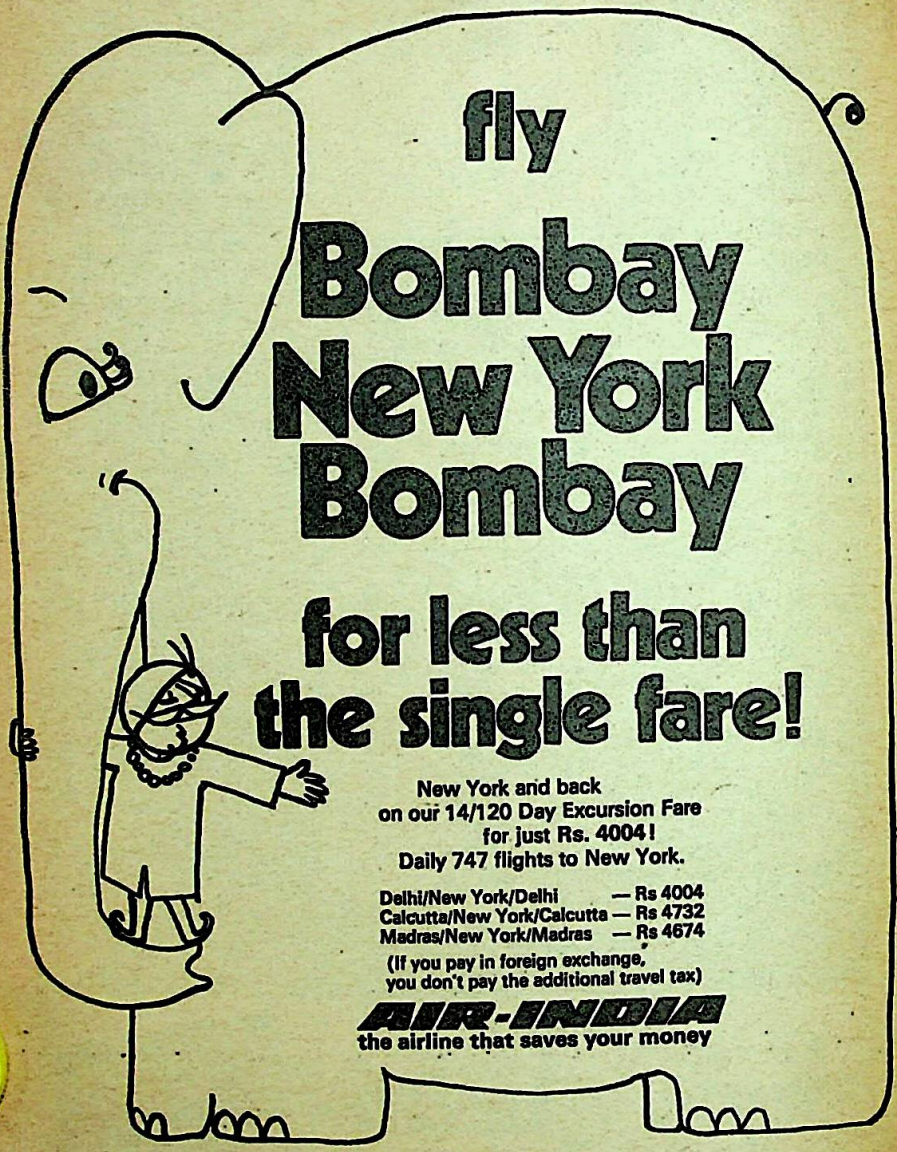

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## CONTENTS

* Prayer for Goodwill .. .. .. ... .. 11
* Wisdom through the ages-Gems from Emerson .. 12
* Kulapati Vani—The Rule of Law .. .. .. 13
* Ramakrishna Upanishad-33—Have no Doubt —Shri C. Rajagopalachari .. .. .. 14
* Kumardevi (Act IV)—Smt. Lilavati Munshi .. .. 17
* Snares of the Senses—H.H. Chandrasekhara Bharati .. 25
* The Aim of Life—H.H. Sringeri .. .. ... 30
* Kirtana Yoga—Shri B.B. Konnur .. .. .. 33
* Temple car for National Museum—Shri T.B. Menon 39
* The Last days of Jawaharlal Nehru-IV —Shri H.V. Kamath .. .. .. .. .. 41
* Jawaharlal Nehru, the Freedom Fighter —Shri Navin T. Khandwalla .. .. .. 55
* Women Only—Shri T.C. Sankara Menon .. .. 59
* Prabhavati Devi—Shri Madhu Dandavate .. .. 63
* Sun-stroke—causes and cure .. ... .. .. 65
* Dr. Edwin Flatto's answers on health .. .. 67
* From the Lives of the Great-19—A Lesson in humility —Shri A.V.S.R. Sastry .. .. .. 71
* Without Comment .. .. .. .. ... 73
* The Lost Sword—Prof. G. L. Mathur .. .. 74
* Laugh with Lin Yutang .. .. .. .. 77
* Notes and News .. ... .. .. .. 79
* Book Review .. .. .. .. .. .. 85
* Photo Feature .. ... .. .. .. 89

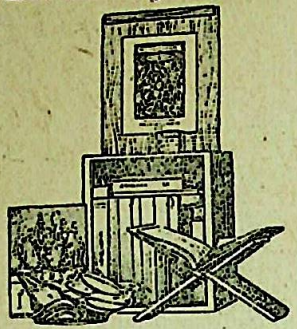
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VOL. XIX, No. 22

आ नो भद्राः क्रतवो यन्तु विश्वतः।
*Let noble thoughts come to us from every side*
Rigveda 1-89-

## PRAYER FOR GOODWILL

यत् प्रज्ञानम् उत चेतो धृतिश्च
यज्ज्योतिरन्तर अमृतम् प्रजासु।
यस्मान्नऽऋते किञ्चन कर्म क्रियते
तन्मे मनः शिवसंकल्पम् अस्तु॥

That which is the source of high knowledge, the intellect and the power of memory; that which is the deathless flame within living beings,

Without which no action whatever is performed,

May that mind of mind will what is good.

—*Yajurveda*, 34-2

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# WISDOM THROUGH THE AGES

## GEMS FROM EMERSON

Shall I tell you the secret of the true scholar? It is this: Every man I meet is my master in some point, and in that I learn of him.

* * *

Good manners are made up of petty sacrifices.

* * *

He has not learned the lesson of life who does not every day surmount a fear.

* * *

Nature arms each man with some faculty which enables him to do easily some feat impossible to any other, and thus makes him necessary to society.

* * *

That which we are we shall teach, not voluntarily, but involuntarily.

* * *

By dealing nobly with all, all would show themselves noble.

* * *

Flowers and fruits are always fit presents: flowers because they are a proud assertion that a ray of beauty outvalues all the utilities of the world.

* * *

The trees are imperfect men and seem to bemoan their imprisonment, rooted in the ground.

* * *

Intellectual tasting of life will not supersede muscular activity. If a man should consider the nicety of the passage of a piece of bread down his throat, he would starve.

* * *

Commit a crime and the earth is made of glass.

* * *

The way to speak and write what shall not go out of fashion is to speak and write sincerely.

* * *

Immortality will come to such as are fit for it, and he who would be a great soul in future must be a great soul now.

* * *

Wise men read very sharply all your private history in your look and gait and behaviour. The face and eyes reveal what the spirit is doing, how old it is, what aim it has.

* * *

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# KULAPATI VANI

## The Rule of Law

AMONG certain people there is a superstition that lawyers are an unnecessary class; that they create litigation, are responsible for all the difficulties in life, and prevent people from behaving according to their own likes and dislikes.

These complaints come from several classes.

First there is the ordinary man who dislikes lawyers because of the general rule that ignorance hates knowledge.

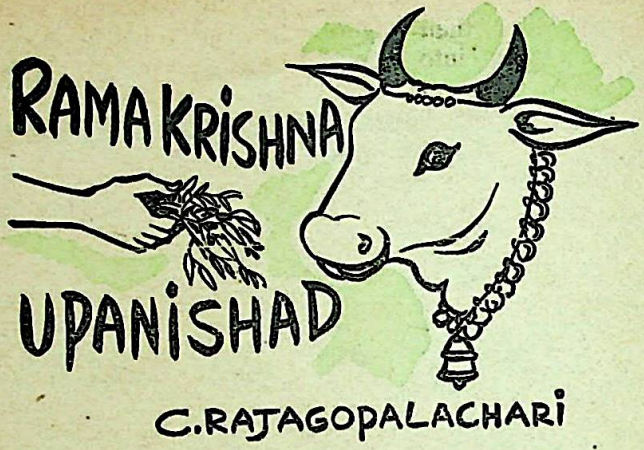
He thinks that, if the lawyers were eliminated, the law courts would disappear, and there would be no litigation.

But he never inquires—for he has no such inquiring mind—as to what would be the ruling principle in a society in which there is no law of contract, no law of procedure, no law of evidence, and no constitution.

These people forget that there is only one choice—either the rule of the *lathi* or the rule of law; according to their logic, the rule of the *lathi* is better than the rule of law.

If the rule of law for which the lawyer stands were eliminated, we might revert to barbarism. □ □ □

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# 33. Have No Doubt

"DO not be anxious as to how you can control and change your nature. Charcoal is jet black. When fire is applied to it, it glows; its original blackness disappears. Even so, in contact with the fire of knowledge the impurity in your heart will vanish."

Keep your heart pure and free from taint. Your power to do good will then be enormous.

White cloth fresh from the laundry will take on any colour you apply to it. Our mind is like a piece of cloth fresh from the laundry. Good company and honest effort will turn it in the direction of God. Listen to the speech of the English educated. They use many English words. Sanskrit scholars use many Sanskrit words. The minds of those who keep good company can never be turned to evil. Those who keep bad company will be ever thinking about evil things. Men's thoughts will be dyed the colour of their company. Good company will promote virtuous thoughts. Evil company will promote vicious thoughts.

Let us not deceive ourselves. Truth and devotion are the only means to reach God. If we forget God, we shall die. Without devotion, we cannot truly live.

Jnana and Bhakti are not different. Devotion and Truth together make up Wisdom.

To kill others, you need a sword or a rifle. A needle will do for committing suicide. Likewise,

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one must know much for teaching others and dispelling their ignorance. To bring God into one's own heart one needs no great learning. Devotion will suffice.

Devotion is the root of all religions. If there is real devotion in a person, his religion will serve his needs. Without devotion one cannot attain wisdom through learning or through conversion to other religions.

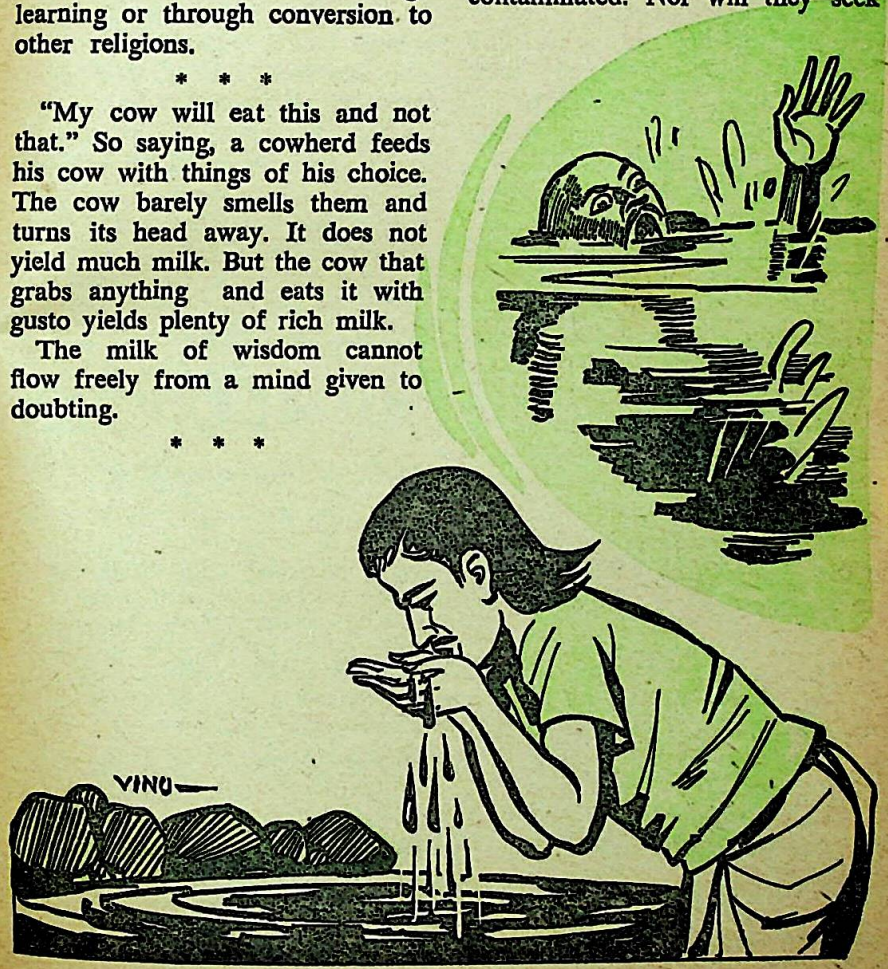
* * *

"My cow will eat this and not that." So saying, a cowherd feeds his cow with things of his choice. The cow barely smells them and turns its head away. It does not yield much milk. But the cow that grabs anything and eats it with gusto yields plenty of rich milk.

The milk of wisdom cannot flow freely from a mind given to doubting.

* * *

A man suffering from thirst will seek to quench his thirst, somehow, even with muddy river water. He will not start digging a well there in search of pure water. Similar is the thirst for God. Those who thirst after God will not go seeking new religious beliefs because their own seems contaminated. Nor will they seek




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to found a new religion for themselves. If a man is truly thirsting for God, he will try to quench his thirst with the aid of his own religion. He will not waste his time devising new religious beliefs.

A devotee's desire for God is like a miser's craving for money. He will pant for God like a drowning man gasping for breath.

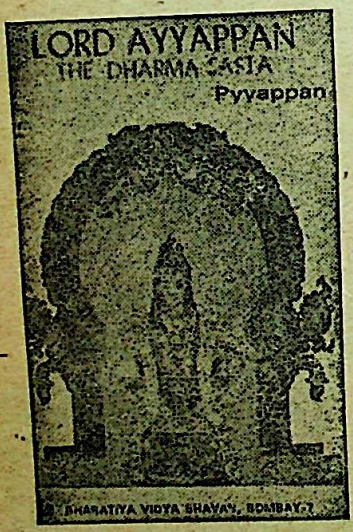
Sri Ramakrishna said: "Some people speak with scorn of blind faith. I cannot understand their attitude. What do they mean by blind faith? Their is no special kind of faith called blind faith. There is wisdom and there is faith. Faith has no eyes. All faith is blind!"

* * *

If we seek to live a life without God, we shall only meet with disaster. We must cast off all doubts and develop deep devotion. The world has not sprung out of nothing. Can man's life and thought spring from the void? We need have no doubts about the existence of the Supreme or of the reality of God's grace.

Do not be bothered by thoughts of hell. Think of God and pray to Him and say, "I have done many forbidden things and I have omitted to do many things that I should have done. Take pity on me, O Lord!" All your sins will vanish. So says Bhagavan Ramakrishna Paramhamsa.

□ □ □


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# KUMARDEVI

## *a historical drama*

SMT. LILAVATI MUNSHI

## ACT IV

PLACE: The high road of Pataliputra.

TIME: After two years.

*Two travellers of the country of Kosal, Sudhanva and Devadatta, tired of going round the city of Pataliputra, move about on the main road.*

*It is the beginning of the second watch of the day. There is an unusual tumult on the main road. Some Lichchhavi horsemen are seen hurrying to and fro as if on some important mission, heedless of the fact that passers-by might be crushed. At every step groups of people are discussing excitedly some new event. Elephants embodying the dignity of Pataliputra, come and go with their peculiar gait, making the road picturesque.*

SUDHANVA: Devadatta! The grandeur of this city is marvellous.

DEVADATTA: But what is going on? This seems to be a special occasion.

SUDHANVA: (*to a passer-by*) Brother, we are travellers. Will you please tell us what is happening here?

A CITIZEN: (*stopping in haste*) Don't you know? Today is Vijaya Dashmi, the tenth day of the triumphant procession. Our Queen Kumardevi is starting today with the Emperor for the conquest of the Anga Kingdom.

DEVADATTA: Brother! What did you say? A woman out to fight? Are all warriors dead?

A CITIZEN: (*looks at him sternly*) Brother! You are a traveller and do not know the valour of our Queen. Do not speak such words again to anybody if you wish to live. (*goes away*).

*(Devadatta is embarrassed and*

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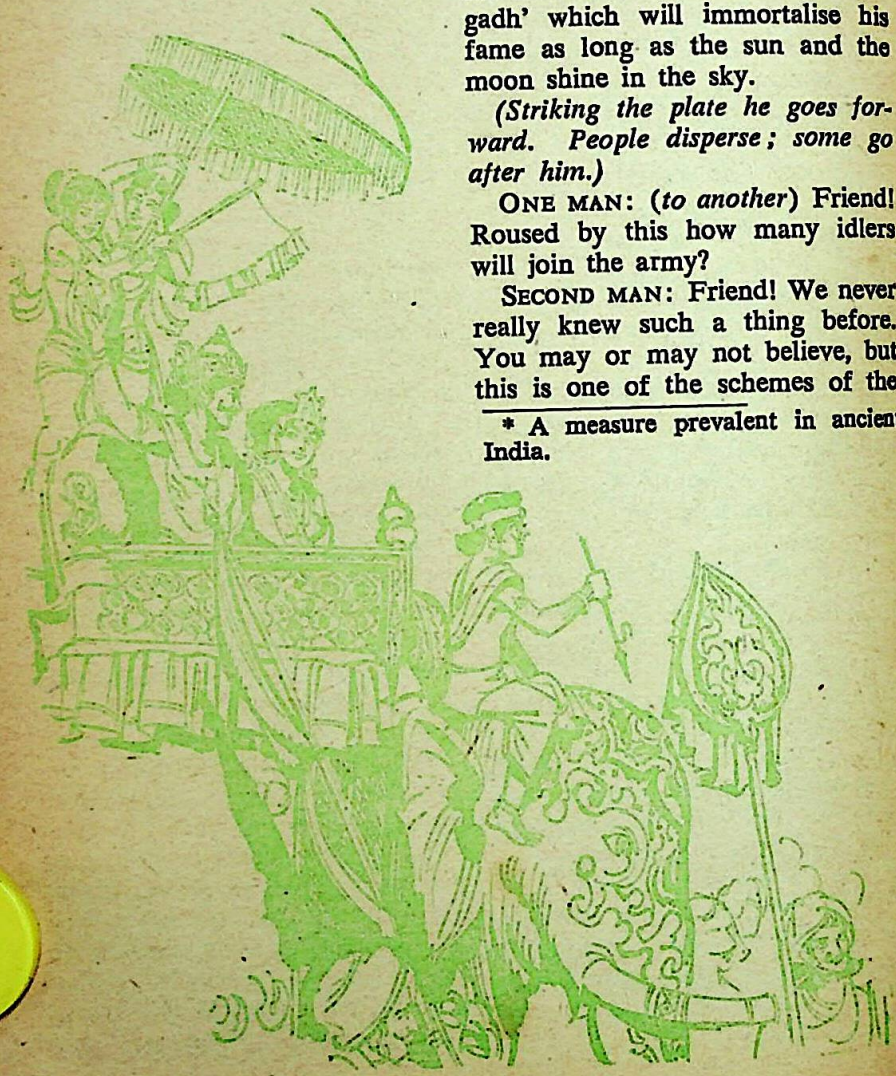
*looks at Sudhanva. They approach a group which has formed round a crier).*

CRIER: It is the desire of Emperor Chandragupta and Empress Kumardevi that hereby all the citizens should know that any man over the age of 25 who will come forward as a warrior to fight against the country of Anga will be given seven *Mashas** of gold as a present on the first day, over and above his monthly pay, and after the conquest he will be given the title of 'The Ornament of Magadh' which will immortalise his fame as long as the sun and the moon shine in the sky.

*(Striking the plate he goes forward. People disperse; some go after him.)*

ONE MAN: (*to another*) Friend! Roused by this how many idlers will join the army?

SECOND MAN: Friend! We never really knew such a thing before. You may or may not believe, but this is one of the schemes of the



* A measure prevalent in ancient India.

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Empress. Our country has never known rest after her arrival.

*(Hearing the citizens, Sudhanva and Devadatta go forward. Two chariots come from the opposite direction. Seeing each other, the persons who are inside stop their respective vehicles as if to say something important.)*

THE FIRST CHARIOTEER: Oh, brother Mayanpal! Mahadevi is very angry because you did not show up.

THE SECOND CHARIOTEER: Tell me friend! What happened?

THE FIRST CHARIOTEER: Nothing particular, but when I was in her presence, she asked me, 'Why is Mayanpal not seen here?' I said, 'He will be coming presently in your service,' and on hearing this she knitted her brows and looked away.

THE SECOND CHARIOTEER: (*whipping the horse*) Oh, friend! I am going right now (*he goes away in a nervous hurry.*)

DEVADATTA: Good gracious, this Mahadevi! Wherever we go there is no other topic.

*(A painter walks in a hurry with his picture covered in a cloth. The garlands on his neck are withered. His hair is untidy. Sudhanva stops him.)*

SUDHANVA: Brother! We are travellers from a foreign country. We are very anxious to see your great Empress. Where shall we see her?

PAINTER: (*resenting his being stopped*) O, foreigners! today she is going out to wage war, and there is no one else here who can appreciate the value of my picture. So please let me go (*He goes out hurriedly*).

DEVADATTA: Friend! Are we in a women's kingdom?

SUDHANVA: Looks like it.

*(A warrior shouts while running.)*

WARRIOR: Hear all you, citizens. At the end of the third watch of the day, our Emperor Chandragupta and Empress Kumardevi in the company of a hundred thousand warriors will go out of the city this way to celebrate the festival of the city Goddess. It is their desire that all the citizens should attend the function.

*(Knowing the right time of the procession people rush to their homes to get ready. The shops and houses are being decorated with flowers. The road is swept clean and scented water sprayed on it.)*

SUDHANVA: Friend! This is a good opportunity to see the Empress (*with sandal bowls in their hands four or five women are seen going in the direction of the palace. Seeing them,*) Ah! Even the women of this city are festival-mad today (*addressing them*) O long-eyed, prettily dressed beauties of Magadha! We are from a far off country. Tell us. Where do you go so hastily, taking this scented salve of the sandalwood?

*(The ladies striking their hands among themselves laugh at the*

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| | |
|---|---|
| CHANDRAGUPTA | —Prince and later Emperor of Magadha |
| SHRIKANTHA | —Court Poet |
| SOMASHARMA, VISHNUNANDAN | Ministers |
| MALYAVAN, SUMERU, SHUSHRUT | Military Counsellors |
| ANANDA | —Commander-in-Chief |
| INDERJIT | —Messenger |
| MARICHI, KATYAYAN | Soldiers |
| SUDHANWA, DEVADATTA | Travellers from Kosal |
| VILOCHAN | —Member of a Secret Society |
| KUMARDEVI | —Lichchhavi Princess |
| VIJAYA | —Kumardevi's maid |
| MADHUMATI | —Wife of Chandragupta |
| MADHAVI | —Madhumati's maid |

*strangely dressed foreigners. A bolder one comes forward and replies.)*

WOMAN: O, Traveller! You are really a stranger to this city. There is a great festival today. Our Empress—our Mother Protector—is going out to war, along with the Emperor. We are going to meet her and offer her this salve. There never was born, nor will ever be born a woman like our Empress in all the three worlds.

*(They go away laughing, leaving the two friends wondering.)*

*(Two courtiers come out slowly walking, hand in hand. The travellers walk behind them and hear their talk.)*

1ST COURTIER: Did you hear the message brought by an envoy of King Dasharnabhadra of Anga?

2ND COURTIER: Friend! My work is not in the palace. So I can't keep in touch with everything that is going on.

1ST COURTIER: (*not heeding his jealous remark*) Friend! The Emperor was very angry when he read it.

2ND COURTIER: (*eagerly*) What was in it?

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1ST COURTER: (*looking around and speaking in an undertone*) It ran thus: "It would be better for you if you be a master in your own house instead of aspiring to lord over other kingdoms on the strength of your wife's relations. One who wants to establish an empire under the protection of a woman is laughed at like a..."

2ND COURTIER: (*with astonishment*) Really, friend? Were these the words? Now what will the Empress do?

1ST COURTIER: It serves her right. And the Emperor also will know what people say. These Lichchhavi warriors are so insolent that they do not care twopence for the people of Magadha. (*With anxiety*) But the negotiation with the Anga kingdom is broken. The Empress is so very angry that there is no other way but war. She wants to show how a woman can conquer. And after this insult the Emperor also cannot remain inactive.

*(Suddenly he percieves that some two strangers hear their conversation. He thinks that they are spies and warns his friend with a nudge of his elbow. They go away in haste)*

SUDHANVA: Devadatta! I am tired of this. Nothing is heard except this blessed Empress.

DEVADATTA: (*cunningly*) Yes, it is so, but I find it rather interesting. But then friend, I am so very hungry. I can't walk a step further, if I do not find something to eat.

*(Sudhanva looks around. He does not want to leave the place and miss the fun. He sees a woman who sells curd and calls her. They pay her double the price and drink it. They also buy some golden Rayan fruits, eat them. The passers-by look with surprise at these two travellers. Some people gather round them.)*

A GOOD FOR NOTHING: These poor people seem to have come from a famine-stricken country.

AN OVERWISE: Their dirty bodies show that they are from the waterless country of Maru.

A MISCHIEF-MONGER: Ay you .... Do you belong to that sect of people who shave off their heads?

A PROVOCATIVE MAN: Are you not ashamed of eating on the roadside?

A SHREW: They belong to some uncivilised race.

AN OLD WOMAN: My sons! If you enjoy such golden Rayan fruits and such milk-white curds in the presence of so many people, evil eyes will fall on you.

A FLOWER GIRL: Foreigners! Do you want boarding and lodging? Gallants of many countries have stayed in my garden.

A PROVOCATIVE URCHIN: Two foreigners, who have beards like friars and who eat Rayan fruit on the road, will be ruined and will go to hell.

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A GENTLEMAN: Ay you .... have you any idea of what you are doing? Why do you attack poor foreigners? The procession time is nearing and you are standing in a group and making an uproar.

*(A servant of the Emperor comes to disperse them. The gentleman's word also has some effect. So people disperse without giving trouble. The road is filled by people who have come to see the procession. Women, children, bankers, old men, workers, idlers all come and fill up the houses, shops, balconies, windows, trees. Every inch of space is packed and a continuous noise makes it impossible to be heard without shouting. Devadatta and Sudhanva climb on a Patal tree and sit on a branch comfortably.)*

SOME PEOPLE: The drummers are here! The drummers are here!

*(All eyes are turned to the drummers. A horseman with the state banner makes his horse dance. The drummers are on the move. A boy says something to his father.)*

BOY: Father! See those six-deep horsemen on the march. Will you buy me such armour and arms when I grow up?

OLD MAN: Yes! Sonny! But now you just watch. (*In admiration*) How proud they look! And such manly figures!

BOY: Father! I will be like them when I grow up (*He is absorbed in watching.*)

SUDHANVA: Brother! These warriors of Magadha are very powerful. Anga, foolishly coming in conflict with them, will be ruined.

DEVADATTA: Ay brother! Do not believe that this is the army of Magadha. These are Lichchhavis on horseback.

*(Some people atop the trees look with surprise at the speaker of these words. Seeing that they are foreigners, they do not speak.)*

*(Battalions of different grades come in batches. Seeing the warriors with their bright spears on prancing horses, people feel enthusiastic as if they have already vanquished the Anga kingdom. Behind come the innumerable soldiers with lightly-clad bodies and displaying their swords and shields. The golden umbrella on the state elephant appears further off, and seeing it, people begin to chant shouts of triumph. The atmos-*

**May 3, 1973, was the birthday of Sri-La-Sri Pandrimalai Swamigal. The Bhavan's Journal tenders to him its heartiest felicitations on the happy occasion.**

**The article on "Radha Krishna," which appeared in the last issue (dated 13-5-1973), was materialised and given by Swamiji Maharaj to Shri Jagdish K. Munshi, Hon. Treasurer of the Bharatiya Vidya Bhavan, when he called on Swamiji to pay his respects at Madras last month.—Ed.**

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*phere is filled with shouts of 'Victory to Emperor Chandragupta' and "Long live Mahadevi Kumardevi.'*

*The state elephant comes on the stage. On the two sides of his head and on his trunk some designs are painted, and he is decorated with brocade, a golden howdah and pearl festoons. Shouts of 'Victory to Emperor Chandragupta' are now deafening. Looking at the people smilingly, and acknowledging their salutes and acclamations, the Emperor is pleased. He and the Empress are seated on the elephant like power personified. Two maids behind are fanning and whisking them. One of the maids, skilfully balancing herself between the two, is standing with an umbrella. Behind the elephant a row of musicians follow on foot playing heroic music on their pipes. Flowers are thrown from the windows. State money is thrown to the people.'*

OLD MAN: Son! Look. The Emperor and the Empress are smiling at us. Speak, Sonny speak. Hail to the Emperor and the Empress! Victory to the King and the Queen!

BOY: (*shouting*) Hail to the King and the Queen! Victory to the Emperor and the Empress! Father! Father! Look. They looked at me and smiled. Hail to the Emperor and the Empress! Victory to the Emperor and the Empress! (*dances with joy.*)

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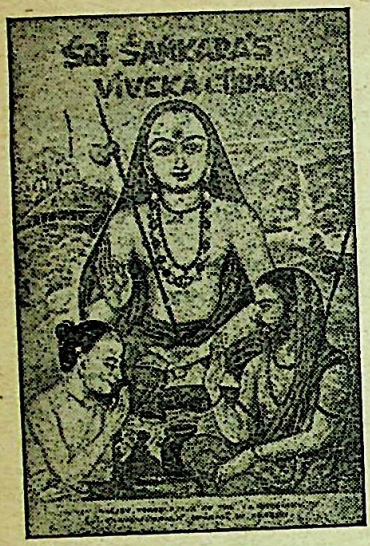
*(Seeing the wonderful sight, the travellers from Kosal are motionless for a moment, and then jump down shouting, 'Hail to the Emperor and the Empress.' They are about to be removed by the warriors.)*

*(Chandragupta and Kumardevi look with surprise and curiosity, and on knowing that they are foreigners, order a hundred gold dinars to be given to them. Pleased with this gift, the travellers shout more and more loudly. Seeing the generosity of their Sovereign, people are also enthusiastic and admire them. The bards sing. The elephant moves on.)*

[CURTAIN]

*(To be continued)*

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# VIVEKA-CHUDAMANI

BY SRI SANKARA BHAGAVATPADA

*With the commentary of*
*Sri Chandrasekhara Bharati*
*of Sringeri*
*rendered into English by*

*Prof. P. Sankaranarayanan*

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* It gives the quintessence of spiritual knowledge.
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Knowledge of the Sastras is not enough; for liberation, complete withdrawal from sense objects is essential.

# SNARES OF THE SENSES

H. H. JAGADGURU
CHANDRASEKHARA BHARATI

शब्दादिभिः पञ्चभिरेव पञ्च
पञ्चत्वमापुः स्वगुणेन बद्धाः।
कुरंग–मातंग–पतंग–मीन–
भृंगा नरः पञ्चभिरंचितः किम्॥

**The deer, the elephant, the moth, the fish and the blackbee meet with death, each by one of these five senses. What then needs to be said of man in whom all the five are active?**

RESPECTIVELY by the sound, touch, vision, taste, and smell, each one of these the deer, the elephant, the moth, the fish and the blackbee meet with death bound by the rope of their native tendencies. When that is so with respect of these creatures which are each seduced by one only of these senses, man who has all of them in combination is sure to meet with a grievous fate.

Those who wish to catch a deer, though it runs a great distance, entice it attracting it by the sweet sound of the flute etc., and they catch it when it stands motionless entranced by that sound forgetting itself. Thus sound by itself is known to be the ruse to bind the deer.

A mighty elephant wandering at will in the midst of a forest is caught by being tempted with the touch of a cow-elephant. That shows that alone is the means whereby elephants are caught.

A moth is attracted to a flame by its brightness and goes to it to eat it. It falls into it not knowing that it will burn. But it is quickly burnt by it which shows that vision is the cause of its death.

A fisherman wishing to catch fish uses a hook to which a piece of flesh is attached. Attracted by it and wanting to taste it the fish takes the bait and is caught by the

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fisherman.

The bee is attracted to the smell of champaka flower, and dies in the process of enjoying that fragrance. Thus each of *sabda* etc., leads these creatures to a fatal end. And, to infra-human creatures there is no question of sin (for, they have no obligatory duties). Yet, a great calamity overtakes such animals. By being a slave of these five senses, man fails to do his duty, and does what is prohibited for him. So, he comes to grief both in this world and in the next.

Apart from sense-experience being a cause of death, the sense-objects kill when you simply see them and, as such, they are more deadly than the poison of a king cobra. That is stated in the following sloka.

दोषेण तीव्रो विषयः
कृष्णसर्पविषादपि ।
विषं निहन्ति भोक्तारं
द्रष्टारं चक्षुषाप्ययम् ॥

**A sense-object is more virulent than the poison of a king cobra. The latter kills only him who swallows it; the former brings about the death of him who merely looks at it.**

*Vishayah*: sense-object: form etc. The poison of a king cobra can bring about the death of a person. But more fatal than that are the sense-objects which are more virulent. If a person is bitten in the leg or any other part of the body by a king cobra, the poison quickly travels thence to the tongue through the blood-vessels mixing with the blood in them. Hence the expression *bokta*. That is why in some cases, though bitten by a cobra on the leg, if a tight bandage is made at the spot, man does not die; because, there is no connection of that poison with the tongue through the *nadis* Thus, the poison kills a man who is thus affected internally by it; i.e., it makes him non-existent.

But, this poison of the sense-object kills him who merely perceives it. For it is well-known that men quarrel among themselves when they perceive beautiful objects etc., and die as a result. Even though there is no quarrel, their minds being enticed by those objects, they are disabled to realise their *atman;* they are rendered incapable of perceiving the effulgence of their own *atman*. So *nihanti* here means either being as good as non-existent or not being effulgent and so not known. The meaning is to be adopted according to the context. Whatever is non-existent will not be effulgent; will not be known.

In fact, a person attached to sense-objects, though he is existent, will not attain his proper objective of *moksha*. So, he is as good as non-existent.

Thus, on account of lack of right discrimination, a person gets firmly attached to sense-objects though they are fraught with great dangers. Due to his foolishness, he is not aware of the defects in

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them. So, he fails to attain his *purushartha* (here, *moksha*). So, he who seeks liberation must completely cast out of his mind the desire for sense-objects. Else, though he may be an adept in the *sastras*, he cannot gain *mukti*.

विषयाशा–महापाशाद्यो
विमुक्तः सुदुस्त्यजात् ।
स एव कल्पते मुक्त्यै
नान्यः षट्छास्त्रवेद्यपि ।।

**It is only he who is free from the chord of sense-attachment so difficult to discard that has the capacity for liberation; not any other though he may be a scholar in six sastras.**

*Sudustyajaat*: very difficult to relinquish. On account of long association with it, impossible to get rid of except by deep and steadfast inquiry.

*Vishyaasamahaapaasaat*: the desire for sense-objects is itself the great binding chord.

*Vimuktah*: Completely freed from connection with it. A person bound by the chords of desire is not fit for *mukti* though he may be learned in the six *sastras*.

The baneful consequences of absence of absolute detachment from sense-objects is declared here.

आपात–वैराग्यवतो मुमुक्षून्
भवाब्धिपारं प्रतियातुमुद्यतान् ।
आशाग्रहो मज्जयतेन्तराले
निगृह्य कण्ठे विनिवर्त्य वेगात् ।।

**The sea monster of desire catches hold of those who, with superficial vairagya wish to reach the other shore of the ocean of samsara, seizes them by the throat and, forcibly drawing them back, drowns them in the mid-ocean.**

*Aapaatavairaagyavatah*: of those of superficial *vairagya* which is what arises in the mind when one is subject to the sufferings of life and so condemns *samsara*. That is, those whose *vairagya* is neither total nor everlasting.

The effort to attain the other shore of the ocean of *samsara* stands for the effort to attain *jnana*. In respect of such persons who, wishing to attain liberation, are anxious to attain jnana, the great crocodile of desire effectively catches them by the throat in mid-ocean (of *samsara*), turns them forcibly back from their objective to get to the other shore of *samsara*.

*Majjayate*: drowns them, i.e. involves them again in the process of performing *karmas*, as they are caught up in the ocean of *samsara*.

He, however, who is completely detached from sense-objects, who is endowed with the qualities of *sama*, etc., goes to a sadguru. He approaches him with due humility. He learns about the *atman* from his lips and then he is freed from *samsara*. This man whose *vairagya* is merely superficial is bereft of the four virtues of *sama* etc. Even if he tries for liberation, he is half-way tormented by desire and made to fall down from his objective of liberation. That is, he

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does not become fit for *jnana*.

The same idea as in the previous sloka is conveyed in an opposite way.

विषयाख्य ग्रहो येन
सुविरक्त्यसिना हतः।
स गच्छति भवाम्भोधेः
पारं प्रत्यूहवर्जितः॥

**He who has killed the monster (crocodile) of vishaya with the sword of vairagya reaches the other shore of samsara freed from all obstacles.**

The monster of *vishaya*: the huge crocodile, that is sense-objects.

*Suviraktyasina*: the steadfast vairagya is itself the sword: by it.

*Pratyuhavarjitah*: without any obstacle in the matter of crossing the acean of *samsara*. Fraught with the waves of birth, death etc.

*Paaram*: The other shore i.e., Brahman. vide the *sruti*: *sodhvanah paramapnoti tadvisnoh paraman padam*: (Katha). "He attains the supreme state of Visnu, the other end of the path."

*Gacchhati*: *Saakshaatwaroti*: i.e, is released by the intuitive perception, (*saksatkarana*) of Brahman.

Sri Bhagavatpada puts together in this sloka the substance of the previous two slokas and the meaning conveyed in Kathopanishad text: *yastvavijnanavan bhavati amanaskah sada sucih na sa tatpadam apnoti samsaram cadhigacchati vastu vijnanavan bhavati samanskah sada sucih sa tu tatpadamapnoti yasmad bhuyo na jayate*: "He who is unlearned, unmindful, always impure, he does not attain that state; he does not cross over *samsara*. He who is learned, mindful, always pure, he, however, reaches that state; he is not born again."

विषमविषयमार्गे गच्छतोऽनच्छबुद्धेः
प्रतिपदमभिघातो मृत्युरप्येष सिद्धः।
हितसुजनगुरूक्त्या गच्छतः स्वस्य युक्त्या
प्रभवति फलसिद्धिः सत्यमित्येव विद्धि॥

**Know that obstacle and death haunt at every step a man of impure mind who travels on the road of sense-pleasure beset with the dangers and difficulties. But, he who leads his life by the advice of well-meaning friends and of the guru and by his own reasoning attains the fruition of his purpose. Know this to be the truth.**

*Vishamah*: fraught with various distractoins of the mind; making for infinite sorrow.

*Vishayamaarge*: The road of the sense-objects. Vide *vishayaamstesu gocharan* in the Kathopanishad.

*Anaccha buddheh*: Of one whose mind is impure. For, if the mind is pure and accustomed to proper reasoning, it will withdraw from sense-objects. As it is enveloped by rajas and tamas, it becomes incapable of reasoning. In accord with the saying: As a frog in the mouth of a snake looks out for something to eat, so does a man caught in the coils of death seek impermanent sense-pleasures. The man without discrimination becomes addicted to these plea-

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sures. A man of such impure mind has to confront sorrow at every step.

*Mrtyuh*: death is *samsara* which makes for death (and birth again). *siddhah*: established by experience. It has already been explained that the mind alone is the cause of bondage and release of men; attachment to pleasures causes bondage; liberation comes from non-attachment to them. The *Bhagavat Gita* also says: "When men think of sense-objects, association with them arises in their minds. From such association arises desire for them. From desire arises anger. Anger begets delusion and delusion produces loss of memory. By loss of memory, the intellect is destroyed and by it the man himself is destroyed."

The word for destruction here is 'pranasyati'. The word comes from the root *nas* which means 'not seeing' "nasa adarsane". So, not realising (not directly seeing one's own real *atman*) is itself *pranasa*. That is death.

*Abhighatah*: A man whose desire is thwarted everywhere generally becomes angry. In the world it is not always possible to acquire what one desires. Then, when his desires are thwarted, the unreasoning man gets anger and other things which follow from it.

Having spoken about what happens to one who has not cultivated *vairagya*, Sri Bhagavatpada proceeds to convey what will happen to one who is a *virakta*.

*hitajanaguruktya*: *hitajanaeh*: those who are intent on the spiritual welfare of others: *'sreyaskaminah'*; hence, good men, friends and others.

The beneficence of the guru and his goodness are well-known.

Until one has discovered one's guru, the words of *hitajanas* should be listened to. When once the guru is obtained, his words should be listened to.

Or, the two may not be taken in succession, but together; then, the meaning will be: the words of *hitajanas* and not of the guru should be listened to.

A man should go about his life by their words and by his reasoning which will help him to understand those words in their proper setting, in accord with *uha* and *apoha*. Vide the Chandogya sruti: *pandito medhavi gandharanevopasampadyate evemevehacaryavan puruso veda*: "The learned man who is clever ultimately reaches the Gandhara country; so too here he who is guided by a preceptor is able to realise the Supreme." Mukti which is the highest objective of human endeavour accrues only to him who treads the path of *sreyas* (spiritual welfare) without any disturbance what-so-ever.

*satyamityeva viddhi*: Know this to be the truth; do not have even a particle of doubt in this matter.

(*From* Viveka Chudamani, *a Bhavan's publication. See also page 24*).

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*The desire for happiness should encompass happiness not only here, but in the life hereafter; and that learning is purposive and high which leads to such happiness.*

# The Aim of Life

H. H. Abhinava Vidya Tirtha
Swaminah of Sringeri

THE *Mahabharata* is a well-known work of Sri Vyasa, who was a very great sage. He was omniscient and is counted as an incarnation of Godhead.

It is said of this work that whatever is contained in other books is found here also and whatever is not found here does not exist elsewhere. In other words, it is enough if one reads this one work.

It is written in Sanskrit. Similarly, books on exact sciences like physics and mathematics, books on elephants, horses and cows, books on archery, ammunition, medicine and so on are all available in Sanskrit. For want of adequate support, these books are now in rare and inaccessible places and require effort from us to resuscitate them. As a preliminary step, it is necessary to spread the knowledge of Sanskrit.

The *Mahabharata* treats categorically of the four *Purusharthas*, namely, *Dharma, Artha, Kama* and *Moksha*, and has detailed the methods of securing them.

These are called *Purusharthas* as they are desired by people generally. Happiness is sought by all people, but few know how to obtain it; and happiness is of different kinds. The happiness obtained through sense-organs is temporary and soon passes away; but that which is had in *Moksha* is not only the best but is permanent.

The *Sastra* says: "Having studied the Vedas in the traditional method, and after continuing the family line by producing an heir, one may think of *Moksha*."

It is not proper to aspire for *Moksha* when you are not yet competent for it. Any learning worth having must be capable of yielding good results; it cannot be a good learning if the results are bad for the person who gets it.

Just as we desire happiness here in this life, we desire to be happy

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in the life to come also. That kind of education which gives such happiness has to be encouraged because it is certainly preferable. But even such happiness is bound to be impermanent. If any kind of learning can help us to a happiness which is permanent and eternal, it will of course be the best.

Birth, disease, decay and death come to all and cause misery. If we can trace the cause of all this and remove that cause, misery will fade away by itself.

Everyone wants to be free and happy, but all have to learn how to be so. The *Sastra* is helpful in telling him the various *Dharmas* the performace of which leads him on to happiness here and hereafter. Proper performance of *Swadharma* leads by easy stages to Liberation.

Therefore it is essential that in all acts of our life we follow the right methods and observe right conduct.

It is said that the quintessence of a lot of books can be condensed in half a stanza:

परोपकार: पुण्याय पापाय परपीडनम्

"Help to others is Merit. Injury to others is Sin."

Strict adherence to the rules of the *Sastra* may seem irksome, but in the long run will prove to be very beneficial.

An ailing man will feel thirsty and may ask for a good cold drink; but the doctor will not allow it for he knows that if the patient's desire is satisfied it will lead to harmful results.

Just as the patient is required to have faith in the doctor and to implicitly obey his instructions, we are to believe in and follow the *Sastras.*

Ordinarly *Artha,* wealth, is considered as a means of happiness. If riches are properly spent, they may form the foundation of happiness here and in other worlds to come. The performace of sacrifice, digging of wells and tanks and so on are called *Ishta-Purtam* and expenditure of one's wealth on such objects is praiseworthy. This habit of giving will steadily purify one's mind.

*Kama,* Desire, to be a *Purushartha* must be consistent with *Dharma.* Otherwise it will only lead to degradation. To some, as a result of past good *Karmas,* purity of mind comes naturally; but in the case of the majority it is the result of hard and strenuous effort.

So some are qualified for *Sannyasa* (Renunciation) even from *Brahmacharya* but others have to plod through the stages of *Grihastha* and *Vanaprastha* before they can think of *Sannyasa.*

Whenever we feel a want, we are necessarily aware of a void and hope to fill it up by securing the particular thing wanted. But it invariably ends in disappointment.

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**Fifteen Asian languages are taught in the Department of Oriental Studies of the Humboldt University in Berlin.**

**Indian studies are a tradition at the Humboldt University: academic work has been done in this field for over 150 years. The present tasks of the Department of Oriental Studies are seen by the Director, Professor Huber, as follows: "Today those special fields dealing with Indian studies in the broadest sense have a major share in the teaching and research programmes. We give instruction in Hindi, Urdu, and Sanskrit and also in Tamil. In future, we shall give even more time to Sanskrit."**

There can be no freedom from the sense of want unless one realizes that his Self is perfect and wants nothing.

But it must be admitted that a domestic life may be useful as a step towards Liberation, as a preparation for *Vairagya*, detachment, which in its turn leads to Liberation.

There was a great rishi doing penance in water for a number of years. One day he chanced to see a shoal of fish sporting about him and, tempted by that sight, married a number of princesses and spent all his *Tapas* in the enjoyment of domestic pleasures. Later on, however, he regretted his conduct, relinquished all his attachment and turned his eyes to *Moksha*.

A proper study of the Vedas and the *Upanishads* in particular certainly leads to *Moksha* ultimately if the precepts laid down there are scrupulously followed.

To become free from desires and obtain purity of mind to qualify him for *Atma-Jnana*, the Gateway to *Moksha*, he must learn to control his mind.

He must not give way to the desires that may arise in the mind, but must learn to curb them.

This is not, however, an easy task. Conquest of the mind is difficult even for the learned.

The more learned he is, the more must he learn to control his mind. A high standard is expected of him.

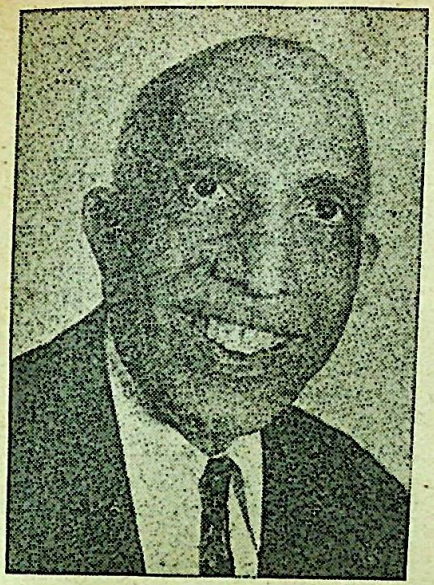
A learned man who submits to his mind's desires is like a king picking the pocket of a beggar, a very despicable act. One high in social or spiritual status ought not to stoop to low acts.

Therefore it is more incumbent on learned men to show and have great control of mind. They must strive to seek and get absolute purity of mind, free from all desires, and aspire for *Atma-Jnana* leading to *Moksha* and must not give way till this goal is reached.

*Courtesy*: Golden Sayings, *compiled by Shri Jnanananda Bharati Swaminah, Shri Jnanananda Grantha Prakasan Samiti, Tenkarai, Madura Dist. Price Rs. 1.50.*

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# Kirtana Yoga

B. B. KONNUR

*In this space age when men are feeble, restless in mind and unsteady of intellect, there is no other easier way for obtaining joy and serenity than Kirtana.*

विष्णोर्नामैव पुंसः शमलमपनुदत्पुण्यमुत्पादयच्च
ब्रह्मादिस्थान भोगाद्व्रुरतिमय श्री गुरुद्वन्द्वभक्तिम् ।
तत्वज्ञानं च विष्णोरिह भृति-जनन-भ्रान्ति-बीजं
च दग्ध्वा
सम्पूर्णानन्द बोधे महति च पुरषे स्थापयित्वा
निवृत्तम् ॥
— मत्स्यपुराण

THE importance and efficacy of *Kirtana* (chanting the divine names) have been dealt with at some length not only by the *Puranas* but also by the Vedas and *Shastras.*

The Rishis, *munis* and saints of India have poured forth passionately and in ecstatic songs the greatness and glory of divine names thus creating devotional literature, both in Sanskrit and regional languages, of exquisite beauty unsurpassed by any other religious literature of the world. To think therefore that divine names are chanted only by the idle and indolent and simpletons would be a sign of great misfortune and ignorance. To doubt or to dispute the scriptures and the sayings of saints would be a gross mistake and in fact to do so would be a sin. "Such disputants of perverse minds will be harassed by sickness and sorrow, by the ills of body and mind" says Katyayana Samhita.

अर्थवाद हरेर्नाम्नि सम्भावयति योनरः ।
स पापिष्ठो मनुष्याणां निरये पतति ध्रुवम् ॥

Some people might rightly question how a person who has perpetrated sinful acts in this life

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and in previous lives can liberate himself by chanting the names such as Rama, Krishna, Shambho, Shankara, Hare, Namah Shivaya and how it is that more difficult rites or means have been prescribed in Smriti Scriptures (धर्मशास्त्र) to atone for the sins committed and for what purpose.

Our answer: Even mountainous heaps of cotton are reduced to ashes by a tiny spark of fire and a huge elephant is completely destroyed by a small drop of poison, which means that the spark and drop of poison have respective powers. In the same way indescribable potency is inherent in the divine names passed on to us by ancient Rishis and saints.

There are many ways and means of carrying out a particular work. It can be accomplished by any one of the means available. By the employment of only one of the means, the others are not rendered useless.

"Why should one after giving up the simple means of Nama Samkirtana (नाम संकीर्तन) take to difficult rites such as कृच्छ चान्द्रायण for the eradication of sins?" One may raise such a query. To him the answer will be रुचि वैचित्र्यात् Tastes differ from person to person and each one follows his own inclinations. The purport of all that has been mentioned above is that the potency of divine names is no longer a matter for argumentation but is an established truth as confirmed by the saints who by Kirtana Yoga have divinised their lives and realised the summum bonum of human existence.

The *sloka* from *Matsya Purana* which crowns this article expresses beautifully how the bud in the form of a Bhakta (devotee) blossoms into a blissful soul. In the initial stages, the devotee recollects the name of Vishnu, reflects on it—which process is followed by continuous chanting of His name. The incessant chanting builds up for the Bhakta immense merit (पुण्य) after washing off his impurities, both corporal and mental. The accumulated merit takes him to elevated positions such as that of Brahma or Indra or provides him with earthly or heavenly enjoyments. But the Bhakta rejects them considering such positions or enjoyments as mere straw. (even if he partakes of them he does so without any attachment or with a detached attachment). He intensifies his devotion and directs all his activities towards the lotus-feet of his Lord who appears before him in human form or in his dream or manifests Himself in the devotees' heart as Guru instructing him regarding Vishnu Svarupa or the Real Self. By lighting a luminous lamp or knowledge He leads the Bhakta to the blissful region from which 'there is no return.'

For the sake of clarity it is necessary to mention here that fundamentally there is no diffe-

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rence between the names Hari (Vishnu) and Hara (Shiva). Both these names are equally effective in bringing about desired results. They appear different because the one Supreme Reality (Paramatma) assumes different forms according to the functions He has to perform on this earthly region like an actor on a stage who appears in different plays or acts with different make-ups, dresses, speeches and songs. Even etymologically the root of these two names Hari and Hara is one Hru (हृ) which according to grammatical rules becomes Hari and Hara by the suffixes (इ) and (अ) respectively.

The divine names such as Rama, Krishna, Panduranga, Vitthala, Durga and Shree are not mere words. They are all forms of the creative stress. Certain aspects of the deity are inherent in certain letters. The name of a deity is that letter or combination of letters which reveals the deity to the consciousness of one who has evoked it by constant practice or repetition. In fact these names are *mantras* (मननात् त्रायते इति मन्त्रः). They are so called because they protect the devotee or liberate him from the sorrows or bondage of this phenomenal world. Each divine Name or *mantra* has its deity; each deity has its *mantra*. These names possess certain letters and rhythm. For these reasons a *mantra* when translated ceases to be a *mantra*—which means that the sounds uttered or heard in the translation are not its body and do not evoke the *devata* or deity. We are not then dealing with the same sound, but with a translation in another language, with other sounds giving the meaning of Sanskrit *mantra*.

It will be clear from the foregoing that divine names such as Panduranga and Vitthala are not mere individual thinking or mere collection of words. If they were, anybody might choose his own language or word without recourse to eternal and determined sounds as revealed to us by sages and saints but they are particular harmonic sounds—a body of consciousness and a mass of radiant energy (तेजस्) In short the divine names as sung or chanted by *Hari-bhaktas* in their homes or in temples have the potency of fulfilling the desired object of the votary whether it be of material or of spiritual nature.

In his *Sadhanpada*, the celebrated seer Patanjali has stated eight Angas (limbs) or the means for yogic practice for the achievement of perfection in the present life. They are (1) Yama (Self-restraint); (2) Niyama (observance) (3) Asana (Posture); (4) Pranayama (Control of breath); (5) Pratyahara (withdrawal of the senses from external objects); (6) Dharana (immovable or fixed concentration of mind); (7) Dhyana (Profound meditation); (8) Samadhi (Esta-

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blishment of identity with the *devata* or deity meditated upon).

All the above means or *Sadhanas* are accomplished by *Kirtana* provided it is done regularly and with faith and devotion, as will be seen from the following:

A Haribhakta while chanting fervently the divine names or even while listening to the Kirtanas of other devotees becomes oblivious of his sense organs thus effecting in an easy and imperceptible manner restraint upon his senses. (This corresponds to the first Anga of Patanjali). It has been explained earlier in this dissertation that certain radiant energy is inherent in the names such as Panduranga, Vitthala and therefore the vibrations released as a result of regular chanting oxidise or destroy the impurities, both corporal and mental, of the devotee thus begetting in him Sattvic qualities such as compassion and contentment (second Anga of Patanjali). The wavering of mind is then arrested and the Bhakta becomes serene and steady. This forms as it were an Asana (the third Anga of Patanjali) occupying which he sings and sings and is suddenly overwhelmed with deep love for his lord; tears trickle from his eyes, his voice stutters, his throat is chocked with emotion and his breath stops thus bringing about *Kevala Kumbhak*, one of the operations in Pranayama (fourth Anga of Patanjali). There reaches a stage in the devotee's onward march when he becomes completely absorbed in the Lord's name with the result that all the external objects are shut out from him (Pratyahara, fifth Anga of Patanjali). The divine name becomes his very breath which means that his speech has merged into his mind and the mind in Prana, the vital breath (Dharana, sixth Anga). The vital breath dissolves progressively into the Fire of his body (कायाग्ने) thus corresponding to Dhyana, the seventh Anga of Patanjali. With the accomplishment of Dhyana, the Lord appears before him and the Bhakta remembers only his Lord to the exclusion of all other things and in His association experiences indescribable and immense bliss. संप्रज्ञात समाधे.

It will be readily observed thus that Nama Samkirtana brings about almost the same results as Hatha Yoga but in the former the vital conquest is made through Bhakti which means intense love for the Lord; when the devotee establishes identity with his Supreme Lord or deity he becomes perfect in his love which leads him to perfect knowledge (which is Gurutattva) and to supreme bliss —the goal of human existence. The Bhakta then sees the whole world as a self-becoming of the beloved, a play of his consciousness. He meets him in the heart and sees him everywhere or he plays upon the lap of his Lord,

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the ocean of love and bliss, like a wave upon the sea.. What has been observed above as the effects of Kirtana is not a fabrication or a fancy nor is it a figurative speech. It is the actual experience of saints of our sacred land—India.

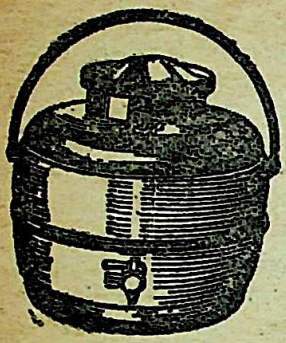
The popular saint of Karnatak namely Purandaradasa has, in one of his songs highlighted the effectiveness of Kirtana. He has addressed his Lord in familiar terms. "Why do I need thee? Why do I have to be under thy obligations? The power of thy name is sufficient unto me."

Sri Chaitanya Mahaprabhu, the great Vaishnava saint of Bengal saw Krishna playing on the rolling billows, the Name of the Lord transforming into form (रूप) and the saint jumped in ecstasy into the sea to embrace his Lord. In the same way, the Vitthala Bhaktas of Maharashtra namely Namdev, Tukaram, Changdev, Narahari Sonar, Janabai and Muktabai experienced bliss. In their journey towards the 'original Home' all of them had the pleasure of hearing *Anahata Nada* as confirmed by their expressions or Abhangas in Marathi. Some of them have even mentioned the kind of sound they heard as described in *Hansopanishad*.

Before we proceed further it is necessary to explain the meaning of Anahata Nada. Nada means sound and therefore Anahata Nada (अनाहत नाद) is that sound which is not caused by striking of two things such as (1) fingers and (2) instrument. Anahata means also non-perishable. Anahata Nada is an eternal power and is verily light in itself (स्वरूप ज्योतिरेव) and pervades all things. Nada as experienced by yogis and saints cannot be, really speaking, described. We call it Nada on human level. Nada is ब्रह्मांकुर the sprout of Brahman or Atman. Sruti says आत्मनः आकाशः संभूतः आकाशादायु Therefore the Anahata Nada is the creative action which manifests as the produced ether, air, fire, water and earth. It is the source of all worlds and words; it is परावाक and is within Paramatma, the power holder. It is no wonder when Tukaram, the great saint of Maharashtra, heard with his subtle ears the Word which was with God as described by Bible, sang and declared with delight "we are the progenitors of Brahma (आम्ही विद्योयें जनिते)." Our sages and yogis have informed us that Anahata Nada cannot be heard unless the Kundalini, Serpent Power, rises from the (मूलाधार) *muladhara* through the Sushumna (सुषुम्ना) Nadi in the spinal chord by opening up the psychic centre (अनाहत चक्र) in the heart.

This shows clearly that the saints of Maharashtra achieved by continuous Kirtana what a Hatha Yogi would do by following the system recommended by Patanjali. Most of the saints which Maharashtra produced were ordinary

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men by birth and who by chanting with unflinching devotion attained bliss and eternity. The person who chants divine names constantly not only divinises himself but also enlightens and elevates others who come into contact with him.

In our time Barrister Gandhi became Mahatma, a great soul, by repeating Rama Mantra which he himself once said gave him power. Gandhiji became selfless and fearless by getting rid of lust, greed and anger, the foes of human mind, through Rama Nama. He radiated his power throughout the length and breadth of India and what influence he had on men, women and children of our motherland is too well-known to be repeated here.

Such then is the greatness and efficacy of Kirtana. In this space age when men are feeble, restless in mind and unsteady of intellect there is no other easier way for obtaining joy and serenity than Kirtana; everybody irrespective of caste, creed, sect and urge is competent to follow this royal road to cosmic consciousness and happiness.

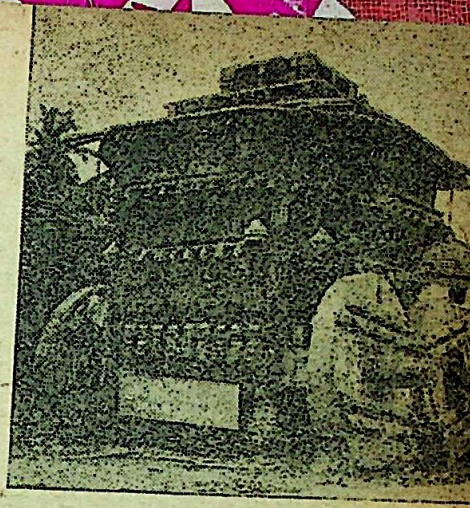
I am concluding this article by making obeisance to all the saints and seers of India both past and present and all those who have imparted me knowledge and contributed to my happiness in one way or other. Among the latter, I must mention the name of Padma Vibhushana, Srimati Sumati Morarji, who in a mysterious way has helped me to recollect the Samskaras received during my boyhood, at the feet of Rajacharya of Raghavendraswamy of Mantralaya, Bijapur. I would like to take this opportunity for also thanking Shri Mathoor Krishnamurthy, the registrar of London Centre of Bharatiya Vidya Bhavan, for having inspired me to write this essay on Kirtana Yoga. □ □ □

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*My experience has been that the time to test a true gentleman is to observe him when he is in contact with individuals of a race that is less fortunate than his own.*

—Booker T. Washington.

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# Temple Car for National Museum

T. B. MENON

THE time-honoured temple car (chariot) belonging to the Kalpathy Sri Viswanathaswamy temple is soon going to be the proud possession of the National Museum, New Delhi. The Museum authorities have almost completed the deal with the trustees of the temple.

The chariot will be preserved at the Museum as a monument of ancient art, depicting Hindu culture.

The chariot, according to the temple authorities, is more than 600 years old but the Archealogical Department after examining the wood carving has come to the conclusion that it is only 300 years old.

The chariot has a history behind it. The Tamil Brahmins who came to Kerala introduced all their Tamilian customs and culture which they preserve even to this day. The Car Festival of Kalpathy was also started by them.

The then Palghat Raja was chastised by the Nambhoodiri Brahmins for an alleged intimacy with a tribal woman and the Nambhoodiri Brahmins refused to perform the temple oblations and the family obsequies for the Rajah. On their refusal the Raja invited the Tamil Brahmins to Palghat to

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perform the rites and ceremonies.

The Raja gave them vast lands in the name of Vishwanatha-swamy, the presiding deity of the Kalpathy temple, and settled them at Kalpathy. Later on more people from Tamilnad came to Palghat and settled in different places and those places were called Agraharam(s) and there are about 92 such Agraharams in and around Palghat and 18 of them are in the town. The Kalpathy settlers came from Mayavaram in Tanjore District.

At Mayavaram there is a festival called Ghadamughasnanam on the banks of the river Cauveri which falls exactly on Thulam 30th M.E. (about September 15) every year. Exactly on this day the Kalpathy festival too is held.

It is more than 600 years since the Tamil Brahmins settled at Kalpathy and the same period is attributed to the life of the temple car.

The chariot is now condemned by the Public Works Department as not road-worthy and since 1970 it is not taken out and a small one as substitute is drawn through the streets with the deity installed in it.

The Trustee is unable to find money for making a new car and on his initiative an influential committee has been formed at Kalpathy to raise funds for a new car estimated to cost about a lakh of Rupees. The committee has first decided to dispose of the old one and the National Museum has come forward to purchase it for Rs. 15,000.

The six-wheeled chariot is about 30 ft. high in five panels. The huge wooden wheels are about 5½ ft. in height and fixed on three wooden axles. Each axle carries two wheels on either side of the car. Two wheels are in the middle. The bottom circumference of the chariot is 35ft. and that of the upper portion is 60ft. There are about 240 sculptures all around the chariot depicting the stories of *Ramayana* and *Mahabharata*.

□ □ □

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*An ardent nationalist and seasoned parliamentarian, Shri H. V. Kamath is noted for his brilliant intellect and fearless expression of views.*

*In a series of four articles, of which this is the concluding one, he gives a critique of the final phase of Nehru's policies and actions with a personal touch indicative of the high esteem and affection he had for Panditji.*—Ed.

## *The Last days of*

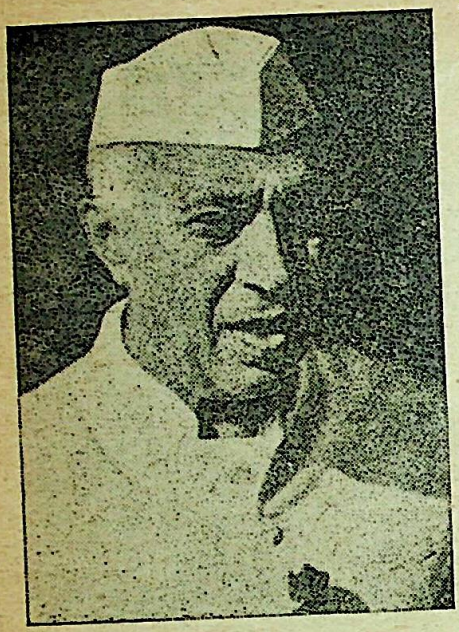
# JAWAHARLAL NEHRU-IV

H. V. KAMATH

ON that fateful night of August 14-15, 1947 ere the bells tolled to ring out the British Empire in India and ring in the free Dominions of India and Pakistan, Jawaharlal Nehru, addressing the Constituent Assembly of India had spoken of a "tryst with destiny," though Mahatma Gandhi, whose political heir he was, had already left Delhi, saying that there was no joy in his heart after the vivisection of our motherland had proved to be such a gory tragedy. Sixteen years later, did it occur to Nehru why Destiny was shaping his end so wantonly, so harshly? Had he any premonition, in the winter of 1963-64, that the icy fingers of Death were already reaching out for him?

The year following the non-aligned six-nations' half-hearted abortive, effort for a Sino-Indian rapprochement was marked, towards its close by the assassination of Panditji's friend President J.F. Kennedy, and a few weeks later, in January 1964, by a stroke which incapacitated him for over a week. He had wearily jogged on through the long budget session of 1963, which must have appeared to him longer than the preceding ones, and the two shorter subsequent sessions, during the monsoon and the autumn. As I watched him perform, it became increasingly clear that the fire, the punch and the vigour, against which only a few members of Parliament had stood their ground and on some occasions even hit back at him with dignity and effect, had became dim and weak. He had been a consummate show-

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(*Photo*: *Brahm Dev*)

man for years, but he seldom stooped so low as to denigrate and calumniate the opposition or to dub them traitors, as has become the vogue and the fashion today, thanks to the noxious miasma which is insidiously befouling the political milieu. That was partly because he, along with his confreres, had consciously and deliberately opted for a parliamentary democratic pattern, and more because he had long been under the tutelage of the Mahatma, albeit at times a refractory pupil. He had been touched and refined, but not transformed. Nothing could be farther from the truth than to describe him as "a saint who had strayed into politics by mistake." The daughter's patriolatry is pardonable, but he was very much a politician who had, however, been influenced, over the years, by *satsanga* (सत्संग), by the close propinquity of a saint to whom politics without religion was but an empty, if ornate, shell.

As the months passed, some of us, members of the House, more than once referred, while chatting in the lobby, to his loosening grip and spiritless speeches, and asked one another whether he would be able to stand the strain much longer; and I ventured to remark, in May 1963, that he might not survive to lead his party in the next General Election. Thereupon a Congress member somewhat sadly observed that he might not be in our midst even that long.

In June 1959, at Ootacumund, Jawaharlal Nehru, perhaps in a fit of bravado, or may be in a flight of temper, which was not uncommon with him, had said: "I fear nobody. I am not a religious man, and I do not fear even God." More than two decades earlier, in his autobiography, he had confessed that he was an agnostic, but I believe he had a sensitive psyche. Often his "native hue of resolution was sicklied over with the pale cast of thought." His head and heart were frequently in conflict, and their unison had not been fully wrought by a higher spiritual power in the light of the Divine. Before a big crowd, the

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bigger, the better—the thinker and philosopher in him, tended, not unoften to be submerged by the popinjay.

During the last year of his life on earth, however, the man seemed to be undergoing an inner change. Could it be true, as Ramana Maharashi once pithily observed, that "Suffering leads man to his Creator"? Did the psychosomatic syndrome which afflicted him in the wake of the Chinese betrayal and the Indian debacle,—the bitter fruit of his blundering policies,—drag him in that direction? I recall, in this context, having read somewhere that even Napoleon, after all his glittering conquests, was often heard praying, during his lonely exile on St. Helena, "Thy will be done." I am not aware whether Nehru uttered such a prayer, but it was apparent that that final year gave a spiritual turn to his inner being, even though its course was not steady, but erratic.

What Ramana Maharshi said so tersely, almost as a *sutra,* a maxim, has been elaborated, in his inimitable style by Sri Aurobindo: "Often we find atheism, both in the individual and society, a necessary passage to deeper religious and spiritual truth; one has sometimes to deny God in order to find Him: the finding is inevitable at the end of all earnest scepticism and denial." No one who knew the intensity of Nehru's nature would deny that his earlier "scepticism and denial" had been earnest. Was it Emerson or Whitman who wrote: "When Me they fly, I am the wings: I am the doubter and the doubt"?

During the monsoon session of 1963, in the course of a debate on the mid-term appraisal of the Third Five Year Plan, he made a brief speech, more rambling than usual, but to me the significance of the speech was that he quoted with total approval an observation of Acharya Vinoba Bhave, agreeing with him that the future belonged to "science and spirituality." He had never said such a thing before, and there was a ring of sincerity in his voice when he said so.

It was also known that he had become a frequent visitor to Ma Anandamoyee in her ashram at Dehra Dun and elsewhere, and those close to him said that he found much peace and spiritual solace in her company.

No new policies were initiated by Jawaharlal Nehru during those last 16 months of his tenure, nor any plan formulated barring the Kamaraj Plan which was, in reality, the Nehru Plan made more acceptable and respectable, in the context of the erosion of Pandit-ji's prestige and popularity. It afforded him a two-way satisfaction: it partly succeeded, though for the time being, in distracting public attention from the national shame and sorrow, and secondly, as a sop to those who had demand-

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ed the Government's resignation, he offered the heads of some of his seniormost colleagues in the cabinet, among whom were at least two whose resignation more than made amends, to his injured ego, for the forced exit of his chum, Krishna Menon, a few months earlier. The Plan dismally failed to achieve its ostensible objective of strengthening the Congress party's organization. It was never expected to, and many members of the Opposition, and some even of the ruling party had ridiculed it. It was a mere diversionary tactic, with a veneer of vendetta: the wonder of it was why Kamaraj had agreed to father Nehru's exercise in futility.

Further, the elan vital of the dynamic leader had evaporated; and the old habit of allergy to, rather connivance at, corruption in high places, when those high places were occupied by his 'favourites,' continued, even after the disastrous Himalayan war, simply because the man's interest in the tasks of administration had visibly waned, and he had no energy to implement a 'clean-up' drive. Whether it was Keshav Deo Malaviya in 1963, or Pratap Singh Kairon in early 1964, he stubbornly resisted till he was forced by the mounting fury in Parliament. The comic aspect of the former episode was, that whereas the report of the 'informal' inquiry held by a Supreme Court Judge, at the Prime Minister's request, into the charges against Shri Malaviya was withheld from the House and never saw the light of day, the Minister was nevertheless relieved of his portfolio with, however, a pat on the back from the boss! So much for personal loyalty, and so little against corruption!! The inquiry into Shri Kairon's conduct was entrusted to a retired Chief Justice of India, Shri S.R. Das, but he submitted his report a few weeks after Nehru's passing. The new Prime Minister, Lal Bahadur Shastri, made it public within a fortnight of its submission. Look on this picture, and on that! Jawaharlal Nehru would probably have consigned it to the same spot where lay the report against Malaviya. Even while the inquiry was pending, he had once spoken in the Lok Sabha in praise of Kairon, causing quite a furore the memory of which restrained him subsequently.

In September 1963, again out of his abounding affection and friendship for the not so worthy Dr. Sukarno, he refused to even verbally sympathize with Malaysia over the issue of Indonesia's aggression against that country, wholly unmindful of the fact that in the desperate crisis of November 1962, Malaysia was the only country in Asia to extend its all-out support to India, and to brand China as aggressor. In return neither wisdom, nor even good diplomacy, but just one of the ways of losing friends and alien-

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ating people!

As far as I was concerned personally, the most interesting change in him was in his attitude towards me. Ever since, way back in 1938, when I had paid no heed to his advice to me to continue in the Indian Civil Service, but made up my mind to throw my lot with Subhas Babu who had welcomed "with all my heart" my intention to quit the ICS, Jawaharlal Nehru's allergy towards me was discernible in his words and actions. He was almost always courteous but seldom cordial and never affectionate. Many were the occasions from the days of the National Planning Committee in 1938-39, through the election to the Constitutent Assembly, to the India-China conflict, when he made no effort to dissemble his dislike and aversion, though that made not the slightest difference to my stand, did not dampen my spirits, nor was my esteem for *the man* eroded. It was an unfortunate flaw in his nature and character, I thought: the same pettiness of mind and heart which came in the way of paying a warm tribute to Netaji Subhas Chandra Bose even after 1945, till the day of his death in 1964, whereas Mahatma Gandhi and Sardar Patel were not behind anyone else in extolling and commending his heroic role in our freedom struggle.

Be that as it may, after the budget session of 1963 I felt a change in Nehru's personal atti-


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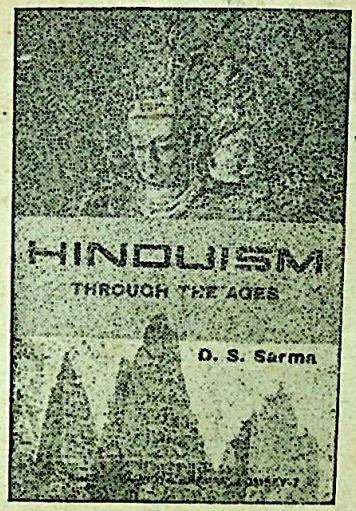
tude to me, and even in Parliament his attack seemed to grow milder. Was the latter due to physical weakness, and the former due to his realization, after the vindication of my stand on China, that I was not such an 'irresponsible' fellow after all, and that I had the courage of my convictions, and the guts to stand up for them even in the face of his fierce criticism? I have not been able to fully comprehend the reasons for the change, but during the months from June till November 1963, when I saw him in his office room in Parliament House five or six times, I could not but feel that he showed respect, even affection for me. It was not merely the gesture of rising in his seat as I entered, and accompanying me as far as the doorway when I left, but it was his manner of speaking, his tone, even the words he used which touched me.

When I met him in the first week of June, 1963, China's treachery was still rankling in his mind; he told me that at the moment, according to the latest intelligence reports, Chinese troops deployed on the India-Tibet border were numerically almost as strong as the entire peace-time army of India. When I told the Press about it, it proved to be big news: I learnt that Panditji had not told anyone else about it earlier.

In the third week of August 1963, shortly after my return from a seven weeks' tour of the United States, I saw him with a view to obtaining clarification of certain official pronouncements. That part of the work over, I told him of a rather quaint experience I had in Philadelphia: how a cabbie (taxi driver) had described him as "a great guy," but had nothing but abuse and imprecations for Krishna Menon. I asked why he (Panditji) insisted on deputing Menon again and again to the United States, where he seemed to specialize in the art of making enemies for himself and for India; Nehru looked quizzically at me, and then smilingly said: "I send Krishna Menon to the United Nations, not to the United States. How can I help it if the U.N.O. functions on American soil?" Clever sophistry, I thought, but didn't pursue the matter further.

The next occasion came within a week or so, when, armed with the full support of the entire Opposition as well as several Congress party members, I went to him and apprised him of the unhelpful attitude of the Works Minister, Mehr Chand Khanna, with regard to air-conditioning at least one of the reading rooms in Parliament Library on the ground floor of Parliament House. I said I was sorry to bother him about trifles, but he was indignant and burst out: "There is nothing for you to be sorry about it. Do you mean to say, Kamath, there is not a single air-conditioned room in the Library?" 'Exactly, Sir' I re-

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## FIGURE CONTEST

What you have to do in this Figure Contest? You have to judge how many words will be correct from the 1st COLUMN of the coupon. You have merely to mention the total number of the correct words from the 1st COLUMN for each block of A, B, C & D.

**HOW YOU WILL DO THIS ?**

(1) In A block, in the 1st column there are 3 words-Children, Creation & Delicate. If you feel all these 3 words will appear in the official solution, then write figure 3 in the square against A. If you feel any 2 words will come in the solution, then write figure 2. If you feel any one word will be in the solution then write figure 1. If you feel no word will be correct, and all the 3 words from the 2nd column will appear in the solution. then write figure 0 in the square against A.

(2) Now take B block. Develop-, Existence & Fatalism are in the 1st column. If you feel all these 3 words will be right, write figure 3 in the square against B. If you feel any two words will be right, write figure 2. If you feel any one word will be right, write figure 1. If you feel no word will be right, write figure 0.

(3) In C block, words in the 1st column are-Forgets, Laughing & Love. How many of these will be correct? Write down your answer in the square against C. Your answer must be either 3, 2, 1 or 0.

(4) In D block, words in the 1st column are-Perception, Rejects & Riches. How many of these will be correct? Write down your answer in the square against D. Your answer must be either 3, 2, 1 or 0.

(5) If your ABCD are correct you win a prize. Failing that, if your AB, CD are correct, you still win prizes.

Note : Don't mention the individual numbers of the words.

Solution to Figure Contest : No. 108-2232, No. 109-1032; No. 110-2110; No 111-2111 & No 112-3222.

## 12 CLUES

(1) **CHILDREN/WOMEN**, at whatever age, are stimulated to talk when they feel they have something important to talk about.

(2) Astronomers pretty well agree that **CREATION/DIFFUSION** is continually going on.

(3) That man is essentially a **DELICATE/DUAL** creature is no longer denied even by medical science.

(4) You cannot force **DEVELOPMENT/GOVERNMENT** beyond a certain limit.

(5) The fundamental patterns of human **EXISTENCE/EXPERIENCE** are expressed afresh by every age and culture in its own idiom.

(6) **FATALISM/FEAR** is a harmful thing, it is a shameful thing, it is a thing which stultifies progress.

(7) We know that the unconscious mind never **FORGETS/RESTS.**

(8) It's always worth **LAUGHING/LIVING**, even at the worst of times.

(9) **LOVE/TRADE** is exclusive by nature; that is to say, it can only exist as reciprocity between two people.

(10) Science widens our frontier on the unknowable, and shcuid deepen the scope of **PERCEPTION/PRAYER.**

(11) He who **REJECTS/RISKS** nothing will never rise above the banality of everyday existence.

(12) You cannot have just the same mental state without **RICHES/RIGHTS** that you can have with them.

---

**NOTE—These are quotations. Author's words are correct solutions, Official Solution in the City editions of Sunday Standard & Bharat Jyoti dated 17-6-73. Prizes list in Litquiz Weekly : Advance 23-6-73. Abridged in Sunday Standard & Bharat Jyoti, 30-6-73.**

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| | 9 | LOVE |
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| D | 11 | REJEC |
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|---|---|---|---|---|---|---|---|
| CHILDREN | WOMEN | CHILDREN | WOMEN | CHILDREN | WOMEN | CHILDREN | WOMEN |
| CREATION | DIFFUSION | CREATION | DIFFUSION | CREATION | DIFFUSION | CREATION | DIFFUSION |
| DELICATE | DUAL | DELICATE | DUAL | DELICATE | DUAL | DELICATE | DUAL |
| DEVELOP– | GOVERN– | DEVELOP– | GOVERN– | DEVELOP– | GOVERN– | DEVELOP– | GOVERN– |
| EXISTENCE | EXPERIENCE | EXISTENCE | EXPERIENCE | EXISTENCE | EXPERIENCE | EXISTENCE | EXPERIENCE |
| FATALISM | FEAR | FATALISM | FEAR | FATALISM | FEAR | FATALISM | FEAR |
| FORGETS | RESTS | FORGETS | RESTS | FORGETS | RESTS | FORGETS | RESTS |
| LAUGHING | LIVING | LAUGHING | LIVING | LAUGHING | LIVING | LAUGHING | LIVING |
| LOVE | TRADE | LOVE | TRADE | LOVE | TRADE | LOVE | TRADE |
| PERCEPTION | PRAYER | PERCEPTION | PRAYER | PERCEPTION | PRAYER | PERCEPTION | PRAYER |
| REJECTS | RISKS | REJECTS | RISKS | REJECTS | RISKS | REJECTS | RISKS |
| RICHES | RIGHTS | RICHES | RIGHTS | RICHES | RIGHTS | RICHES | RIGHTS |

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## FIGURE CONTEST

| A | B | C | D |
|---|---|---|---|
| | | | |

Use 3, 2, 1 or 0 In Each Square.

BOTH FREE AFTER 4 COUPONS

## MINI QUIZ

| | | | |
|---|---|---|---|
| CREATION– | DIFFUSION | LAUGHING | LIVING |
| DEVELOP– | GOVERN– | LOVE | TRADE |
| EXISTENCE | EXPERIENCE | REJECTS | RISKS |
| FORGETS | RESTS | RICHES | RIGHTS |

113

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plied. "Well Kamath," he said in a firm tone, "you and your friends may rest assured that there will very soon be an air-conditioned room in the Library." When I conveyed the glad tidings to friends in the lobby and in the House, many among them were not quite prepared for Panditji's immediate reaction, and a favourable one too at that. One of them embraced me, and exclaimed: "How did you manage it!" The Prime Minister was as good as his word: he promptly sent for Minister Khanna, who accompanied him to the Library rooms, where he administered a mild rebuke to Khanna (who told me about it later); and in less than a week Members could settle down to study comfortably in one of the Library rooms, unfatigued by heat, humid or otherwise. A couple of years later, another room was also air-conditioned. I do not know the position today.

I saw him again in September. That was in connexion with residential accommodation for officers living in Constitution House, Curzon Road, which was being gradually demolished. I won my point despite the Minister's opposition, but I do not wish to dwell on tiresome detail. I had however to see him again for confirmation of his directive.

The most indelible impression was of a meeting I had with him towards the end of November 1963. It was about accommodation for myself, as I was the last to leave Constitution House; but when I entered his office-room, I found him so tired-looking and haggard of visage that as soon as I sat in front of him, I enquired whether he was ill. "No," he replied, "but I am feeling somewhat weak and exhausted, and have not the same energy for work as I used to have." I looked at his face, his drooping eyelids for a moment, and then as if I had a sudden "brainwave," I queried: "Have you been given a lot of antibiotics, Panditji?" He stared at me for a few seconds and said, rather wanly: "I have been in the hands of doctors for months, and have been stuffed with antibiotics. How did you know?" I answered that I had hazarded a guess; I was opposed to antibiotics, the word, etymologically, was meaningful: anti-life, maybe against the life of bacilli and bacteria in small doses, but in massive dosage destructive of animal and human life too. I added that as a student of science he would appreciate my statement. He reflected for a while, and then in slow measured accents observed: "From my own experience of antibiotics, I have no hesitation in saying that the remedy is often worse than the disease." Followed a brief conversation on health and disease; he said that he did not know much of medicine as he had enjoyed good health most of his life. I mentioned to him biochemic and homoeopathic medi-

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cine, but he frankly admitted his ignorance of the subject. He however gave me an interesting piece of information that his father, Motilal Nehru, was a great believer in homoeopathy and always carried a little box of those medicines with him. I was with Jawaharlalji for nearly half an hour, and I still can vividly recall the warmth and affection which characterized his talk.

In March-April 1964, during the last budget session which he attended, he tried to give the impression of having recouped and rallied from the disabling stroke of January. His spirit was probably forcing the weak flesh, but it proved to be the last flicker of a dying lamp exhausted of its oil.

On April 3, 1964, making a statement on a calling attention notice by Shri Swell,—now Deputy Speaker,—about "the flight of an unidentified plane over Jammu on March 27, 1964," Minister of State for Defence Production Shri Raghuramaiah said that an "unidentified aircraft, apparently Pakistani, had penetrated into Indian territory, on one occasion only 5 nautical miles, on another only 2 to 3 nautical miles." That word "only" finished him, and he was attacked by Shri Swell and several other members. I briefly asked: "How many miles make one inch?", with a sarcastic reference to what the Prime Minister had declared sometime earlier, that "we will not yield an inch to the enemy." Stung to the quick, Nehru who, so far had sat impassively tried to rise in his place, saying: "I am getting up merely because Hon. Member opposite referred to me and said 'not an inch' or something." Noticing that he could not stand properly, Prof. Ranga requested him not to get up, and to reply seated. He resumed his seat, but kept on rising now and then. The war of words, the repartee, the thrust and counter-thrust went on for nearly 20 minutes, Hem Barua, Mahavir Tyagi and the late Nath Pai also joining the fray. Nehru was obviously angry, rattled; he finally made a statement, and as he finished speaking, I noticed he was frothing at the corner of his mouth. And he looked fagged out. Half an hour later, in the lobby, Mahavir Tyagi said to me, with a serious mien: "I say, Kamath, you almost killed him today." I thanked my stars that I had been saved from a terrible predicament. That was the last occasion on which Nehru had got irritated and flustered in Parliament.

A month later, in the first week of May, a Constitution (Amendment) Bill fell through, because it could not muster the requisite two-thirds majority in Lok Sabha. The Congress party was responsible for the collapse of the Bill, because many of its members though present in Parliament House at the time of voting, were absent from the House.

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What followed was interesting: it was like a streak of light which showed Jawaharlal Nehru's concern for Parliamentary institutions, and some respect for rules and procedure. I wouldn't have known anything about it, if a then Cabinet minister had not sometime ago narrated the incident to me with considerable feeling. At a Cabinet meeting held soon after the defeat of the Bill, one of the ministers suggested that with their party majority in the House, the rule which was an obstacle to the introduction of a defeated Bill in the same session could be suspended, and the Bill passed before the close of the budget session. Panditji angrily put his foot down on the proposal, and insisted that a short—one week's—session be convened towards the end of May specially for the Bill in question.

So it came about that both Houses of Parliament were summoned to meet on Wednesday, May 27, 1964. Early that morning, Nehru returned from a brief holiday in Dehra Dun, and those who saw him reported that he looked healthy, refreshed and fit. But shortly after mid-day he was dead. He was felled by a severe stroke, and the end came after a massive internal haemorrhage. Shri G.L. Nanda had told the House shortly after 11.00 a.m. that the Prime Minister was very ill and his condition was causing anxiety.

At 14.19 hours Minister C. Subramaniam told the Lok Sabha: "I have very grave news to announce to the House and to the country. The Prime Minister is no more. The light is out."

The Speaker: "It is the greatest tragedy that could befall the country at the moment. Let us pray that we prove equal to the occasion. I must, at this time, adjourn the House without saying anything."

Members listened in stunned silence, though they had come to know at least an hour earlier. They quietly left the Chamber, and most of them proceeded to the residence of the Prime Minister, Teen Murti House.

The Houses reassembled on May 29, and within a week enacted the Bill for which Nehru had sternly refused to get a rule bypassed, waived or suspended with the support of his party's brute majority in the House. Today, would the ruling party or its leader be hamstrung by such inhibitions?

The creation of Pakistan had mortified the soul of Gandhiji, and he had inwardly died on the first Independence day itself, August 15, 1947. China broke Nehru irreparably in November 1962, but his body and mind carried on, by the sheer momentum of the past, for 18 months. The Mahatma became a martyr; his heir died of strain and shock.

The latter-day apologists of Jawaharlal Nehru, among whom are a former Minister, a retired

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Secretary, and of course his beloved daughter Indira Gandhi Priyadarshini, present a strange, almost pathetic spectacle as, with zeal worthy of a better cause, they try to convince others of the soundness, the rightness of even his China policy when he himself had admitted his error and failure. They are distorting history, and doing a disservice to truth.

Even as he died, Jawaharlal Nehru gave a salute to Parliament, the bedrock of our democratic system. But for his insistence on the observance of proper norms and rules of procedure, the special session of Parliament would not have been convened, and he would not have returned from Dehra Dun to die on the opening day of that session, summoned at his instance.

On that night of May 27, 1964, as I looked upon him in Teen Murti House, where his body had been laid out in State, there was a lump in my throat. I had known him longer than I had known any other political leader, though not so closely or intimately as I had known Subhas. I had violently disagreed with him on many an occasion; I had often tilted at him, and perhaps fought more duels with him, some of them with success, on the floor of Parliament, than any other Member. I had disliked some of his policies, and 'drunk delight of battle' with him on the issue of the growing canker of corruption, dishonesty and inefficiency in the Administration. Even so I had respect and regard for *the man*, who but for the climate of adulation, sycophancy and near-apotheosis around him, might have shaped differently. I had never loved him. But I had not hated him either.

□ □ □

*The fault of others is easily perceived, but that of oneself is difficult to perceive; a man winnows his neighbour's faults like chaff, but his own faults he hides, as a cheat hides the bad die from the player.*

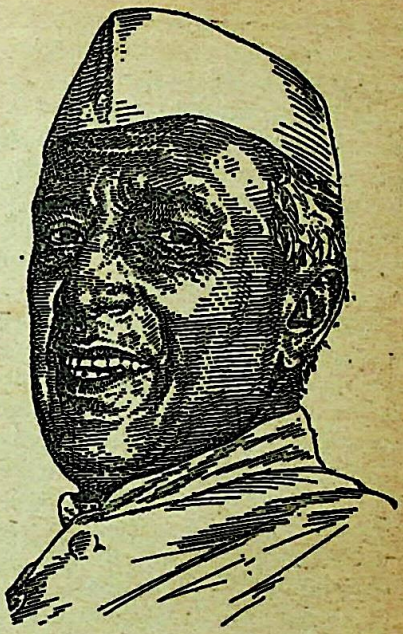
—Buddha

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# Jawaharlal Nehru

## *the freedom fighter*

NAVIN T. KHANDWALLA



**"Bliss was it in the dawn to be alive**
**But to be young was very heaven."**

I HAVE had the good fortune, as a young participant in the freedom struggle, to meet Jawaharlal Nehru and see him at close quarters and talk to him on several occasions. I had seen him in the different phases of his life and in his changing moods.

He was the Chief Guest at the All-India Students' Conference of which I was the Organising Secretary. He was the President of the All-India Youth League. This body went on changing the maximum age limit of its members with the growing age of Jawaharlal. He continued to be a youth at any age.

I was warned of his quick temper, his impulsiveness, and I had a taste of both, but he changed immediately, revealing himself once again as a man of warm-heartedness, ready forgiveness, high culture and aesthetics. It was like the reappearance of a shining sun after a passing cloud.

He was no doubt a strict disciplinarian and fools he would not suffer. But serious and preoccupied as he was, he had his moments of merriment and laughter and fun.

He had a sense of beauty and was interested in varied things. He could relax in the midst of

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turmoil also. At Karachi in 1946, late at night, he insisted and went for a swim in the sea.

He had a natural fearlessness. Soon after 1930, the Muslims, who had fought shoulder to shoulder in the freedom struggle, started parting. They were angry with the Congress. The influence of Jinnah had started telling.

There was a meeting of the Muslims at the Jinnah Hall which was in the Congress House compound. There had already been violence outside the Congress House gate. Jawaharlal came in. I was the Captain of the National Militia. Some of us tried to persuade Jawaharlal not to go in, but who could prevent him?

He just strode into the hall to the amazement of the audience and, as was his custom, took two steps at a time and was on the platform quivering with anger. We all felt that our, if not his, end was near. (I must confess that I went with some trepidation as I felt certain that my uniform might draw attention and I might be the first victim of the assault!) But in the face of this courage everyone was silenced and the knives that had been drawn were sheathed.

### Father & Son

Motilal Nehru, his father, was a majestic man with a fabulous legal practice. He was on intimate terms with the British provincial Governors and often stayed with them.

Jawaharlal was brought up in great luxury. His old photographs show him with wistful eyes, dressed in rich, embroidered costumes including jewelled slippers, but he was lonely, shy and aloof. He went to London to study at Harrow and Cambridge and showed keen interest in Natural Science. He was serious and aloof, but at the same time, it is also known that he had indulged in writing poems, some of which were unprintable.

### Temperaments

Motilal and Jawaharlal differed much in temperament. Mrs. Sarojini Naidu described the son as the old son of a young father; she also said that though Motilal was physically the father of Jawaharlal, spiritually he was his son as it was Jawaharlal who actually drew his father into the Freedom struggle and changed his way of life.

Jawaharlal, as a young man, was attracted by Gandhiji's flair for direct action. Here was a man after his own heart. Like his master, he immediately perceived that if only the sleeping peasants were awakened and the Freedom Movement started at the grass roots of the villages, was there any chance of wresting independence from the unwilling hands of British Imperialism.

While labour was well organised in the cities under the leadership of the Communists, the peasants were left severely alone. The peasants were left to fend for themselves—bowed by the weight of centuries

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and the emptiness of ages writ on their gaunt faces; on their back was the burden of the world.

Gandhiji went to the villages for construction programmes, for the removal of untouchability, for prohibition and to give self-reliance to the peasants with the charkha. All these ultimately helped politically, but to Nehru goes the credit of starting the Kisan Sabhas.

There were no roads to most of the villages and this prince among men, clad in Khadi dhoti and kurta, the yarn for which he himself had mostly spun, trekked miles together and shared the frugal meals of the poor peasants.

He talked to them about Freedom and instilled fearlessness into them. He set their hearts aflame. The beginning of the Kisan Sabhas in U.P. and later in Bihar and many other parts of the country, dug the grave of British Imperialism.

When Motilal Nehru journeyed by rail, it was by special train or, if one was not available, by first class with an entire bogey reserved for him. One day Jawaharlal was to leave for Banaras and he had decided to travel by a slow passenger train, halting at many stations and reaching very late in the night. His father asked him why he was not taking the Mail which would mean comfort and would be much quicker. The reply that brought tears to the eyes of old Motilal was, "Father, the Mail has no third class compartments."

Gandhiji wanted the substance of Independence and was ready to accept Dominion Status. Jawaharlal wanted nothing short of complete Independence. The leader and the lieutenant disagreed, but the voice of youth prevailed and at the Lahore Congress in 1929, complete Indpendence was declared as the goal and an ultimatum was given to the British Government.

Gandhiji launched his Salt Satyagraha. Jawaharlal had been arrested much earlier. He went to jail again and again. The total period of his jail life worked up to over ten years between the year when he first plunged into the freedom struggle and the dawn of our Independence.

Jawaharlal had an outlook different from Gandhiji's. There was a lot of Western influence, and he differed with Gandhiji on many occasions and many issues, and argued vehemently, but once a decision was taken, he accepted it and observed it and there was no more loyal and sincere follower than Jawaharlal.

Jawaharlal's ability to attract the masses was next only to the Mahatma's. To the Mahatma, people went as they would to a Messiah, but Jawaharlal was the darling of the people. He loved people and people loved him.

I remember how at Rayalaseema during the fifties he addressed a mammoth meeting of half-starved and semi-clothed people under a

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blazing sun. The top of his head was shining with perspiration and reflected the sunlight. Someone opened an umbrella and held over his head. He shouted, "Provide umbrellas for all those people in the audience before you hold it for me." He went on speaking for over 40 minutes and we wondered how he escaped a sun-stroke.

After the meeting was over, as he was being escorted out, an old woman tried to go near him and those surrounding him brushed her aside. He immediately stopped and went over to the woman. She spoke in Telugu which was translated. "You are a great man, a god. I have travelled a long distance to see you and also to offer you a piece of bread which I have myself prepared." Tears streamed down the eyes of the woman, He embraced her. He sat by her side and ate the bread.

He was utterly likable. Liaqat Ali Khan, the first Prime Minister of Pakistan, at a birthday party in Karachi observed, "You know, you cannot help liking that fellow."

People wondered why Gandhiji chose Jawaharlal as his successor, instead of Sardar Vallabhbhai Patel. Gandhiji himself has answered the question. "Vallabhbhai is close to me and in some respects more able than Jawaharlal.

"But Vallabhbhai would rather break than bend and a difficult situation will be created. Jawaharlal is tremendously more popular, which will absorb all shocks. All he does will be accepted."

I remember Jawaharlal Nehru as the Supreme Commander of the Congress, as a faltering and indecisive administrator yet a towering statesman, the man who gave us internationalism, secularism and also the beginning of socialism. People may ask what his message as a Freedom Fighter was. I would say his whole life was a message. In his younger days, his message to youngsters when we were sleeping and complacent was to "live dangerously." He loved danger himself. This motto he adopted in his own life.

I want to remember him as a youthful Freedom Fighter, quivering with vitality, with his flaming idealism, transparent sincerity and his camaraderie. Even to think of him at this late date is to lift ourselves above our surroundings—selfishness, pettiness and jealousies—for a moment at least, to a higher region. He was a man amongst men and I would like to salute his memory on the occasion of his ninth death anniversary. ◘ □ ◘

---

*Freedom is a precious thing today. Those who have it cherish it; those who fear it, want to destroy it; and those who don't have it, will still fight for it.*

—Harvey C. Jacobs

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*This temple in Kerala attracts thousands of women—all with a vow to fulfil before the gracious Mother and earn Her blessings.*

# WOMEN ONLY

T. C. SANKARA MENON

IN the capital city of Kerala, Trivandrum, it was the day of a unique festival. Early morning, the children were watching the roads from the gates of their houses in the south of the city, as if they were expecting something.

Then one of them shouted excitedly, "There they are coming, there they are!"

Along the road they were coming, women, more and more women, a continuous procession of them, young and old.

They were not at all like an "inquilab" crowd; no flags and posters in their hands, but atop their heads were vessels and cooking requirements. Each was fresh after bath and had *kumkum*, *sandal-wood paste* or *vibhuti* marks on the fore head.

They were all coming to participate in the *Pongala* festival at the Attukal Bhagavati Temple, exclusively a women's festival.

This temple stands under a canopy of coconut palms, bordering some rice fields about a mile to the south east of the Sree Padmanabha Swami Temple. The great Mother is the presiding deity there. It is a small temple in a quiet locality and on ordinary days, worshippers are not many. On special occasions, however, as during Navarathri, Mandalam, (November-December) etc., they come in larger numbers.

The largest crowds assemble during the nine days of the annual

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*utsavam* in the temple in February-March. During those nine days, and nights also, the temple and surrounding areas are agog with worshippers, visitors, hawkers, and entertainers. The premises are newly white-washed, decorated with bamboo trellis, coconut fronds, banana plants, bunches of coconuts and yards and yards of coloured-paper garlands.

At nights, rows of oil lamps and tube lights and strings of coloured electric bulbs illuminate the area. Platforms and loud-speakers are put up. Folk dances, *katha prasangams*, farces, music and other entertainments are arranged for these days and nights, as in many other temples.

Unlike in any other temple I have seen, there is a unique function at this temple on the last day of the *utsavam*—the women's *Pongala*.

From dawn that day, all the morning, women flock to the temple, thousands of them. They arrive with vessels, fuel, rice and other requirements, to do a bit of cooking on the spot, to prepare the *Pongal* or *nivedyam* (offering) for the Mother.

As soon as they arrive, they select places to perform the day's task in the temple premises or adjoining compounds and fields.

They set up fireplaces with bricks which are available on the spot and start cooking operations. Some pilgrims will cook only one unit, others may have vowed to offer more *Pongalas* or may bring offerings of others also, and so, each may fit up one, two, five or more fireplaces as she has *Pongalas* to prepare.

Each of the thousands of women, after worshipping at the temple, soon gets busy, fetching water, cutting fuel, cleaning the food materials and adjusting the number and sizes of fireplaces to the number and sizes of vessels which she has to put on the fire.

While the women get busy, the men in their midst gradually come out of the feminine throng. Some may stay for a short while to help to cut fuel, or clean up the spot selected for cooking or make a last moment purchase for the day's ceremony.

At intervals, the announcement comes through the loudspeakers "Gentlemen, please keep away from the women pilgrims. Please do not go into their midst and embarrass or disturb them."

By and by, each pilgrim is ready to start cooking the *Pongal*, the foodstuffs are in the vessels, the vessels are on the hearths and the fuel is properly stacked.

About that time, the priest, after performing the morning rites in the temple, hands out a torch lighted from the lamp before the Goddess in the sanctum sanctorum.

From this sanctified flame the pilgrims light their fires, and in a matter of minutes the thousands of hearths are aglow.

Time passes while the women

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tend the fires and watch the contents of the vessels. When the cooking is done, the fire places are cleaned, near them the *Pongal* vessels are neatly arranged and each pilgrim stands by her offering or set of offerings. The time may be 1 P.M.

The priest, after performing the rites and oblations special for the occasion emerges from the sanctum sanctorum with a chalice of holy water, and walking between the rows and rows of vessels, sprinkles each unit with the water to signify the acceptance of the *Pongal* offering by the Gracious Mother.

After this ceremony the pilgrims, who would not have taken even a drop of water the whole day, partake of the *Pongal* then and there or they may pack to take home all or part of it.

Each would collect her belongings and start the trek homeward, with peace in mind that a vow has been fulfilled. Such is the *Pongal* offering by women, exclusively by women, thousands of them.

Towards evening, another procession starts coming to the temple. It is composed of family groups with one of the younger children, or the youngest, dressed up as little Sree Krishna, coloured blue, with yellow robes, *kundalams* in the ear, peacock feathers in the hair, and sometimes even a flute.

This also is said to be in fulfilment of a vow, to present the child so attired, before the Mother on that day. Some bring the children with *nagaswaram* and decorated paraphernalia. The children are so young that they come on the shoulders of the fathers, or the hips of the mothers, though a few may be grown up enough to come walking.

These groups worship the Goddess and, help the children to make offerings of ghee or oil for the lamps, incense and camphor, coconut, flowers, money and anything specially vowed. Then, after *pradakshina* they depart.

At night, as on some earlier nights also, other pilgrims come, bearing on their shoulders decorated structures or *rathams*, as they are sometimes called.

An inspiring competitive spirit prevails to make one's *ratham* the most beautiful. So, there is an interesting variety in the *rathams*, differences in dimensions, designs and decorations. They are all constructed of thin bamboo strips, coloured paper and tinsel, and so are not heavy, even though some may be eight or ten feet high.

Some bearers approach the temple dancing to the accompaniment of music, with the *rathams* on their shoulders spinning or swaying, and the decorations on the *rathams* dipping and rising rhythmically. After all the *rathams* expected for the night have arrived, all together perform *pradakshina* round the temple before departure.

In connection with this Attukal

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*Utsavam* or Attukal *Pongala* as it is called, during the last night and into the morning of the next day, there are some other ceremonies and celebrations, within and away from the temple. But, by far the most interesting and important item in the *Utsavam* programme is the women's *Pongala*.

On the morning of the *Pongala* day, when the women in their thousands keep converging from all directions on to the temple, very few of them look as if they are coming for a carefree, merry picnic. Perhaps a few small girls skipping round their elders might have felt and looked like that. The vast majority however, appear fully conscious of the sanctity of their mission and bear the expression of serious devotion, of deep faith in the Supreme Power, in the Gracious Mother at Attukal.

And in the evening, as they start the homeward journey after the *Pongala*, they look somewhat tired, but, much more than fatigue, there is relief and peace on their faces.

It is as it should be.

□ □ □

*He knows what is best and when and how to do it. Leave everything to Him. You have no longer any cares. Each one is looked after by God. There is no need to let Him know your needs. He already knows them and will look after them.*

—Sri Ramana Maharshi

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# Prabhavati Devi

## —*a tribute*

MADHU DANDAVATE

IN the death of some, leaders are lost. In the passing away of others, co-workers are lost. But in the death of Jayaprakash's life partner Prabhavati, the family of socialists and Gandhians have lost their beloved Didi.

Didi worried little about the politics of her associates. Her primary concern for them had pronounced human overtones. In every action of hers there was a warm human touch.

Whether as an inmate of Gandhi Ashram or as an associate of Gandhiji during his detention at the Aga Khan Palace or as a life partner of Jayaprakash, her dominant mood was always one of devotion. Dedicated service was the hallmark of her life that burnt like a candle at both ends.

In the company of Gandhiji and Jayaprakash, Prabhavati had acquired cool and sublime courage. This courage made her face the approaching shadows of death with a smile.

After her medical check-up at the All India Institute of Medical Sciences, the doctors had pronounced the final judgment— "incurable cancer."

Jayaprakash broke this sad news to Prabhavati in a manner that lent beauty and lustre to sorrow— "Prabha, I had thought I would be the first to go, but it appears it will be you who will have to go first."

Hearing the footsteps of death at her door, undeterred, Prabhavati persuaded Jayaprakash to invite their friends and colleagues for a get-together at the *Indian Express* Guest House in New Delhi.

Few must have attended the wedding reception of Prabhavati and Jayaprakash. But many attended this function which was really to announce silently the sorrowful end of their joint pilgrimage of life under the shadows

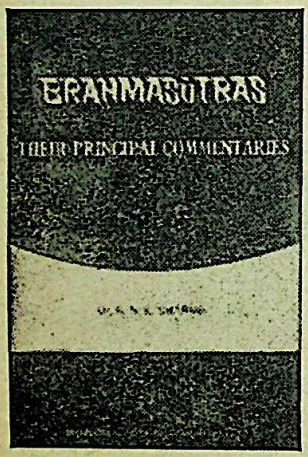
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of death.

At this function everyone expressed "good wishes" to Prabhavati. But she knew the painful reality that under the cover of "good wishes" was hidden the poignant "good-bye."

Within a couple of days after this function Prabhavati passed away. Jayaprakash and Prabhavati, the inseparables, were separated.

No words can have the strength to console Jayaprakash. JP's noble tears for Prabhavati have merged into the warm tears of the many for their beloved Didi. The sacred confluence of these tears is the only consolation to Jayaprakash. *Courtesy*: The Indian Express


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# SUN-STROKE

## *causes & cure*

EACH year in summer, as the mercury shoots up, heat waves claim hundreds of lives in various parts of India. In most cases, the victims are people who have to work outdoors, exposed to the hot winds (*loo*) and the scorching sun.

The main cause of heat stroke is the breakdown of the body's natural temperature-regulating mechanism.

Normally, when the outside temperature rises, the human body tries to cool off by evaporating water as sweat from the skin.

However, when the external heat load is very high, as for example, after prolonged exposure to the sun. the natural cooling system fails with the result that body temperature rises rapidly to the dangerous level of 108°F or more.

The lips become dry, the pulse rate increases and, what is probably the surest indication of a heat stroke, sweating stops.

Unless prompt action is taken, the very high body temperature causes damage to the central nervous system and other organs of the body.

Sudden loss of consciousness and death may follow in severe cases.

### TREATMENT

The first essential step in the treatment of heat stroke is a rapid cooling of the body, preferably by immersing the victim in cold water and giving a brisk massage.

Even with prompt medical care,

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complete recovery may take weeks. In many cases, the victims lie unconscious for several days.

Although theoretically anyone who gets exposed to the sun for a long time may suffer a heat stroke, those with high blood pressure or kidney disease and those who drink too much alcohol are more prone to an attack.

**PRECAUTION**

The best precaution against heat stroke is no doubt avoidance of long exposures to the sun. But it may not be practicable for all, especially field workers. If possible, all outdoor work in summer should be done only during the early hours of the morning and late afternoons when it is not so hot.

Frequent drinking of cold water can prevent occurrence of heat stroke as it helps maintain a large volume of sweat for body cooling.

Curiously, during hard work in hot climates, thirst is not a reliable guide for the body's requirement of water. Even if a man takes sufficient water to quench his thirst, the intake may still remain short of the actual water requirement.

*It has been estimated that for a manual worker in the sun, the hourly requirement is about one litre of water, whether he feels thirsty or not.*

The use of proper clothing and suitable headgear or umbrella can also reduce considerably the chances of heat stroke. Also, a bare body should never be exposed directly to the sun or hot winds. □ □ □

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# Dr. EDWIN FLATTO'S Answers on Health

### INTESTINAL PARASITES

*Q.* Spasmodically I experience a terrible itch in my rectum. I suspect having pinworms. How does one know for certain one is infested with them and if so can they be eliminated without taking strong drugs?

*A.* Pinworms can generally be detected in individuals addicted to surfeit or overeating. An effective method to determine their presence is: just before retiring in the evening have the patient spread his "cheeks" while bending over. Focus a flashlight into the exposed anus and any pinworms present should easily be observed. Sometimes it requires a few searchlight sessions to discover the worms, as they generally like to come out only in the evening to deposit their eggs in the anal region. They are white or grayish in colour, thread-like, and average about $\frac{1}{4}$ inch in length.

These worms enter the body through the mouth by means of the host swallowing their eggs which are deposited on food or contaminated fingers and fingernails. Under normal or healthy conditions gastric juices and enzymes of the stomach are able to digest these eggs rendering them innocuous. However, when more food than the stomach's enzymic capacity to digest is eaten, the surplus passes undigested into the small intestines forming an ideal soil for worm ova to feed upon and start its metamorphosis or life cycle.

The following treatment is the one I have found to be par excellence and which should rid the body quickly of parasitic infestation and keep it free, since it removes the basic cause of the symptoms (as opposed to poisoning the system with vermifuges and cathartics while doing nothing to remove conditions which permitted these vermin to thrive).

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The first move on the agenda to checkmate this annoying condition, is to fast. Take nothing by mouth, except pure water, for at least 24 hours to help empty the stomach and intestines of their toxic overload. After this period of abstinence, the patient may be lightly fed upon fresh fruit or raw vegetable juices. It is imperative to keep uppermost in mind the cardinal principle that "the quantity of food eaten should not exceed the digestive capacity" and that it be strictly adhered to. A modicum of intelligence and plain common sense based on observation and past experience should disclose one's true digestive capacity. A "margin of safety" should be maintained at all times so that rationing the quantity of food eaten will insure keeping well within safety limits of the stomach's enzymic tolerance.

After the patient becomes symptom-free, the amount consumed may be gradually increased, but should always remain well within limits set forth herein. Most victims of this type of condition, I might add, would rather subject themselves to the most violent of treatments, including all manner of toxic drugs and purges, rather than relinquish their gluttonous habits or modify their mode of living.

## JUICES

*Q.* Do you recommend the drinking of fruit and vegetable juices? The Lord has designed our bodies with teeth and I think we should try and eat our food instead of drinking it.

*A.* Basically, I agree with you. The drinking of juice can lead to overeating, especially fruit juices. Drinking too much citrus juices can upset the body chemistry and create many serious problems. For instance I have known people who have lost all their teeth from drinking too much orange juice over a period of several weeks. However, to be realistic, many people also suffer from a lack of certain vital minerals and enzymes due to eating too much processed and devitalized foods and the weakened state of their digestive system cannot assimilate or digest raw vegetables in their natural solid state as there is simply too much roughage for their assimilative organs to handle. Therefore, as a hopefully temporary measure, we give the juices, trusting that as the digestion becomes stronger and more efficient we can increase the proportion of solid raw food in direct ratio.

## KIDNEY STONES

*Q.* My nephew, aged 32, is a victim of kidney stones. In spite of operation the stone forms again and again causing bleeding. Please advise me what should be done.

*A.* Stones are composed of cholesterol mixed with calcium salts of bilirubin, carbonates, or

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phosphates. They are effects and surgery does not remove the cause proven by the reappearance of the stone. Your nephew should adopt a cholesterol-free diet, drink only distilled water, and avoid salt.

### LAXATIVE FOODS

*Q.* Are psyllium seeds good to correct constipation?

*A.* You must understand that psyllium seeds, like other laxative foods, while perhaps an expedient to meet a temporary need, does nothing to correct the underlying weaknesses. This can only be accomplished through a proper diet, corrective exercises, emotional poise. Psyllium seeds mixed with water and left to stand for a while becomes hardened and acts like cement. There have been cases where they actually cause impactions in the colon and intensify the very condition they are supposed to correct.

### LEUKAEMIA

*Q.* Is there no cure for leukaemia? What actually leads to this disease? Please explain.

*A.* Leukaemia is cancer of the blood and is generally brought on primarily by drugs and X-radiation, and secondarily through poor living habits and poor nutrition. The poison sprays used on our food supply are also a factor as they help build a toxic condition of the blood. Become health-minded; learn proper nutrition, breathing, and exercise. Eliminate your bad living habits and the condition of leukaemia should be no concern of yours.

### LEUCODERMA

*Q.* Is leucoderma contagious? Can it be cured and if so, how?

*A.* Leucoderma is a birth deformity in which patches of the skin are devoid of pigment and is not contagious. Other than the cosmetic effect, there is usually no reason for concern.

### LEUCORRHOEA

*Q.* How can one get cured from leucorrhoea in the natural way? I am a mother of two children and middle aged.

*A.* Leucorrhoea is a sign of weakness. It will be corrected by building up the general health. Eliminate all animal products. A fast may be required. □ □ □


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# A LESSON IN HUMILITY

A.V.S.R. SASTRY

HERE is how Emperor Ashoka used an ingenious method to prove to one of his sceptical ministers that all men are equal in the eyes of God.

A true follower of Gautama Buddha, Ashoka used to bow in reverence before all Buddhist monks. One of his ministers, Yasha, thought it was wrong and improper for a great, high-born emperor to bow before monks who, according to him, were lowly. He conveyed his view to the Emperor.

Ashoka listened attentively to his minster but did not give any immediate reply. Upon thinking the matter over, he hit upon an excellent idea to put wisdom into his minister's head.

The Emperor soon issued what his ministers thought to be a most disagreeable and queer order. Ashoka ordered each of his ministers to obtain an animal head and sell it in the public market. He asked Yasha alone to take a human head and find a buyer for it in the market.

Though none of them liked the idea, the ministers had to carry out the Emperor's orders. All except Yasha sighed with relief as they quickly sold their animal heads in the market.

Poor Yasha was left all alone. Try as he would, he could not sell the human head. He offered it free. Yet none wanted the obnoxious piece.

Soon the Emperor summoned the ministers to his presence. All of them had been successful except Yasha. With head bowed in shame, he related to the Emperor how he had been unable to get rid of the human head.

"What happened?" questioned the Emperor, "Why were you unable to sell it, Yasha?"

"People found the head most repulsive," said Yasha dejectedly; "no one wanted it, my Lord, not even as a free gift."

"Was it because it was the head of an ordinary man?" queried the Emperor.

"No, my Lord," replied Yasha, "It wasn't that. It could have been anyone's head."

"Would someone have bought it if it had been my head?" asked Ashoka.

Poor Yasha stood in silence. What reply could he give to the

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renowned Emperor? He trembled with fear, for he did not want to incur the Emperor's displeasure. But Ashoka repeated the question and assured Yasha that he would not be punished for his reply.

"No, my Lord," answered Yasha. "People find a human head quite obnoxious, be it of an ordinary man or of a great Emperor. No one would have taken it, even if it had been your Majesty's head."

"Well," observed Ashoka with compassion. "I agree with you. None can tell the difference between the head of an ordinary man and that of an Emperor, for there isn't any. Why then should you object when my head bows before the monks? After all, I am doing obeisance to them as a mark of my deep respect for their learning, wisdom and sacrifice. What matters in life, Yasha, is not a person's status or position, but his virtues and wisdom. The finest minds and hearts may be hidden in ugly mortal frames. Only when you have raised yourself up from ignorance can you recognise the greatness of a few in a sea of humanity, just as a good jeweller alone can spot a jem among worthless pebbles.

Yasha stood with bowed head and silently acknowledged the Emperor's wisdom and strength of character.

□ □ □


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# ...Without Comment

THE only thing to be said in favour of the seniority rule is that it places the post of Chief Justice of India beyond the exercise of the capricious discretion of the political rulers.

*—The Indian Express*

THE CPM would like to join hands with the two Socialist groups to oppose the Congress but it is opposed to the kind of anti-Congressism that has been in vogue so far.

*—Jyoti Basu*

THE United States respects India as a major country ... because India is a major country, her actions on the world stage necessarily affect us and our interests.

*—President Nixon*

I WANT Nixon to have his day in court just as he gave me mine.

*—Daniel Ellsberg*

I SPEND my income from blood donation on cigarettes, playing cards or seeing movies.

*—A blood donor quoted by UNI*

SELDOM has the Speaker in the Lok Sabha fallen back on so many dictionaries as he did on May 16 to banish the word *goonda* from the record.

*—The Times of India*

I SPENT between 15 and 16 million dollars last year on Asian art and most of it was smuggled. I don't know whether it was stolen.

*—Norton Simon, A Californian art collector*

## TAILPIECE

*Two gentlemen were on one occasion discussing the genius of Lord Byron as a poet.*

*"By the by," said one of them when the discussion was over, "Do you know how many children his lordship had?"*

*"Certainly," said the other; "he had only one child."*

*"Ah! but he had another child too, you know?* Childe Harold *was his also."*

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*A Rajasthan folk-tale which moralises that the other man is as clever as you are, and sometimes more!*

# The Lost Sword

PROF. G. L. MATHUR

ONCE a Thakur (landlord in Rajasthan) finding himself financially in a tight corner, went to a money-lender and said to him, "Sethji, I am completely broke and am in urgent need of your help."

Finding a man of some consequence at his door, the money-lender smiled and answered, "It will be an honour for me to be of any use to you Thakurji. Pray, tell me, what can I do for you?"

The Thakur then explained to the money-lender his unhappy plight and asked for a loan of Rs. 500. When the money-lender cautiously enquired what would be given in mortgage for the loan, the Thakur replied, "Well, here I am, a hale and hearty five feet ten inches! Am I not a sufficient security? I am told that a human being is worth millions."

Finding the Thakur in a light vein, the money-lender, without being discourteous, said to him, "In a way, this is your own house and I am entirely at your disposal, but as it is, business is after all business, and bound as I am by the terms of the trade, I am afraid I can be of little use to you unless you mortgage gold or something equally valuable."

The Thakur was hard put to satisfying this requirement and, since he had nothing to mortgage, he said to the money-lender politely, "Sethji, I have nothing to mortgage, but since you insist upon it, I am willing to mortgage my sword. Nothing is dearer to a Rajput than his sword, for, he would rather part with his life than part with his sword. Overtaken as I am by circumstances, I have to give you my sword for this purpose."

The money-lender was a clever fellow and was bent upon having his way without displeasing the Thakur and so he said: "Your sword is indeed a mighty weapon

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and great symbol of prestige for you, but of what use is it to me? We *banias* are simply frightened by its very sight. Moreover, if ever it falls into the hands of the children, they would wound themselves with it. I am afraid I cannot help you unless you think in terms of gold or something similar to mortgage."

The Thakur tried to persuade the money-lender by pointing out that his sword was 500 years old and had come down to him as a family heirloom. He also promised that he would redeem it very soon as it was a matter of family prestige and asked the Seth in confidence not to breathe a word about the transction to anyone.

Finding the Thakur hard pressed for money and wanting to help him, the money-lender ultimately agreed to advance Rs. 500 on the security of his sword, but before the Thakur left, he told him: "Thakur Sahib, I am giving you this amount as a special case. Please see that you return my money soon."

Having received the money, the Thakur was secretly exulting, congratulating himself on so cunningly fooling the *bania* and grabbing Rs. 500 from him for a mere blade of steel. Even before going to the money-lender he had decided not to return a paisa of money he hoped to get from him.

Time slipped by and when the money-lender found that the Thakur was not paying either the money or even the interest on it, he sent word to him, but the Thakur thought himself being clever but the money-lender was cleverer.

One day he went to the village barber who was the Thakur's crony and said to him, "Dear friend, finding myself in an akward situation, I have come to seek your advice. You are my friend and you must guide me in this hour of crisis. Some time back I had advanced a sum of Rs. 500 to the Thakur, who mortgaged his sword with me. As bad luck would have it, I have lost that sword and I do not know what to do. You know the Thakur —how arrogant and hot-tempered he is. If he comes to know of it, he will not leave me alive. I pray you not to tell him about this. But let me know how I can get out of this trouble."

The barber, jumping with excitment and delighted at this opportunity to do his patron a good turn, promised to think over the matter and sent away the money-lender. The moment the latter was gone, he rushed to the Thakur and narrated the whole story. When the Thakur heard this, he was in high spirits. He saw a wonderful chance to wring out from him a big sum for the "priceless heirloom."

He set about collecting the sum needed to repay the loan and interest. He did this with considerable difficulty, importuning his

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*FOR*

BHAVAN'S BOOKS

*VISIT*

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KULAPATI K. M. MUNSHI MARG, BOMBAY-400-007.

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(Closed on Sundays and Holidays)

friends, relatives and neighbours. Having collected the money, he rushed to the money-lender and said to him: "Sethji, here is your money together with the interest. Now please return my sword."

Upon this, the money-lender pretended as though he was in a fearful dilemma and did not know what to do. Then, in a mournful voice he said to the Thakur, "Thakur Sahib, as ill luck would have it, I have misplaced your sword. I have searched for it everywhere, but cannot trace it. Of course it cannot be lost and I will make another effort to find it. In the meanwhile, kindly take away the money. As soon as I find the sword, I shall let you know."

The Thakur had expected this reply and, pretending to fly into a rage, he roared, "Look, Sethji, I told you this sword of mine is not an ordinary sword. It is a matter of my family's honour. You will pay dearly if you have lost it. Search for it. I want it here and now. Here is your money with interest." Saying this, the Thakur flung the bag of money at the money-lender's feet and waited, twirling his moustache fiercely.

The money-lender took the money meekly and looking very uneasy, walked out of the room into his living quarters promising to search again.

After some time, the money-lender came out with the sword and said to the Thakur, "You are very lucky and so am I. How fortunate I have at last succeeded in tracing your sword! Now please carry it carefully and see that it is well cared for, you know its worth."

When the Thakur saw his sword, he felt as though someone had handed him his own head on a platter. He was hoist with his own petard. But what could he do? Finding no way out of his predicament, he took his sword and went away wondering how on earth he would repay the loans he had taken so hurriedly and hopefully to make what he thought was some easy money.

□ □ □

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# Laugh with Lin Yutang

NOTED AUTHOR AND THINKER

It seems to me the worst comment on dictatorships is that presidents of democracies can laugh while dictators always look so serious—with a protruding jaw, a determined chin, and a pouched lower lip, as if they were doing something terribly important and the world could be saved except by them.

Generally, a humorist keeps closer touch with facts, while a theorist dwells more on ideas, and it is only when one is dealing with ideas in themselves that his thoughts get incredibly complex.

As a man who has an ulcered stomach spends all his thoughts on his stomach, so a society with a sick and aching economics is for ever preoccupied with thoughts of economics.

The sad thing about economics is that it is no science; if it stops at commodities and does not go beyond to human motives, it is still no science, or at best a pseudo-science, if it tries to reach human motives by statistical averages.

Many wise men know that the desires for success, fame and wealth are euphemistic names for the fears of failure, poverty and obscurity, and that these fears dominate our lives.

The popularity of fools is an undeniable fact. I have no doubt that, East or West, the world hates a man who is too smart in his dealings with his fellow-men.

We become increasingly less pious as we increasingly justify and rationalise our belief and become so sure that we are right.

The feast of life is before us and the only question is what appetite we have for it.

Those who are wise won't be busy, and those who are too busy can't be wise.

The three great American vices seem to be efficiency, punctuality and the desire for achievements and success.

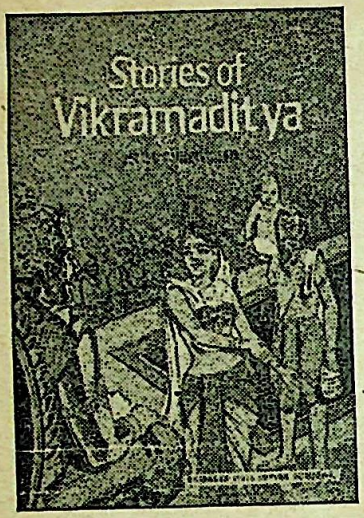
They are the things that make the Americans so unhappy and so nervous.

An American editor worries his hair grey to see that no typographical mistakes appear on the pages of his magazine. The Chinese editor is wiser than that. He wants to leave his readers the supreme satisfaction of discovering a few typographical mistakes for themselves.

Too much action in an old man is like a broadcast of jazz music from a megaphone on top of an old cathedral.

The ideal woman for me is one who loves her cosmetics along with her mathematics, and who is more feminine than feminist. □ □ □

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# NOTES and NEWS

## BASAVA JAYANTI IN BOMBAY

SMT. LILAVATI MUNSHI, President of the Bharatiya Vidya Bhavan, who inaugurated the Basava Jayanti Celebrations held in Bombay on May 5 under the auspices of the Kannada Sangh, paid glowing tributes to Shri Basava, "one of the greatest men of the 12th century," who founded the Veera Shaiva Sect.

She said: "Shri Basava was one who preached and practised the equality of men and women and fought for the abolition of castes. He was the first man known to have arranged the marriage of a Brahmin girl with a Chamara boy.

"He allowed women to read and study Vedas, shastric literature and scriptures which was later on done by Maharshi Dayananda Saraswati who founded the Arya Samaj in the last century.

"During his Ministership in Kalyan for 12 to 13 years, it was amazing how Shri Basava was able to do all these in that century; but while doing so he incurred the wrath of the ignorant.

"It is good to remember that whenever there is a need, great men are born to carry forward the continuity and vitality of Hinduism.

"In the Vedic age there was equality of men and women; a woman like Lopamudra was considered a rishi in her own right.

"Bhagwan Mahavir and Bhagwan Buddha were also such reformers who preached the equality of women and strove to do away with the caste system.

"The **Gita** also declares that it is the **Guna** or **Karma** according to which the **Varnas** are divided and not according to vocation or according to the rigid caste system.

"Shri Basava wrote many **Vachanas** in Kannada. His disciples are called **Saranas.** He preached that they should consider work as worship and recognise the dignity of labour. All his disciples had to work for their own living.

He also preached Bhakti yoga in order to be one with God. Because of his high devotion to God, he was called Bhakti Bhandar Basavanna."

She congratulated the Kannada Sangh on celebrating Basava Jayanti in Bombay and reminding the present generation of the one who was ahead not only of his generation but even the present generation in thinking.

## PROFESSOR FETED:

DR. ANDRAS BALOGH, Asstt. Prof. of Modern World History at Eotvos Lorand University Budapest, visited Bhavan's Post-Graduate and Research Department, on Friday, May 18.

He met Prof. J. H. Dave and Prof. S. A. Upadhyaya and discussed his work on the social and political development of the Asian and African countries.

He appreciated the work of the Bharatiya Vidya Bhavan in the field of Indological studies and partly in the field of Indian History.

Dr. Balogh is in India under the

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India Hungarian Cultural Exchange Programme.

## SEND OFF TO DR. JANI:

DR. A. N. JANI, Professor and Head of the Department of Sanskrit, M. S. Universtiy of Baroda, was felicitated in Bombay on May 16 on the eve of his departure to West Germany.

Dr. Jani has been invited to visit West German Universities to meet Indologists under the Alexander Von Humboldt Foundation.

Dr. Jani will visit the Universities of Frankfurt, Munich, Freiburg, Tubingen, Heidelberg, Marburg, Gottinger, Bonn, Dusseldorf, Berlin, Kiel and Hamburg. He will also attend the International Congress of Orientalists at Paris.

Prof. J. H. Dave, Hon. Director of the Bharatiya Vidya Bhavan, presided over the function and wished Dr. Jani an enlightening trip.

Prof. S. A. Upadhyaya, Rev. Fr. Esteller, Prof. V. M. Kulkarni, Dr. Godbole, Dr. (Smt.) Dave, Prof. (Smt) M. Vora, Dr. Bhat, Shri Ursekar and others attended.

## DOCTORATE FOR SHRI KULKARNI:

SHRI B. B. KULKARNI, a student of Bhavan's post-Graduate and Research Department has been awarded Ph.D. Degree by the University of Bombay for his thesis on "Madhvacharya's Mahabharata - Tatparya Nirnaya — A Study."



He has discussed the **tatparya** and the interpretation of the controversial episodes in **Mahabharata** such as Draupadi's marrying five husbands. The text has been analysed and an attempt made to present and evaluate Madhvacharya's interpretation of the **tatparya** of the **Mahabharata**. He worked under the guidance of Professor S. A. Upadhyaya.

## BHAVAN'S KERALA KENDRA

RASHTRAPATI Shri V. V. Giri accompanied by Shri N. N. Wanchoo, Governor of Kerala, visited the premises of the Bhavan's Kerala Kendra on April 9.

The Rashtrapati was very much impressed by the new construction and acclaimed the progress of the Kendra.

Though originally he had planned to spend only 10 minutes at the Kendra, the Rashtrapati spent more than 20 minutes there.

(See photo feature)

## KERALA KENDRA: DIPLOMA AWARDS

THE first Diploma Awards Day of the Bhavan's College of Mass Communication was held at the Bhavan's Kerala Kendra in Cochin on Sunday, April 8.

Dr. M. V Pylee, Director, School of Management, Cochin University, presided over the function, and Vice Admiral N. Krishnan, Chairman and Managing Director, Cochin Shipyard Limited, gave away the Diplomas.

Justice Shri T. S. Krishnamoorthy Iyer distributed the prizes to those who came out of the examination with distinction.

Messrs Toshiba Anand Batteries Limited and Toshiba Anand Lamps Limited announced their desire to continue their awards for the best student in Marketing and Advertising respectively for the coming year also. Other prizes announced were the **Mathrubnumi** Prize for Journalism **R. Madhavan Nayar** Prize for Business Management, **The Indian Transformers** Prize for Business Management, **The Ernakulam Radio Company** Prize for Sales Promotion and **The P. Kesavan & Company** Prize

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for Marketing and Advertising.

Principal A. N. Nambiar presented the Annual Report.

Shri R. Madhavan Nayar, Chairman of the College Advisory Council, welcomed the gathering and Shri R. Vasudevan Pillai, Hon. Secretary of the Kerala Kendra, proposed a vote of thanks.

(See photo feature)

## BHAVAN'S COIMBATORE KENDRA:

THE Coimbatore Kendra got up a function on April 22 to distribute the Examination Certificates to 25 participants.

Shri K. Sundaram, the Chairman of the local Kendra, welcomed the participants and the guests of the evening, and distributed the certificates.

Mr. Halter, Lakshmi Machine Works, whose mother tongue is German congratulated the successful participants and engaged himself in a German question and answer session with them.

Shri K. V. Narayanaswamy, Vice-Chairman, proposed a vote of thanks and gave a brief account of the German teaching activities of the local Kendra from 1966 onwards.

## FIRST VOLUME OF RIGVEDA RELEASED

MAHARASHTRA'S Education Minister Shri Namjoshi released on May 6 the first volume of the second edition of the Rigveda brought out by the Vaidik Samshodhan Mandal in Poona.

He hailed the Mandal's contribution to Vedic research and assured Government aid in its projects.

He stressed the need to spread the knowledge of Vedas and said many students abroad were frantically writing for a book on the Vedas as they had to face repeated queries on the Vedic literature. He lauded the role of the Bharatiya Vidya Bhavan in spreading the knowledge of Veda.

The Minister released the first volume of the second edition of the Rigveda Samhita with a commentary by Sayan Bhashyasahit and also the first volume of the second part of Vaihariya Samhita with commentaries by Bhattabhaskar and Sayan.

Shri Siddheshwar Sashtri Chitrao, vice-president, said the first edition of the Rigveda brought out nearly 40 years ago had proved superior in many respects to the earlier edition brought out by Max Muller.

## MANGALORE KENDRA: SWAMI RANGANATHANANDA'S ADDRESS:

THE Upanishads, which convey to humanity a profound vision of man's worth, glory and dignity, make a great exploration of the infinite hinterland of man, said Swami Ranganathananda of the Sri Ramakrishna Mission in the course of his talk on "Wisdom of the Upanishads" which he gave under the auspices the Mangalore Kendra of the Bharatiya Vidya Bhavan on May 5, 1973.

The seers of the Upanishads with their altogether new approach to 'Man the Unknown' declare that they have realised the Truth which others also could realise. The world is a profound mystery is the conclusion of the modern science. The Upanishads, on the other hand, began to investigate what lay behind the world of objects, an enquiry into the nature of the Self, an investigation of Man as the Knower, as the subject.

Comparing religion with true philosophy, the learned Swami said that religion is associated with an extra-cosmic god which is outside the universe. "It is this god that came into conflict with the modern science. Science which is based on experimental evidence declares such a god as dead."

He said the Upanishadic truths are also based on experience. They have revealed the infinite dimension

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of man. Atman is present in all experiences, assert the Upanishads. Although the Atman is hidden, it can be attained.

Thus Upanishads have made a profound discovery through enquiry, more than 4,000 years ago. If India had an unbroken spiritual continuity, if India stood supremely in the forefront of spirituality, it was because of her **adhyatma Vidya**. Hinduism had its share of superstitions, evil social practices and inter-sectarian quarrels, but the **adyatma vidya** purified and refreshed Hinduism from time to time.

In India, Swamiji said, philosophy was not a lazy mental pastime; not even a belief; but a conviction—a conviction arrived at after realisation of the Truth.

The greatest weakness of the present-day Indians was that while they had a bundle of beliefs and opinions, they had no convictions.

Indian philosophy is not simply a set of dogmas; in India God is an actual experience. Sanatana Dharma is ever aging but never old. It is a perennial philosophy. Time has not dimmed it.

Dr. M. P. Pai, Kendra Chairman, said that the Kendra had acquired the land for its own building and that the construction work would be taken up shortly.

Shri Madhusudan D. Kushe who presided traced man's misery to a fall in spiritual life.

(See photo feature)

## MADRAS KENDRA: BHAVAN'S YOUTH FORUM:

THE Bhavan's Youth Forum, Madras Kendra, arranged its monthly cultural programme for May on Sunday, May 6. Sarvashri Jaya Vijaya Brothers, disciples of Sri Chembai Vaidyanatha Bhagavatar, regaled the audience in the Sri Venkata Auditorium with a scintillating Carnatic music concert.

The singing duo, who were accompanied by Sangeetha Siromani Sri P. P. Ramakrishnan on the violin, Sri K. S. Kalidas, B.E. on mridangam and Coimbatore Subramaniam on ghatam, drew repeated cheers.

Shri Kalidas, the percussionist, who by profession is a Senior Officer in the Railways, deserves special mention.

The earlier performances under this programme were a music recital by Kumari Radha Warrier, a disciple of Chemmangudi Srinivasa Iyer, a solo violin recital by Prof. T. N. Krishnan, which was presided over by Shri C. V. Narasimhan of the United Nations, and a dance recital by Baby Gowri, daughter of International Tennis Champion Shri Ramanathan Krishnan, which was presided over by Shri K. K. Shah, Governor of Tamilnadu.

(See photo feature)

## SHRI RAGHAVENDRA VISHVA SHANTI NIKETAN:

SHRI SHRI CHANDRASWAMY MAHARAJ gave a learned discourse on the attitude of "Equal Reverence For All Religions" at the residence of Smt. Lilavati Munshi, President, Bharatiya Vidya Bhavan, in the presence of a distinguished gathering on May 9.

The discourse, presided over by Shri Navin T. Khandwalla, was held under the auspices of Shri Raghavendra Vishwa Shanti Niketan.

Swamiji observed that in the name of religion, differences had been created between man and man and that because of it the principal aim of World Peace had been placed in jeopardy.

He mentioned that the Founder of the Bharatiya Vidya Bhavan, Dr. K. M. Munshi, and now Smt. Lilavati Munshi were engaged in spreading Indian culture based on truth, love and world-brotherhood.

The Swamiji further said that though there was a cloud of unrest in our country, this would only be temporary.

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Poet Manhar recited extempore a small poem which was greatly appreciated.

Shri Shantibhai Mehta of the Raghavendra Vishwa Shanti Niketan proposed a vote of thanks.

**SELF-EMPLOYMENT ENDEAVOUR PROGRAMME:**

"THE problem of unemployment is a burning issue before the country today and it has become critical during the last decade," observed Shri K. K. Pai, Chairman and Managing Director of the Syndicate Bank, while launching the "Self-Employment Endeavour" programme jointly sponsored by the Syndicate Bank and the India Jaycees in Bombay on May 5.

Explaining the role of the Syndicate Bank in tackling the problem, he said the Bank had in 1972 financed 384 educated unemployed to the extent of Rs. 82 lakhs. In addition sanctions in principle had been given to another 223 persons to the extent of Rs. 50 lakhs under the crash programme of the Government of Andhra Pradesh.

Shri L. A. Roy Banarasee, President, Junior Chamber International attended the inaugural function. Shri Sudhir Joshi, Mayor of Bombay, was the Chief Guest.

**BHAVAN'S BOOK RELEASED:**

**THE Life and Teachings of Saint Ramalingar,** a Bharatiya Vidya Bhavan publication, was released at Madurai on Sunday, April 29, 1973 by Shri N. Giridhari Prasad under the Presidentship of Professor Avvai Doraisamy Pillai.

Shri L. Narayanan Chettiar, Chairman, Board of Trustees, Shri Meenakshisundareswarar Temple, Madurai, blessed the author.

The function was arranged under the auspices of the Arutjyothi Ramalinga Mission, Madurai.

(See photo feature)

The Bharatiya Vidya Bhavan

*presents*

**The Life and Teachings of Saint Ramalingar**

BY S. P. ANNAMALAI

Crown 1/8 Pp. 224

Price: Rs.4.00.

*Obtainable from leading booksellers*

**AN APPEAL**

SHRI Jag Parvesh Chandra, Deputy Chairman, Metropolitan Council, Old Secretariat, Delhi, writes:

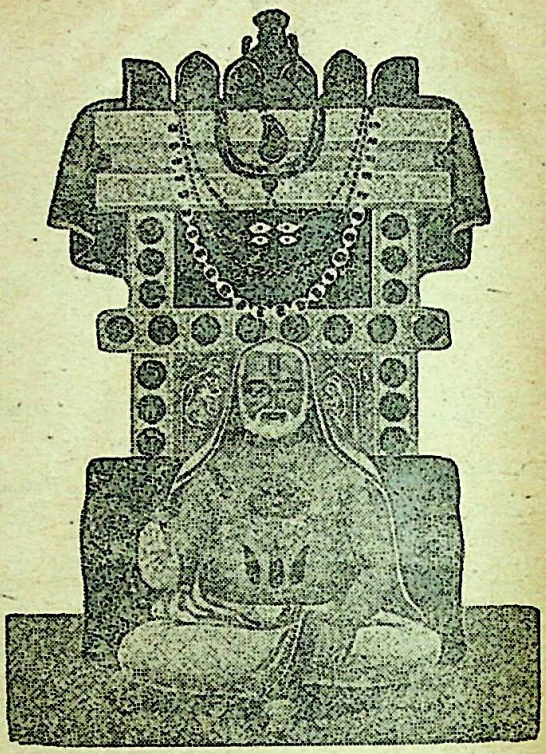
"For the last 10 years I have been collecting interesting stories and anecdotes from the lives of politicians of different countries from various sources. Some of their witty remarks exchanged in the Legislatures have also been collected.

"All these have to be printed in book form, but the collection is still incomplete. Readers are requested to send me interesting stories, anecdotes and witty remarks that they might be knowing about the lives of foreign and Indian leaders, past or present, so that these can be included in the proposed publication.

The names of readers who send the required information will be published in the book."

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## PRAYERS GO UP TOWARDS RAIN GOD



More things are wrought by prayer, especially in India. Most appropriately, a Varuna-Yajna Mahotsava has been performed by Shree Guru Raghavendra Swami Brindavan at Raghavendra Nagar, Oshiwara, Jogeshwari (West), Bombay from May 8 to 20. The Yajna, for which blessings, goodwishes and messages have been received from all over India from people high and low, was performed according to Vedic principles. Holy waters from the seven sacred rivers of India, Ganga, Yamuna, Saraswati, Narmada, Godavari, Krishna and Cauvery were specially brought from places like Allahabad, Jabalpur, Nasik, Seethimani (Bijapur Dt.) Shreerangapatnam by parties who trekked the entire route from the respective holy places.

The Yajna, designed to invoke the blessings of the Rain God in a period of extreme drought, was marked by various religious rites, chanting of mantras and Vedic slokas etc. in the presence of thousands of devotees. The mantras consisted of two categories: (1) Prajanya-Yagya (2) Varuna-Japa of Riga-Vidhan compiled by Rishi Shaunkiya.

On May 20, the last day of the Yajna, Kumbha-Abhisheka of Brindavan by the sacred waters of the holy rivers was performed by Shree Viswesha Teertha Swamiji, the presiding Pontiff of Pejawara Mutt, Udipi.

BOOKS WORTH READING
are always
BHAVAN'S BOOKS !

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**PHILOSOPHICAL PERSPECTIVES:** A selection of essays by Dhirendra Mohan Datta. Publishers: Bharati Bhavan, Patna-4. Price: Rs. 20 £ 2.50.

DR. DATTA is one of the venerable contemporary figures in the field of Comparative and Indian philosophy. The present work is a collection of essays written on various occasions from 1936 to 1963.

In a brief paper in the first section of the book, he points out how scientific explanation cannot be adequate unless it is increasingly comprehensive of new areas of experience. Human knowledge can lead up to the Unknown. Though this looks like a self-contradiction to the formal logician or the scientific positivist, it is a vaild and necessary judgment. The author refers to some psychological and epistemological grounds for this postulate of the transcendent and Unknown. But in what seems like an over-generous concession to the positivists he makes the transcendent, "indefinite", "unjudgable". An axiological approach would perhaps have indicated the positive essence of the transcendent.

In the paper on the Objectivity of Philosophy the learned author rightly stresses that it depends partly on verbal testimony "as accepted by others in one's society". He says "crass experience"', by which he means direct experience is "unfit to become the basis of objective philosophy". Only "symbolised experience", by which he means verbally communicated experience, "can furnish the necessary basis for objective philosophy". (p. 22).

The author here leaves out of account the great contribution of the pragmatists who stress the direct practical necessity or working of truth. Objective reality has thus a more autonomous basis than mere universality of verbal communication. In another paper also (p. 30) he repeats "philosophy is inseparably tied to language".

In an important paper on Philosophical Synthesis he briefly considers the evolution of a world philosophy, a philosophy shared by all peoples of the world. The obstacles to its evolution are the separate national traditions and the individual approaches to philosophy, religion and culture. He puts in an earnest plea for the "assimilation of valuable ideas from all other regions" and cross-fertilization", that is, borrowing and assimilation. But he passes lightly over the obstacles to such a process. The terms "borrowing and assimilating" in the field of cultures have been constant irritants and obstacles to international cultural integration. Recent writers like Professor Parkinson, Rougemont and others have urged that eastern and western cultures are radically different and should not be synthesized in the interests of world progress. So there is

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more hope of an integration or rapproachment, in each culture, philosophy or faith trying to complete itself as an all-comprehensive or a world view. Each would then move forward to a great common summit of universal truths.

In the paper on the Philosophy of the Body, A New Approach, he makes a rapid review of the organic relations of its many features and its oneness with the environment. He points out that this study has been neglected in classical Indian philosophy. But the author leaves unexplained how organic relation "is the very ideal of unity" and how the individual has a sense of "wholeness" in relation to the universe. These categories are of far-reaching importance not only to a philosophy of the individual but also of the universe.

Dr. Datta emphasises that Indian philosophy must progress by the study and translations of western terms like evolution, scientific positivism and others. He points out that the nearest classical Indian equivalents do not have the same content of meaning as the modern western terms. Indian philosophy is here faced with the challenge of progressing along with the modern categories of science and philosophy or remaining stagnant in its own classical categories. He further points out that the academic philosopher influences only a small circle of intellectuals unlike spiritual leaders much as Aurobindo, Ramakrishna Paramahamsa and Vivekananda. But the task of the academic philosopher, it has to be said, is to evaluate the claims to special individual experiences, without any uncritical or blind bias for any pretensions to holiness and special revelations.

In another paper Dr. Datta defines religion as sincerity, signifying an earnest pursuit of truth as in the fields of science and philosophy. He wishes to place religion, as he says, "on the same key as science and philosophy".

But it may be urged against this view that religion does not grow as an increasing rational quest but as a widening moral and spiritual vision, an autonomous experience of spiritual reality.

In the paper on Advaita Dr. Datta points out how its teaching is not an egoistic escape into oneself from the outer world and society. He rightly emphasises that the Advaita texts "I am Brahman", "Know Thyself" etc. ascribe full reality to all things (sarvam khalvidam Brahma). Dr. Datta quotes here Sri Ramana Maharshi's observation that Advaita gives reality to all things and not pluralism. "By saying that there are three i.e., individual, world and God, you give only one-third reality to the world and you give only one-third reality to God".

The book is excellently printed and produced.

—Dr. P. Narasimhayya

**FOR SEEKERS OF GOD:** Translated by Swami Vividishananda and Swami Gambhirananda; Published by Advaita Ashrama, 5, Dehi Entally Road, Calcutta-14; pp. xix + 311; 3rd edition (Revised and enlarged), April 1972; Price: ordinary Rs. 9/; Deluxe, Rs. 15/-.

The book is copyrighted and embodies spiritual talks of Mahapurusha Swami Shivananda, one of Sri Ramakrishna's blessed direct disciples whose dedicated lives serve as shining examples to suffering humanity groping in the darkness. Swamiji was the **de facto** Sthitaprajna of the **Bhagawad-Gita** living continuously in the state of perennial joy flowing from illumination. A spiritually exalted soul as he was, he scaled the highest heights and dived into the deepest depths of the Divine. The talks collected here in the book under notice provide a constant source of inspiration and guideline to chart out a spiritual map for one's own con-

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duct and discipline. They are vivid in nature and sparkling in substance. The book is bound to serve as a vade mecum of spiritualism as it modestly covers almost all the aspects of the life-divine with all their subtleties and niceties.

The book is nicely got up and the price is low for the invaluable return it brings.

—Dr. A. S. Gopani

**TALKS WITH SRI AUROBINDO,** Part II, by Nirodbaran, Published by Sri Aurobindo Ashram, Pondicherry, Price Rs. 10/-.

**SOME TALKS AT PONDICHERRY,** by Amal Kiran and Nirodbaran, Published by Kamal Printers, 365, Raja Park, Jaipur-4, Price Rs. 1-50.

AMAL KIRAN (Sri K. D. Sethna) and Dr. Nirodbaran are two of the close disciples of Sri Aurobindo who had the unique privilege of intimate contact with the Master. **Talks With Aurobindo,** are taken from Nirodbaran's Note Books. They are a record of some of the conversations Sri Aurobindo had with him and some other disciples during 1939-40. These casual evening talks reveal Sri Aurobino's views on the various political happenings at the time of the Second World War, on yoga, poetry and art, and practical affairs of life.

**Some Talks at Pondicherry** is a collection of a few talks that Sri Sethna and Dr. Nirodbaram gave at the Ashram during 1970-71. They are nine in number and in them the authors reproduce with vividness and genial humour some of the great moments they had with the Divine Master and the Divine Mother. They also provide us with a peep into Sri Aurobindo, the unknown—his divine humanity and his infallible humour. Both the books are a source of inspiration to lovers of Sri Aurobindo.

—Prof. S. Kandaswami

**TRADITION, RATIONALITY AND CHANGE:** Essays in Sociology of Economic Development and Social Change by M.S.A. Rao, Popular Prakashan, Bombay, 1972, pp. 182, Rs. 28/-.

THE volume consists of 12 previously published articles by the author, some of them well-known. There is a longish Introduction. Although the author has tried to provide a unity to the articles by the title and the Introduction, the unity, in the very nature, cannot be organic, though some connected themes do run through. A volume such as this is the despair of reviewers. What does one review? Certainly not, each individual article when they cover a variety of topics like caste and the Indian Army, religion and economic development, labour commitment, family, education, and stratification. Most papers deal with empirical material. In the theoretical paper, 'Religion and Economic Development'. Rao takes up Weber's famous thesis and presents generally negative arguments. Rao rightly argues in favour of testing out empirically testable hypothesis on the broad and yet largely unexplored inter-connection between Hinduism and economic development in India. And he makes the valuable point that "it is important to realise in regard to the Asian religion hypothesis that valid comparison is between Protestant ethic and reformatory sect of Hinduism rather than Hinduism as such". It is a valuable book and is commended for wide general reading.

—D. Narain

**STUDENT REVOLTS IN INDIA:** by P. M. Joshi. Published by the Author, 1972 Edition. Price Rs. 12/-.

THE word 'students' in present day India brings before one's mind the nightmarish acts of violence and vandalism let loose by the student community at the instance—and shall

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I say at the insistence—of self-aggrandising politicians. But for the occasional reports of some constructive activity or the semblance thereof flowing in from here and there, the picture is a sordid and shocking one.

In this context it is refreshing to read and recollect the saga of sacrifice of the student community in the course of our fight for freedom. And the enlightening and interesting effect gains a keener edge when the narration is done by none else than Sri P. M. Joshi who was one of those who master-minded the student struggle. In the first chapter the author has ably depicted the system and its antithesis dating back his narration to the 1857 upsurge, throwing light on the then prevalent educational system and the motivating spirit behind the same. The unrest had its germination in the fear of the post-education prospect. The author has then traced the history of the movement from the partition of Bengal to the non-co-operation movement launched at the behest of Gandhiji. The Gandhian era and the tremendous impact Gandhiji and his ideas and programmes had on the nation, particularly the students, is delineated in detail with the author's none-too-concealed admiration for Bapuji running right through. The author has not omitted to disclose the no-small dissatisfaction of sections of students with Gandhiji's techniques and the sporadic acts of violence resulting therefrom.

The tussle between the advocates of change and the status-quoists led to a disorganised organisation and an ideological cleavage had its inception in the process. The formation of the All India Students' Conference and subsequently of the All India Student's Federation and the publication of the journals, "The Students' Call" and the "Students' Federation" were events of importance in the thirties. M.A. Jinnah's introduction of the communal virus had its reaction on the student community, though not to the extent intended by him. Dr. Ashraf, the communist-minded leader, precipitated the split among the students by writing that the acceptance of Gandhism meant the liquidation of Student Federation and M.L. Shah, the non-communist General Secretary, who belonged to the Congress Socialist Party naturally became the target of attack. The split came into the open with disastrous consequences, leading to what the author terms 'the Nagpur Tragedy'. Moreover, the Quit India Movement of Gandhiji gave a new impetus to the students' movement and their heroism reached a new high in their struggle. The execution of teen-aged boys like Veer Shanker and Hemu Kalani only acted as a positive catalyst. The martyrs, as the author says, "gave their life and brought new light to their movement" and "out of their suffering, their sacrifice, their bloodshed, has arisen this new power of the student movement." Thus culminate the glorious chapter of the students' struggle and its interesting narration by Sri Joshi.

Shri Joshi is critical of the acts of the communist infiltrators into the student fold and the volte face they unashamedly committed during the Second World War.

After reading the book the reader is left with mixed feelings of admiration for the youth of yore and concern for the students of the present day. One, however, wishes that Sri Joshi should have added a chapter on the post-Independence state of affairs at least as a postcript.

—Dr. A. S. Gopani

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*From (L to R) Shri S. Ramakrishnan, Smt. Lilavati Munshi, Shri Navin Khandwalla.*

## PHOTO FEATURE

*The members of Bhavan's family and friends and admirers of Bhavan thronged Bombay's Santa Cruz Airport soon after sundown on May 17 to give an affectionate send off to Smt. Lilavati Munshi, Bhavan's President, Shri Navin T. Khandwalla, Hon. Secretary, Bhavan's Kala Kendra, and Shri S. Ramakrishnan, Executive Secretary of the Bhavan, who flew to London by an Air India flight.*

*Shri Jaisukhlal Hathi, M.P. and Bhavan's Vice-President, will join the three-member team at London where a busy programme, drawn up by Shri Krishnamoorthy, Mathoor, Registrar of Bhavan's U.K. Centre, awaits the team.*

*While in London, the members of the team will strive to consolidate and strengthen the recently opened Bhavan's U.K. Centre.*

*The party is scheduled to leave London on June 7, on a visit to Rome where a lot of interest has been evinced for opening a Centre of the Bhavan.*

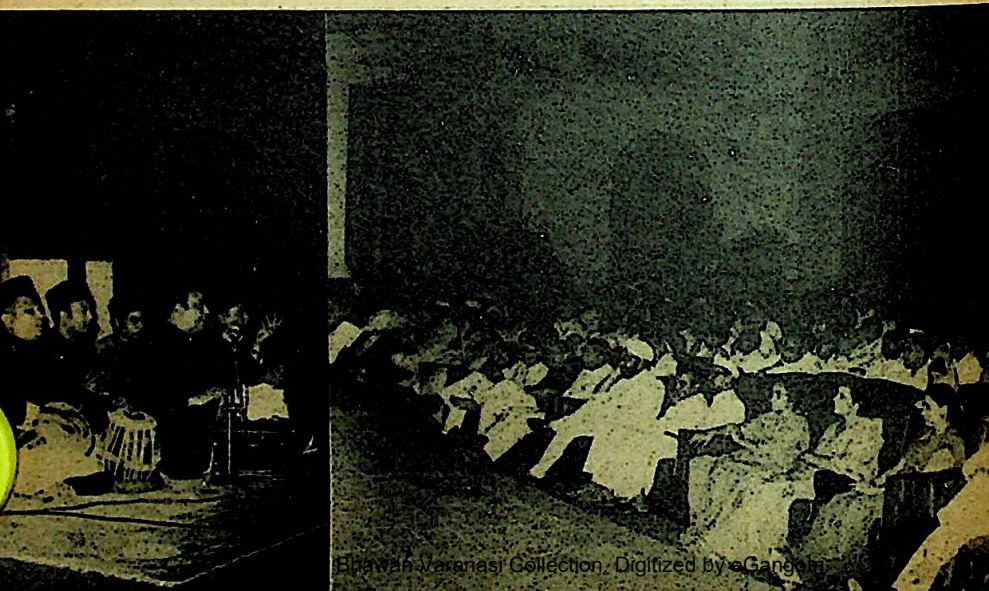
*Exploratory work in connection with the opening of the Rome Centre will be done by the members of the team who have been invited by Shri Apa B. Pant, Indian Ambassador to Italy. The party is scheduled to return to Bombay on June 11.*

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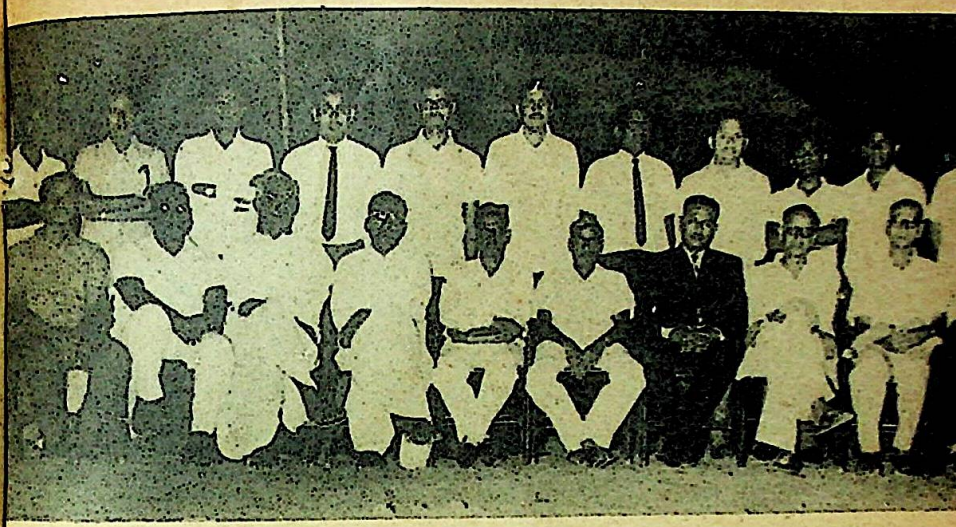


*Andre Malraux, French thinker and philosopher, who visited the National Museum in New Delhi on April 17, is seen appreciating a statue of Nataraja in the museum.*

*Shri G. S. Dhillon, Lok Sabha Speaker, Central Ministers, MPs and other distinguished persons witnessing in New Delhi on May 3 a Quawali programme presented by Shri Aziz Ahmed and party.*



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*A group of Business Management course students with the secretaries photographed at the valedictory function held at Bhavan's Guntur Kendra on April 20.*



*Swami Ranganathananda being garlanded by Dr. M. P. Pai, Chairman of Bhavan's Mangalore Kendra, on May 5, 1973. The Swami gave an illuminating lecture at the Kendra.*

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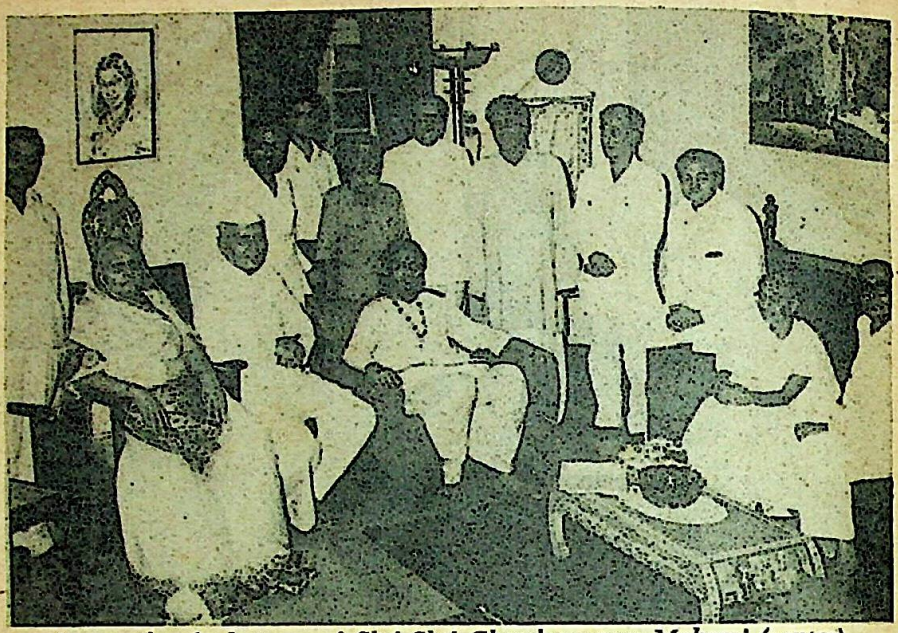


*Members of the Gujarati Mahila Bhajan Mandali in Coimbatore gave a Bhajan programme at the Coimbatore Kendra of the Bhavan on March 23.*



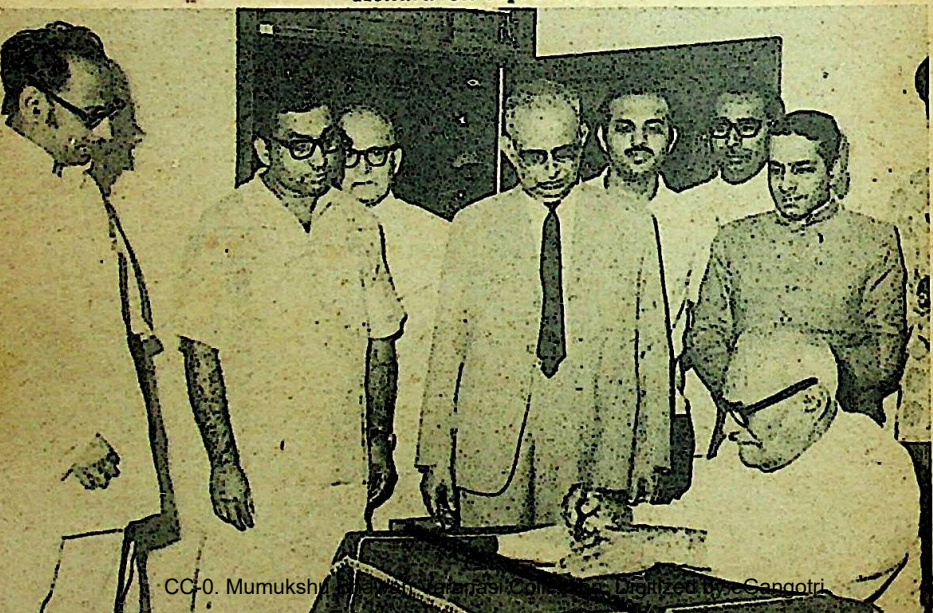
*Sri Vidya Mathru Mandali, the Ladies' Wing of Bhavan's Coimbatore Kendra recently organised a musical discourse on "Ramanatakam." Smt. Rajalakshmi Padmanabhan is seen giving the discourse.*

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*A reception in honour of Shri Shri Chandraswamy Maharaj (centre) was held in Bombay on May 9. Also seen in the picture are Shri J. H. Dave, Smt. Lilavati Munshi, Shri Navin Khandwalla, Smt. and Shri R. K. Ganatra, Pandit Srinivasa Sastri, Shri Shantibhai Mehta, Shri Brij Narain and poet Manhar.*

*Rashtrapati V. V. Giri signing the visitor's book at Bhavan's Kerala Kendra on April 9.*



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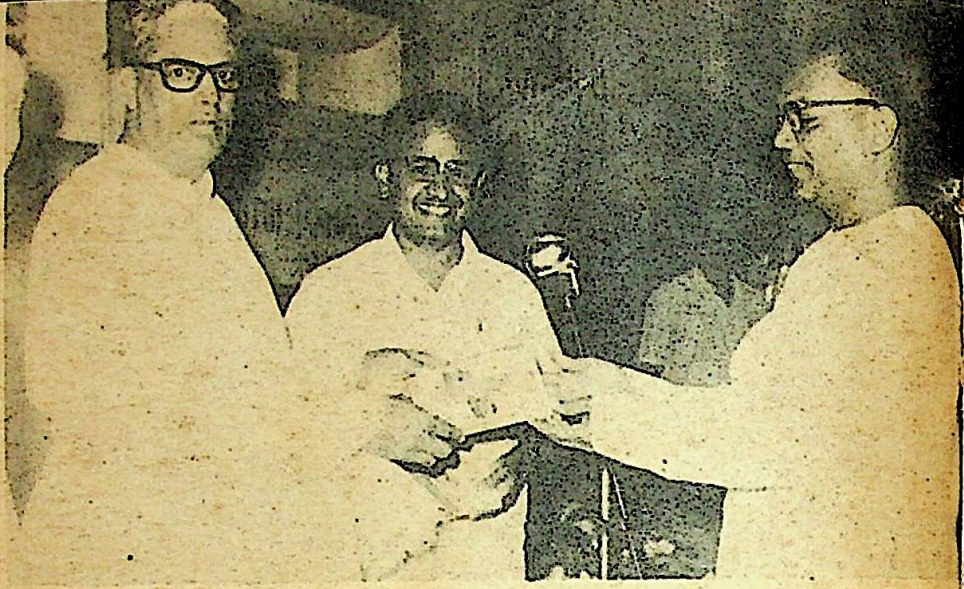


*Shri R. Vasudevan Pillai, Hon. Secretary of the Kerala Kendra, explaining to Rashtrapati Shri V. V. Giri the various projects of the Kendra. Standing next to him is Justice Shri T. S. Krishnamoorthy Iyer, Kendra Chairman. Shri N. N. Wanchoo, Governor of Kerala, is seated by the side of the Rashtrapati.*

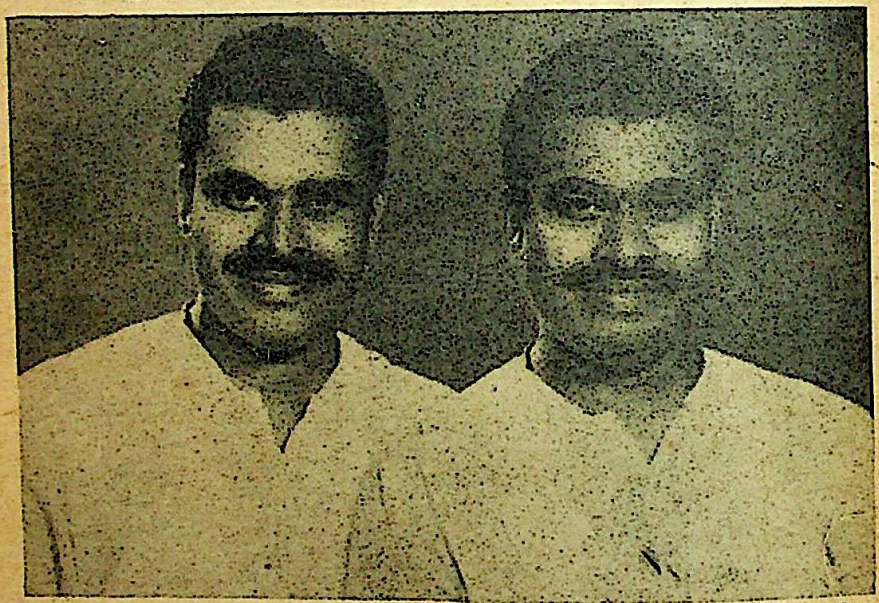


*Dr. M. V. Pylee, Director of School of Management Studies, University of Cochin, delivering the presidential address at the first Diploma Awards Day of the Bhavan's College of Mass Communication at Kerala Kendra on April 8. (L. to R.): Shri R. Madhavan Nayar, Vice-Admiral N. Krishnan (Chief Guest), Shri Justice T. S. Krishnamoorthy Iyer and Principal A. N. Nambiar.*

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*"The Life and Teachings of Saint Ramlingar," a Bhavan's publication, was released at Madura on April 29. Shri N. Giridhari Prasad is seen presenting a copy of the book to Shri S. B. Ramkrishnan. The author Dr. SP. Annamalai, is in the centre.*



*Jaya Vijaya brothers, disciples of Sri Chembai Vaidyanatha Bhagavatar, who gave the Carnatic Music recital under the auspices of Bhavan's Youth Forum on May 6, 1973.*

Edited by S. Ramakrishnan, Printed & Published by him for the Bharatiya Vidya Bhavan, Bombay 7, at Associated Advs. & Ptrs., Bombay-34. Mg. Ed. J. H. Dave· Associate Ed. V A. K. Ayer· Asst. Ed. K. Subbarayan

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# Do Thine Allotted Task !

No man shall escape from act
By shunning action; nay and none shall come
By mere renouncements unto perfectness.
Nay, and no jot of time, at any time,
Rests any actionless; his nature's law
Compels him, even unwilling, into act.
(For thought is act in fancy)
....He who, with strong body serving mind,
Gives up his mortal powers to worthy work,
Not seeking gain, Arjuna! such a one
Is honourable.
Do thine allotted task.

*Bhagwad-Gītā (III-4/8)*
(Arnold's translation)

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